# The International Critical Commentary

## on the Holy Scriptures of the Old and New Testaments.

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There are now before the public many Commentaries, written by British and American divines, of a popular or homiletical character. *The Cambridge Bible for Schools*, the *Handbooks for Bible Classes and Private Students*, *The Speaker's Commentary*, *The Popular Commentary* (Schaff), *The Expositor's Bible*, and other similar series, have their special place and importance. But they do not enter into the field of Critical Biblical scholarship occupied by such series of Commentaries as the *Kurzgefasstes exegetisches Handbuch zum A. T.*; De Wette's *Kurzgefasstes exegetisches Handbuch zum N. T.*; Meyer's *Kritisch-exegetischer Kommentar*; Keil and Delitzsch's *Biblischer Commentar über das A. T.*; Lange's *Theologisch-homiletisches Bibelwerk*; Nowack's *Handkommentar zum A. T.*; Holtzmann's *Handkommentar zum N. T.* Several of these have been translated, edited, and in some cases enlarged and adapted, for the English-speaking public; others are in process of translation. But no corresponding series by British or American divines has hitherto been produced. The way has been prepared by special Commentaries by Cheyne, Ellicott, Kalisch, Lightfoot, Perowne, Westcott, and others; and the time has come, in the judgment of the projectors of this enterprise, when it is practicable to combine British and American scholars in the production of a critical, comprehensive

Commentary that will be abreast of modern biblical scholarship, and in a measure lead its van.

Messrs. Charles Scribner's Sons of New York, and Messrs. T. & T. Clark of Edinburgh, propose to publish such a series of Commentaries on the Old and New Testaments, under the editorship of Prof. C. A. Briggs, D.D., in America, and of Prof. S. R. Driver, D.D., for the Old Testament, and the Rev. Alfred Plummer, D.D., for the New Testament, in Great Britain.

The Commentaries will be international and inter-confessional, and will be free from polemical and ecclesiastical bias. They will be based upon a thorough critical study of the original texts of the Bible, and upon critical methods of interpretation. They are designed chiefly for students and clergymen, and will be written in a compact style. Each book will be preceded by an Introduction, stating the results of criticism upon it, and discussing impartially the questions still remaining open. The details of criticism will appear in their proper place in the body of the Commentary. Each section of the Text will be introduced with a paraphrase, or summary of contents. Technical details of textual and philological criticism will, as a rule, be kept distinct from matter of a more general character; and in the Old Testament the exegetical notes will be arranged, as far as possible, so as to be serviceable to students not acquainted with Hebrew. The History of Interpretation of the Books will be dealt with, when necessary, in the Introductions, with critical notices of the most important literature of the subject. Historical and Archæological questions, as well as questions of Biblical Theology, are included in the plan of the Commentaries, but not Practical or Homiletical Exegesis. The Volumes will constitute a uniform series.

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# THE BOOK OF PSALMS

CHARLES AUGUSTUS BRIGGS
EMILIE GRACE BRIGGS

THE INTERNATIONAL CRITICAL COMMENTARY

# A CRITICAL AND EXEGETICAL COMMENTARY

ON

# THE BOOK OF PSALMS

BY

CHARLES AUGUSTUS BRIGGS, D.D., D.LITT.

PROFESSOR OF THEOLOGICAL ENCYCLOPÆDIA AND SYMBOLICS
UNION THEOLOGICAL SEMINARY, NEW YORK

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PRESIDENT AND VICE-PRESIDENT OF THE BOARD OF DIRECTORS

OF

THE UNION THEOLOGICAL SEMINARY

THIS WORK IS DEDICATED

IN RECOGNITION OF THEIR EMINENT SERVICES TO THEOLOGICAL

EDUCATION AND TO LIBERTY OF CHRISTIAN SCHOLAR-

SHIP DURING THE THIRTY-THREE YEARS OF

THE AUTHOR'S PROFESSORATE

# PREFACE

THIS Commentary is the fruit of forty years of labour. In 1867, when making special studies in Berlin with Dr. Emil Rödiger, I began a critical Commentary on the Psalms, the Ms. of which is still in my possession. In 1872 the translation of Moll's "Commentary on the Psalms" in Lange's *Bibelwerk* was published in the series edited by Philip Schaff. I translated and enlarged the Commentary on Pss. 1–41 51–72 with twenty-five per cent additional matter, and edited the Introduction with additional notes. In 1874 I began teaching as professor of Hebrew and cognate languages in Union Theological Seminary, and lectured on the Psalms every year until 1890 when I became Edward Robinson Professor of Biblical Theology, in which position I continued to lecture on the Criticism and Theology of the Psalter until 1904, when I was transferred to my present chair. In the plan of the International Critical Commentary I undertook the volumes on the Psalms, and have been at work upon them ever since. In addition to my work on the theological terms of the new edition of Robinson's Gesenius' *Hebrew Lexicon*, BDB., I have made a complete lexicon to the Psalter, based on a revised Hebrew text, which I hope ere long to publish. I have spared no pains upon the text of the Psalter, not only in the study of the Versions, but also in the detection and elimination of the glosses in the search for the original texts as they came from their authors. The Theology of the Psalter has been carefully investigated; only the limits of space prevent me from giving it in this volume.

I have made a careful study of the chief commentaries and have referred to them so far as practicable in the notes, but the most that could be done was to distribute credit to my predecessors in fair proportions. The amount of literature is so vast that no other course was possible. The Commentary will show

that Roman Catholic Commentators have rendered valuable service which has been too often neglected by modern Protestants; and that the older British interpreters are the real fathers of much of the material for which modern Germans usually receive the credit. For more than thirty years I have given much attention to Hebrew poetry. For a long time I had to battle for it alone against unreasoning prejudice. I have lived to see a large proportion of American scholars adopt essentially the views which I represent. All of the Psalms have been arranged in this Commentary in measured lines, and the great majority of them in equal strophes. Their literary character has thereby been greatly improved and their historical propriety become more evident. The translations are based on the English official Versions, but whenever important I have not hesitated to forsake them in order to conform to that original which I have determined by the principles of textual criticism. I have not attempted to give a Version for public or private use, but simply one to set forth the original text as I have determined it. A public Version, in my opinion, should be less pedantic and literal than the Revised Version, and not so slavish in its adherence to the Massoretic text. In this respect the older Versions, especially the Version of the Book of Common Prayer, is to be preferred; for while it is less accurate than the later Versions, it preserves many readings of the Greek and Vulgate Versions which later English Versions unwisely rejected, and it is concerned to give the sense of the original in rhythmical devotional language well suited to the character of a book of prayer and praise.

The results which have been reached in Textual Criticism, Higher Criticism, Hebrew Poetry, Historical Criticism, Biblical Theology, and Interpretation of the Psalter have not been stated without long and careful consideration. If I could spend more years in preparation, doubtless I would do much better work. But there is a limit to all things, and I cannot longer withhold my Commentary from the press. Whatever is true and sound in this work will endure, whatever is mistaken and unsound will soon be detected and will perish. I would not have it otherwise.

The Psalms are among the most wonderful products of human

genius. No other writings but the Gospels can compare with them in grandeur and importance. The Gospels are greater because they set forth the life and character of our Lord and Saviour. The Psalter expresses the religious experience of a devout people through centuries of communion with God. I cannot explain either Gospels or Psalms except as Books of God, as products of human religious experience, inspired and guided by the Divine Spirit.

I could not have completed these volumes without the help of my daughter, Emilie Grace Briggs, B.D., who has laboured with me on the Hebrew Lexicon and in the preparation of this Commentary. It is simple justice to add her name to mine on the title-page. I have dedicated these volumes to John Crosby Brown, Esq., and D. Willis James, Esq., who have for more than the thirty-three years of my professorship served Union Seminary on its Board of Directors. Their services to Theological Education and especially to the liberty of theological scholarship cannot be too highly estimated.

C. A. BRIGGS.

May, 1906.

# CONTENTS

# ABBREVIATIONS.

## I. Texts and Versions.

𝔄 = The Psalter of Asaph.
Ald. = Aldine text of 𝔊.
Aq. = Version of Aquila.
AV. = Authorized Version.

BD. = Baer & Delitzsch, Heb. text.

Chr. = The Chronicler, author of Ch. Ezr. Ne.
Comp. = Complutensian text.

𝔇 = The Psalter of David.
D. = The Deuteronomist in Dt., in other books Deuteronomic author or Redactor.
𝔇ℜ = The Psalter of the Director.

𝔈 = The Elohistic Psalter.
EV$^{s}$. = English Versions.
E. = Ephraemitic sources of Hexateuch.

𝔊 = Greek Septuagint Version.
𝔊$^{B}$ = The Vatican text of Swete.
𝔊$^{A}$ = The Alexandrine text.
𝔊$^{\aleph}$ = The Sinaitic text.
𝔊$^{R}$ = Psalterium Graeco-Latinum Veronense.
𝔊$^{T}$ = Psalterium Turicense.
𝔊$^{U}$ = Fragmenta papyrocea Londonensia.
𝔊$^{L}$ = Leipziger Papyrusfr gmente.

ℌ = Hebrew consonantal text.
H. = Code of Holiness of the Hexateuch.
HP. = Texts of Holmes and Parsons.
Hex. = The Hexateuch.

𝔍 = Latin Version of Jerome.
J. = Judaic sources of the Hexateuch.
JPSV. = Jewish Publication Society Version.

𝔎 = The Korahite Psalter.
Kt. = K$^{e}$thib, the Hebrew text as written.

𝔏 = Old Latin Version.

𝔐 = The Psalter of the Mizmorim.
Mas. = Masora.
MT. = The Massoretic pointed text.

NT. = The New Testament.

OT. = The Old Testament.

P. = The priestly sources of the Hexateuch.
PBV. = Version of the Book of Common Prayer.

Qr. = Q$^{e}$rê, the Hebrew text as read.

R. = The Redactor, or editor.
RV. = The Revised Version.
RV.[m] = The margin of the Revised Version.
𝔖 = The Syriac Peshitto Version.
Σ = The Version of Symmachus.
𝔗 = The Targum or Aramaic Version.
𝔙 = The Vulgate Version.
Vrss. = Versions, usually ancient.
WL. = The Wisdom Literature of the OT.
Θ = The Version of Theodotian.
ψ = The Psalter in its present form.

## II. Books of the Old and New Testaments.

Am. = Amos.

BS. = Ecclesiasticus of Ben Sira.

1, 2 Ch. = 1, 2 Chronicles.
Col. = Colossians.
1, 2 Cor. = 1, 2 Corinthians.
Ct. = Canticles = The Song of Songs.

Dn. = Daniel.
Dt. = Deuteronomy.

Ec. = Ecclesiastes.
Eph. = Ephesians.
Est. = Esther.
Ex. = Exodus.
Ez. = Ezekiel.
Ezr. = Ezra.

Gal. = Galatians.
Gn. = Genesis.

Hb. = Habakkuk.
Heb. = Hebrews.
Hg. = Haggai.
Ho. = Hosea.

Is. = early parts of Isaiah.
Is.[2] = exilic parts of Isaiah.
Is.[3] = postexilic parts of Isaiah.

Jb. = Job.
Je. = Jeremiah.
Jn. = John.
Jo. = Joel.
Jon. = Jonah.
Jos. = Joshua.
Ju. = Judges.

1, 2 K. = 1, 2 Kings.

La. = Lamentations.
Lk. = Luke.
Lv. = Leviticus.

Mal. = Malachi.
1, 2 Mac. = 1, 2 Maccabees.
Mi. = Micah.
Mk. = Mark.
Mt. = Matthew.

Na. = Nahum.
Ne. = Nehemiah.
Nu. = Numbers.

Ob. = Obadiah.

Phil. = Philippians.
Pr. = Proverbs.
Ps. = Psalms.

Rev. = Revelation.
Rom. = Romans.
Ru. = Ruth.

1, 2 S. = 1, 2 Samuel.
1, 2 Thes. = 1, 2 Thessalonians.
1, 2 Tim. = 1, 2 Timothy.

Zc. = Zechariah.
Zp. = Zephaniah.
Wisd. = Wisdom of Solomon.

## III. Authors and Writings.

AE. = Aben Ezra.
Ains. = Ainsworth.
Aug. = Augustine.

Bä. = F. Baethgen.
BDB. = Hebrew and English Lexicon of the OT., edited by F. Brown, S. R. Driver, C. A. Briggs. The editor specially referred to is designated by *B*DB. F. Brown, B*D*B. S. R. Driver.
Bar Heb. = Bar Hebraeus.
Be. = G. Beer.
Bi. = G. Bickell.
Bö. = F. Böttcher.
Bö.$^{S}$ = his *Lehrb. der Heb. Sprache.*
Br. = C. A. Briggs.
Br.$^{MP}$ = Messianic Prophecy.
Br.$^{MG}$ = Messiah of the Gospels.
Br.$^{MA}$ = Messiah of the Apostles.
Br.$^{SHS}$ = Study of Holy Scripture.
Br.$^{Hex}$ = Higher Criticism of the Hexateuch.
Bu. = F. Buhl.
Bud. = K. Budde.
Bux. = Buxtorf.

Calv. = John Calvin.
Cap. = Cappellus.
Che. = T. K. Cheyne.
*ChWB.* = Levy, *Chald. Wörterbuch.*
Co. = C. H. Cornill.

DB. = Hastings's Dictionary of the Bible.
De. = Franz Delitzsch.
De R. = De Rossi.
De W. = De Wette.
Dr. = S. R. Driver, Parallel Psalter.
Dr.$^{0}$ = Heb. Tenses.
Dr.$^{Intr}$ = Introduction to Literature of OT.
Dru. = Drusius.
Du. = B. Duhm.
Dy. = J. Dyserinck.

EB. = Encyclopaedia Biblica.
Ehr. = Ehrlich.
Eph. Syr. = Ephraem Syrus.
Ew. = H. Ewald.
Ew.$^{S}$ = his *Lehrb. der Heb. Sprache.*

Fü. = J. Fürst.

Genebr. = Genebradus.
Ges. = Gesenius, *Thesaurus.*
Ges.$^{S}$ = his Heb. Gram. ed. Kautzsch.
Ges.$^{L}$ = his *Lehrgebäude.*
Gi. = Ginsburg.
Gr. = Grätz.
Grot. = Grotius.

Hengst. = Hengstenberg.
Hi. = F. Hitzig.
Houb. = C. F. Houbigant.
Hu. = H. Hupfeld, *Psalmen.*
Hu.$^{Ri}$ = *Psalmen*$^{2}$ ed. Riehm.
Hu.$^{8}$ = *Psalmen*$^{8}$ ed. Nowack.

JBL. = Journal of Biblical Literature.
JE. = Jewish Encyclopaedia.
Jer. = Jerome.
Jos. = Fl. Josephus.
JQR. = Jewish Quarterly Review.

Kau. = E. Kautzsch.
Kenn. = B. Kennicott.
Ki. = Daniel Kimchi (Qamchi).
Kirk. = A. F. Kirkpatrick.
Kö. = F. E. König.
Kue. = A. Kuenen.

Lag. = P. de Lagarde.
Lag.[BN] = his *Bildung der Nomina*.
Luz. = S. D. Luzzato.

Mich. = J. D. Michaelis.
Mish. = The *Mishna*.

*NHWB.* = Levy, *Neuhebr. Wörterbuch*.

Ols. = J. Olshausen.

Pe. = J. J. S. Perowne.

Ra. = Rashi.
Reu. = Ed. Reuss.
Ri. = E. Riehm.
Ri.[HWB] = Riehm's *Handwörterbuch*.
Rö. = E. Rödiger.
Rob. = E. Robinson, Biblical Researches.
Ros. = Rosenmüller.
RS. = W. Robertson Smith.

Siev. = E. Sievers.
Sm. = R. Smend.
SS. = Siegfried and Stade, *Heb. Wörterbuch*.
Sta. = B. Stade.

Talm. = The Talmud.
Tisch. = C. Tischendorf.
Tr. = Tristram, Natural History of the Bible.

We. = J. Wellhausen.
We.[SV] = his *Skizzen und Vorarbeiten*.

*ZAW.* = *Zeitschrift f. alttest. Wissenschaft.*
*ZMG.* = *Z. d. deutsch. Morgenländ. Gesellschaft.*
*ZPV.* = *Z. d. deutsch. Pal. Vereins.*

## IV. General, especially Grammatical.

abr. = abbreviation.
abs. = absolute.
abstr. = abstract.
acc. = accusative.
acc. cog. = cognate acc.
acc. pers. = acc. of person.
acc. rei = acc. of thing.
acc. to = according to.
act. = active.
adj. = adjective.
adv. = adverb.

α.λ. = ἅπαξ λεγόμενον, word or phr. used once.
al. = *et aliter*, and elsw.
alw. = always.
antith. = anthesis, antithetical.
apod. = apodosis.
Ar. = Arabic.
Aram. = Aramaic.
art. = article.
As. = Assyrian.

Bab. = Babylonian.
B. Aram. = Biblical Aramaic.

c. = *circa*, about; also *cum*, with.
caus. = causative.
cf. = confer, compare.
cod., codd. = codex, codices.
cog. = cognate.
coll. = collective.
comm. = commentaries.
comp. = compare.
concr. = concrete.
conj. = conjunction.
consec. = consecutive.
contr. = contract, contracted.
cstr. = construct.

d.f. = dagesh forte.
def. = defective.
del. = *dele*, strike out.
dittog. = dittography.
dub. = dubious, doubtful.

elsw. = elsewhere.
emph. = emphasis, emphatic.
esp. = especially.
Eth. = Ethiopic.
exc. = except.
exil. = exilic.

f. = feminine.
fig. = figurative.
fpl. = feminine plural.
fr. = from.
freq. = frequentative.
fs. = feminine singular.

gent. = gentilic.
gl. = gloss, glossator.

haplog. = haplography.
Heb. = Hebrew.
Hiph. = Hiphil of verb.
Hithp. = Hithpael of verb.

impf. = imperfect.
imv. = imperative.
indef. = indefinite.
inf. = infinitive.
i.p. = in pause.
i.q. = *id quod*, the same with.
intrans. = intransitive.

juss. = jussive.

lit. = literal, literally.
loc. = local, locality.

m. = masculine.
metaph. = metaphor, metaphorical.
mng. = meaning.
mpl. = masculine plural.
ms. = masculine singular.

n. = noun.
n. p. = proper name.
n. pr. loc. = proper noun of place.
n. unit. = noun of unity.
NH. = New Hebrew.
Niph. = Niphal of verb.

obj. = object.
opp. = opposite, as opposed to or contrasted with.

p. = person.
parall. = parallel with.
part. = particle.
pass. = passive.
pf. = perfect.
Ph. = Phoenician.
phr. = phrase.
Pi. = Piel of verb.
pl. = plural.
post B. = post Biblical.
postex. = postexilic.
pred. = predicate.
preëx. = preëxilic.
preg. = pregnant.
prep. = preposition.

| | |
|---|---|
| prob. | = probable. |
| pron. | = pronoun. |
| ptc. | = participle. |
| Pu. | = Pual of verb. |
| qu. | = question. |
| q.v. | = *quod vide.* |
| Rf. | = refrain. |
| rd. | = read. |
| refl. | = reflexive. |
| rel. | = relative. |
| sf. | = suffix. |
| sg. | = singular. |
| si vera | = si vera lectio. |
| sim. | = simile. |
| sq. | = followed by. |
| st. | = *status*, state, stative. |
| str. | = strophe. |
| subj. | = subject. |
| subst. | = substantive. |
| *s.v.* | = *sub voce.* |
| syn. | = synonymous. |
| synth. | = synthetic. |
| Syr. | = Syriac. |
| t. | = times (following a number). |
| tr. | = transfer. |
| trans. | = transitive. |
| txt. | = text. |
| txt. err. | = textual error. |
| v. | = verse. |
| *v.* | = *vide*, see. |
| vb. | = verb. |

## V. Other Signs.

† prefixed indicates all passages cited.

‡ prefixed indicates all passages in ψ cited.

‖ parallel, of words or clauses chiefly synonymous.

= equivalent, equals.

\+ plus denotes that other passages might be cited.

[ ] indicates that the form enclosed is not in the Hebrew, so far as known.

√ = the root, or stem.

ʹ = sign of abbreviation in Hebrew words.

יʹ = *Yahweh.*

( ) Indicates that Massoretic text has not been followed, but either Vrss. or conjectural emendations.

## VI. Remarks.

Biblical passages are cited according to the verses of the Hebrew text.

Numerals raised above the line (1) after numerals designating chapters indicate verses (Gn. $6^{8}$); (2) after numerals designating lines of strophe indicate measures (2 Str. $6^{4}$); (3) after proper names refer to sections of grammars or pages of books (Ges.$^{§ 42}$).

Proper names usually refer to works upon the Psalter given in the History of Interpretation.

In notes numbers in italics (Ps. $\mathit{1}^{2}$) indicate passages in which the word has been fully discussed.

# INTRODUCTION.

§ 1. ***The Psalter belongs to the third division of the Hebrew Canon, entitled Hymns or Prayers, from its chief contents. The Greek Version named it Psalms from the most frequent sub-title, and in this has been followed by other Versions.***

The Hebrew OT. consists of three divisions, the Law, the Prophets, and the Writings, representing three layers of successive canonical recognition. The Writings were of indefinite extent until their limits were defined by the Synod of Jamnia. Prior to that time there were disputes as to several of the Writings, such as Chronicles, Song of Songs, and Ecclesiastes; but, so far as we are able to discover, there never was any dispute as to the canonicity of the Psalter as a whole, or as to any one of the Psalms. In the Greek Septuagint (𝔊) these divisions of the Canon were broken up and the books were rearranged on topical principles. The Apocrypha were mingled with the books of the Hebrew Canon, doubtless from a wider and looser view of its character and extent (Br.$^{SHS. 124-130}$). EV$^s$. follow the order of the books of the Latin Vulgate (𝔙) of the sixteenth century, which was based on 𝔊, but with several important differences. This order for the three great poetical books is Job, Psalter, Proverbs.

The most ancient order of the Writings, preserved in Literature, is that of the *Baba Bathra* of the Talmud (f. $14^b$), which placed Ruth first, because of the theory that it gave the genealogy of David, and therefore should precede the Psalms of David (*v.* Br.$^{SHS. 252}$). The modern Hebrew Bibles follow the order of the German codd., which, though of comparatively late date, doubtless preserve the original order in putting the Psalter ($\psi$) first. The breaking up of the triple division of the Canon in 𝔊, followed by other Vrss. ancient and modern, occasioned various other rearrangements of the books in accordance with different theories about them. The books which were supposed to be historical, Ch., Ezr., Ne., and Est., were arranged with

**the prophetic histories. Ruth was attached to Judges. These all therefore preceded ψ. The three great poetical books, which in the German codd. are in the natural order, ψ, Pr., Jb., were given in 𝔙 in the order Jb., ψ, Pr., in accordance with a mistaken theory as to their historical order of composition. La. was attached to Je., in accordance with a theory as to date, authorship, or character of the composition. Thus, of the five rolls which in the Hebrew Canon belonged together, only Ec. and Ct. were left to follow Pr. The most serious change, however, was the placing of the three greater poetical books and these two rolls in the middle, between the Historical and the Prophetical Books.**

In the Hebrew Canon the Psalter bears the title *Praises*, or *Book of Praises*, because of the conception that it was essentially a collection of songs of praise, or hymn book, to be used in the worship of God; or else *Prayers*, because it was a collection of prayers, a prayer book. In 𝔊 it is entitled *Psalms*, doubtless because the word "psalm" was in the titles of such a large proportion of the poems. In early Greek writers it received the name *Psalter*, which seems a more appropriate name for a collection of Pss. for use in public worship.

(*A*) The Hebrew title was either תְּהִלִּים or ספר תהלים N.H. or תהלין Aramaic for the proper Hebrew תהלות, pl. of תְּהִלָּה n.f. *a song of praise*, formed by ת from הלל vb. *praise in sacred song*. The nucleus of the Pss. 90–150 is composed of Hallels, with the title הללויה, originally a collection of songs of praise or hymns (*v.* § 35). Only Ps. 145 has the title תהלה. This title of ψ appears in a writing ascribed to Hippolytus (ed. Lagarde, p. 188) as Σέφρα θελείμ (cf. the gloss σεφρ ἀθελλιμ in Mercati's *Un Palimpsesto Ambrosiano dei Salmi Esapli*, Turin, 1898); in Origen (Euseb. *Hist. Eccl.* VI. 25, ed. McGiffert) Σφαρθελλειμ; and Jerome (*Psalterum iuxta Hebraeos*, ed. Lagarde, p. 2) *sephar tallim, quod interpretatur volumen hymnorum*. So also Philo always uses the term ὕμνοι or one of its compounds in his citation of Pss. (Hatch, *Essays in Biblical Greek*, p. 174), and in the *De vita contempl.* (II. 475), an early writing attributed to Philo (*v.* Br.$^{SHS. 126}$), the same usage appears. Josephus (*Antiq.* VII. 12) refers to the psalms as songs and hymns (*v.* § 12).

(*B*) [הלל] vb. Qal only in mng. *be boastful*, which also appears in Pi. and Hiph. *make one's boast* (*v.* $5^{6}$ $56^{5. 11}$). Pi. ‡*praise*: (1) obj. God $63^{6}$ $69^{35}$ $119^{175}$; c. עַל, on account of, $119^{164}$; in summons $148^{1. 1. 13}$; often of public worship in holy place $22^{23. 27}$ $84^{5}$ $107^{32}$ $146^{1. 2}$; ‖ אירך $35^{18}$ $109^{30}$; c. ב instr. $149^{3}$; (2) obj. שֵׁם, of God $69^{31}$ $74^{21}$ $113^{1. 1}$ $135^{1. 1}$ $145^{2}$ $148^{5}$. Imv. used of temple worship $22^{24}$, cf. v.$^{23. 25}$, $150^{2. 2. 3. 3. 4. 4. 5. 5}$, in summons to angels and all creatures $148^{2. 2. 3. 3. 4. 7}$ $150^{1. 1}$; addressed to all nations $117^{1}$; to Zion

$147^{12}$. Liturgical use: הַלְלוּיָהּ $135^{3}$; elsw. as titles of Hallels, at the beginning $106^{1}$ $111^{1}$ $112^{1}$ $113^{1}$ $135^{1}$ $146^{1}$ $147^{1}$ $148^{1}$ $149^{1}$ $150^{1}$; at the end $104^{35}$ $105^{45}$ $106^{48}$ $113^{9}$ $115^{18}$ $116^{19}$ $117^{2}$ $135^{21}$ $146^{10}$ $147^{20}$ $148^{14}$ $149^{9}$ $150^{6}$; in other forms $102^{19}$ $115^{17}$ $150^{6}$. Pu. *be praised:* (1) maidens in song $78^{63}$; (2) elsw. of God, in ptc. with gerundive force, *to be praised, worthy of praise,* $18^{4}$ (= 2 S. $22^{4}$) $48^{2}$ $96^{4}$ (= 1 Ch. $16^{25}$) $145^{3}$; of His name $113^{3}$.—‡ תְּהִלָּה n.f. (1) *praise, adoration,* paid to Yahweh, $22^{4}$ $34^{2}$ $48^{11}$ $51^{17}$ $71^{6.8.14}$ $109^{1}$ $111^{10}$ $119^{171}$ $145^{21}$; as sung $40^{4}$ $106^{12}$, cf. $33^{1}$ $148^{14}$ (?); (2) *act of general public praise* $22^{26}$ $65^{2}$ $66^{2.8}$ $100^{4}$ $147^{1}$ $149^{1}$, cf. also $22^{4}$ $33^{1}$ $106^{12}$; (3) *song of praise* in title $145^{1}$; (4) *qualities, deeds,* etc., of Yahweh *demanding praise* $9^{15}$ $35^{28}$ $78^{4}$ $79^{13}$ $102^{22}$ $106^{2.47}$.

(*C*) The term תְּפִלּוֹת is used in Ps. $72^{20}$ as a sub-title of the Davidic Psalter (*v.* § 27). ‡ תְּפִלָּה n.f. *prayer,* is used in the titles of Pss. 17, 86, 90, 102, 142, and also Hb. $3^{1}$. In all these cases it was original before the Pss. were taken up into any of the Psalters. תְּפִלָּה is used elsw. in ψ for prayer $35^{13}$ $66^{20}$ $80^{5}$ $88^{14}$ $102^{18}$ $109^{4.7}$ $141^{5}$, c. ל $42^{9}$ $69^{14}$, לפני $88^{3}$ $141^{2}$. Phrs. for hearing prayer: c. שמע $4^{2}$ $39^{13}$ $54^{4}$ $65^{3}$ $84^{9}$ $102^{2}$ $143^{1}$; הקשיב $61^{2}$ $66^{19}$; האזינה $17^{1}$ $55^{2}$ $86^{6}$; לקח $6^{10}$, פנה אל $102^{18}$. The vb. ‡ [פלל] is not used in Qal. It prob. had the fundamental mng. *intervene, interpose,* and accordingly the derivatives, *arbitrate, judge,* not used in ψ; and *intercede, pray,* Pi. $106^{30}$, Hithp. c. אל $5^{3}$ $32^{6}$, בעד $72^{15}$. The term תפלה was indeed the most appropriate title for 𝔓, as the great majority of its psalms are prayers. But the term תהלה ultimately prevailed among the Hebrews as among Christians; for prayers when sung in worship naturally are regarded as hymns. Thus, in place of תפלות $72^{20}$ of Hebrew text 𝔊 has ὕμνοι, so 𝔙 *laudes,* showing that at the date of the origin of 𝔊 the conception of the Psalms as hymns had already, among Hellenistic Jews, displaced the older conception. Gr. does not hesitate to regard 𝔊 as giving the original text. 𝔖 omits the passage as an editorial note. But Aq., Σ, Θ, 𝔍, agree with 𝔐, which certainly gives the true reading.

(*D*) In 𝔊, ψ bore the title ψαλμοί, pl. ψαλμός, so Lk. $24^{44}$, or *Book of Psalms* Lk. $20^{42}$ Acts $1^{20}$; ψαλμός is the translation of מִזְמוֹר used in the titles of fifty-seven Pss. in 𝔐, a n. formed by מ from [זמר] vb. denom. [זָמִיר] n.m. *song* or *poem,* with trimmed, measured words and ornate style, from † זמר vb. *trim, prune.* Qal Lv. $25^{34}$. Niph. Is. $5^{6}$. † זָמִיר sg. cstr. Is. $25^{5}$, elsw. pl. 2 S. $23^{1}$ Is. $24^{16}$ Jb. $35^{10}$ Pss. $95^{2}$ $119^{54}$. † זִמְרָה n.f. *idem,* accompanied with instrumental music Am. $5^{23}$ Pss. $81^{3}$ $98^{5}$; prob. also, though not mentioned, Ex. $15^{2}$ Is. $12^{2}$ $51^{3}$ Ps. $118^{14}$. † [זמר] denom. vb. only Pi.: (1) *sing,* c. ל, to God $9^{12}$ $27^{6}$ $30^{5}$ $66^{4}$ $71^{23}$ $75^{10}$ $101^{1}$ $104^{33}$ $105^{2}$ $146^{2}$ Ju. $5^{3}$. לְשֵׁם Pss. $18^{50}$ $92^{2}$ $135^{3}$; c. אל $59^{18}$; c. acc. sfs. $30^{13}$ $57^{10}$ (?) $108^{4}$ (?) $138^{1}$; c. acc. God $68^{33}$ $147^{1}$ Is. $12^{5}$; שֵׁם Pss. $7^{18}$ $9^{3}$ $61^{9}$ $66^{2.4}$ $68^{5}$; גבורתך $21^{14}$; משכיל $47^{8}$; abs. $57^{8}$ $98^{4}$ $108^{2}$; (2) *play,* musical instruments $33^{2}$ $47^{7.7.7.7}$ $71^{22}$ $98^{5}$ $147^{7}$ $149^{3}$, cf. $144^{9}$. מִזְמוֹר is a more technical form for זמיר, זמרה, and indicates a poem with measured lines and strophes, selected for public worship. It seems probable that all these מזמרים were gathered in an early collection for this purpose (*v.* § 31). The title of this early Psalter subsequently became the title of the whole

**Psalter. The term of 𝔊 has been followed by most Vrss. In 𝔊^A the title ψαλτήριον appears; also in Hippolytus, Athanasius, Epiphanius, and other Fathers. On the whole, this seems to be the most appropriate title. Hb. $4^7$ ἐν Δαυίδ seems to be a title of the Psalter, reflecting the popular usage as reflected elsw. in NT. and in ancient and modern usage as a popular personification of the book that bears his name. Here, again, the early Psalter of David gave the name to the entire collection of the Psalter.**

## A. THE TEXT OF THE PSALTER.

§ **2.** *The original text of the Psalter was written in the Hebrew language, and in letters which were subsequently abandoned for the Aramaic script. This latter text has been preserved in Mss., none of which are older than the tenth century; but they rest upon two important revisions of that century, those of Ben Asher and Ben Naftali, which differ chiefly in Massoretic material.*

The text of the Psalter, as that of all the OT., was written in the ancient Hebrew language. The Pss. were written by many different authors at different periods of time, and also passed through the hands of many different editors. They therefore show traces of several stages in the development of the Hebrew language. The most if not all of the Pss. were written in letters resembling those of the Samaritan language, preserved elsewhere only in inscriptions and on coins. They were subsequently transliterated into the square Aramaic letters through an intermediate form of current Aramaic script (Br.$^{\text{SHS. 170-173}}$). In all these processes of copying, editing, and transliteration, changes occurred, some of which were intentional, others unintentional, due to mistakes of various kinds. The Hebrew text has been preserved in a large number of Mss. The earliest text of the entire OT. is the St. Petersburg Codex, 1009 A.D. There are a number of codd. of the Psalter, but none of an early date. All these rest upon a revision of the text made by the Rabbi Ben Asher in the early part of the tenth century, who undoubtedly used material no longer accessible, and made such excellent use of it that his text has remained the standard authority for the Massoretic text until the present day; although the variations in pointing of his contemporary, Ben Naftali, representing another tradition, have been preserved in the Massoretic apparatus which is usually given in Hebrew Bibles.

The earliest text of the OT. preserved is the St. Petersburg Codex of the Prophets, 916 A.D., but this does not contain the Psalter. Ginsburg (*Text of the Heb. Bible*, p. 469 sq.) thinks that a Ms. of the British Museum was written in 820–850 A.D., but, so far as we know, he has found no one to agree with him. Most Hebrew codd., that have been preserved, rest upon a text revised by Rabbi Ben Asher in the early part of the tenth century, and this is the text that has been taken as a standard in all printed editions. The recently discovered codd. of St. Petersburg gives an earlier and simpler system of vowel points and accents, but only slight variations in the unpointed text. The variations in the most important codd. are given by Baer in his text of $\psi$ from two codd. Curtisianus, three codd. Erfurtensis, one cod. each Francofurtensis, Heidenheimianus, Petropolitanus, and Sappiri Parisiensis. The Massora also contains 13 traditional variations between the Palestinian and Babylonian tradition, and 299 variations between Ben Asher and Ben Naftali, none of which are of any serious importance for the interpretation of the $\psi$.

§ 3. *The Massora also gives evidences of variations of text, going back to primitive times, in marginal notes and signs, where the text remains unchanged. Citations in the Talmud and other early Jewish writings give little evidence of other variations of text.*

The Massorites devoted themselves to the study of the traditional text of the OT. When the knowledge of ancient Hebrew was confined to scholars, they endeavoured to perpetuate and stereotype the traditional pronunciation, the method of recitation of the OT. in the synagogue, and the connection of words and clauses in the sentence, by the use of vowel points, accents, and other signs. This was necessary because the Hebrew, like other Semitic languages, was in ancient times written only so far as the consonants were concerned.

These Massorites were so called as masters of Massora, or tradition. Their work was based upon the methods of the Syrian schools with reference to Syriac Literature. The differences between the so-called Babylonian and Palestinian systems of vocalisation and accentuation show various stages in their work, which continued for several centuries. The earliest stages have left no record, but they may be inferred from the simpler forms of Syriac and Arabic Literature (Br.$^{SHS. 180-183}$). It is important to notice that all these vowel points and accents are comparatively late in origin, and, although they rest on tradition going back to primitive times, they were still matters of opinion, and by no means have the venerable authority of the consonantal text. The view that they were equally inspired with the consonantal text,

held commonly in the sixteenth century, has been universally abandoned. There are several Massoretic notes and signs which are of great importance, for they indicate variations of text in ancient tradition which the Massorites felt obliged to record, although they did not venture to change the traditional text. These are: (1) The variation between the קרי, that which should be read, and the כתיב, that which is written. There are seventy of these in ψ. (2) The inverted נ, parentheses, $107^{23.24.25.26.27.28.40}$ (*v. Ochla veochla*[179]; *Dikduke hateamini*[§ 60]; *Gemara, Rosch hashana*[17b]). (3) The *Paseq*, which calls attention to a peculiarity of text that sometimes needs correction. There are forty-seven of these in ψ (*v.* Grimme, *Psalmenprobleme*, s. 166 sq.; Kennedy, *Note Line in Biblical Hebrew, commonly called Paseq or Pesiq*). This sign was neglected by the older critics, but has been carefully considered by many moderns, and is often found to be a sign of a corrupt text. (4) The change of the form of letters also probably indicates variations of text, the ו׳ זעירא $24^{4}$, כ׳ רבתה $80^{16}$, ק׳ רבתה $84^{4}$, ע׳ תלויה $80^{14}$. (5) The superfluous letters: א׳ נעלם $99^{6}$ $104^{12}$ $116^{6}$, ו׳ יתיר $51^{4}$, ו׳ יתיר $26^{2}$ $38^{21}$ $89^{29}$ $101^{5}$ $144^{18}$ $145^{8}$, י׳ יתיר $16^{10}$ $21^{2}$ $77^{20}$ $119^{147.161}$. These all need attention as suggesting variations in the text. (6) The extraordinary points mark letters as doubtful $27^{13}$. There are large numbers of citations of ψ in the Talmud and other early Jewish writings, but so far as they have been examined and collated they give no evidence of any important variations besides those indicated in the Mas., which doubtless took the most, if not all of them, into consideration.

§ 4. *The earliest printed edition of the Hebrew Psalter was published at Bologna in 1477. Independent texts based on Mss. were published at Soncino, in the Complutensian Polyglot, and the second Rabbinical Bible. All subsequent editions were mixed texts, until those of Baer and Ginsburg, which give accurate forms of the Massoretic text of Ben Asher.*

(1) The earliest edition of the Hebrew text of ψ was printed at Bologna, 1477. The whole Bible was first printed at Soncino, Lombardy, in 1488; then at Naples, 1491–1493. Another edition was printed at Brescia in 1494. This was used by Luther in making his version. The same text is used in Bomberg's first Rabbinical Bible, 1516–1517, edited by Felix Pratensis, and in his manual editions 1517 sq.; and also by Stephens, 1539 sq., and Sebastian Munster. (2) The second independent text was issued in the Complutensian Polyglot, 1514–1517, of Cardinal Ximenes. (3) The third independent text was edited by Jacob ben Chayim in the second Rabbinical Bible of Bomberg, 1524–1525. This was carefully revised after the Massora. All the printed texts from that time until recent times are mixtures of these three texts. (4) Baer and Delitzsch undertook a fourth independent text by the use of the entire Massoretic apparatus accessible. The *Liber Psalmorum* was published in 1880. (5) A fifth independent text was published by Ginsburg,

1894. It is essentially "based upon the first edition of Jacob ben Chayim's Massoretic recension." (6) A sixth independent text is in process of publication by R. Kittel (1905), with critical notes, using ancient Vrss. and conjectural emendations. The vol. containing ψ has not yet appeared.

§ 5. *The earliest Version of the Psalter was that of the Greek Septuagint, translated from the Hebrew in the second century* B.C. *at Alexandria, and preserved in many ancient codices, the earliest of the fourth century* A.D., *giving evidence as to an original Hebrew text, many centuries prior to any Hebrew authorities. The ancient Latin, Coptic, Gothic, Armenian, and Ethiopic Versions are based upon the Greek Version.*

The OT. was translated for the use of Egyptian and Greek Jews. The earliest writings translated were the five books of the Law in the third century. The Psalter was probably translated in the early second century, for use in public prayer and praise in the Egyptian synagogues. It was made from the best Mss. accessible at the time, and gives evidence as to the original Hebrew text of early second century B.C., three centuries earlier than the text fixed by the school of Jamnia, and twelve centuries earlier than the Mass. text as fixed by Ben Asher and preserved in the earliest Hebrew codd. It is usually called the Septuagint because of the legend that it was prepared by seventy chosen Hebrew scholars (Br.[SHS. 188 sq.]). The Septuagint Version of the Psalter, referred to in the abbr. 𝔊, is one of the best translations of the OT. It shows an excellent knowledge of the original Hebrew, and a good knowledge of Alexandrine Greek. The translator appreciated the poetic character of the Psalter, and also the fact that it was for public use in the worship of the synagogue. He was concerned, therefore, to preserve as far as practicable the metrical form, and to give the sense of the original in intelligible Greek. Where a literal rendering interferes with these objects he departs from the letter and gives the spirit of his original, and so tends toward the method of the later Targums. He shares in the religious and theological prejudices of his times. He has an undue awe of God, and conceives of Him as essentially transcendent. He shrinks from the anthropomorphisms and anthropopathisms of the earlier writers.

The text of 𝔊 has been preserved in several types enabling us to go back, on the genealogical principle of textual criticism, to an original earlier than any of the codices (*v.* Br.$^{SHS. 231 sq.}$). (1) The earliest codex is one preserved in the Vatican Library, usually indicated by B. Pss. $105^{27}$–$137^{6}$ are missing. This cod. was written in the fourth century A.D. It was the basis of the Sixtine edition of the Septuagint of 1586(7). It was used in the London Polyglot, with critical notes making use of the other known codd.; and so in many manual editions, especially Van Ess, 1823, 1854, and Tischendorf, 1850, 1856. B was published by Mai in 1857, and a facsimile edition by Vercellone and Cozza in 1866 sq., a photographic lithographic edition, 1890. The hands of several later editors may be traced in the text, indicated by $B^{a.b.c}$. (2) About the same time, and under essentially the same influence, the Sinaitic codex was written. It was discovered by Tischendorf in 1844–1859, in the convent of S. Catharine, on Mt. Sinai, and was deposited in the Imperial Library at St. Petersburg. It gives 𝔭 complete. It is known usually as ℵ, but by many Germans as S (*v.* Gregory, *Prolegomena*, pp. 345 sq.). Tischendorf issued a facsimile edition in 1862 (*Bibliorium Codex Sinaiticus Petropolitanus*, Tom I.–IV.). He also used ℵ in his manual editions of 1860, 1869, continued after his death by Nestle, 1875, 1880, 1887. The best text of B has been issued by Swete (3 vols. 1887–1894, 1895–1899), who uses ℵ to supply the missing Pss. The references to B will be given simply as $𝔊^{B}$, those to ℵ will appear as $𝔊^{ℵ}$ (*v.* Intr. Swete's edition). These two codices give what Westcott and Hort term the Neutral Text, based on a text written on separate rolls in the early part of the second century A.D. (*v.* Br.$^{SHS. 197}$). (3) The Alexandrian codex ($𝔊^{A}$), now in the British Museum, was written in the fifth century. Pss. $49^{19}$–$79^{10}$ are missing from its text. This codex represents an Alexandrian official text, but later than the revisions of Hesychius and Origen. This text was published by Grabe and his associates in 1707–1720). HP. also cite the *Psalterium purpureum Turicense* ($𝔊^{T}$) as Ms. 262. It has been preserved in the Municipal Library of Zurich. It was published by Tischendorf in his *Monumenta Sacra inedita*, IV. It was evidently written in the seventh century. According to Swete its readings are in frequent agreement with A. The following Pss. are missing: 1–25 $30^{2}$–$36^{20}$ $41^{6}$–$43^{8}$ $58^{14}$–$59^{5}$ $59^{9-10}$ $59^{18}$–$60^{1}$ $64^{12}$–$71^{4}$ $92^{3}$–$93^{7}$ $96^{12}$–$97^{8}$. (4) The text of Origen is represented in the fragments of his Hexapla which have been preserved. A Syriac translation of the text of the Hexapla (Syr. Hex.) was made by Paul of Tella in 616 A.D. A Ms. of this text of the eighth century was discovered by Ceriani in the Ambrosian Library of Milan, and issued in 1874. (5) Lucian the martyr (311 +) made an independent revision of the entire Greek Bible at Antioch. Lagarde issued this text for the Historical books of the OT. in 1883, but died before he was able to publish the rest of the OT. This text rests upon a parent text which is the basis of the old Latin version, is near the Syriac version, and resembles that used in the citations in Josephus (*v.* Br.$^{SHS. 203-204}$). The Codex Vaticanus 330 (HP. 108) was recognised by Field and Lagarde as giving essentially this text. It was the chief authority for the

text of the Complutensian Polyglot; but this cod. does not contain ψ. Swete regards 144, 147, 185 HP. as Lucian in their characteristics. (6) The Revision of Hesychius is not so easy to determine. Cornill (*Ezekiel*, 79) and Swete (*Introduction to Old Test. in Greek*, 486) think that the Aldine text gives essentially the text of Hesychius. Four other codices have come into importance in recent times. (7) The *Psalterium Graeco-Latinum Veronense*, $\mathfrak{G}^{R}$, generally attributed to the sixth century, is preserved in Verona. It was published by Bianchini in his *Vinaiciae canonicarum scripturarum*, I., Rome, 1740; but was not used in HP. It is highly valued by Tisch., Swete, and others. Swete says: "A few portions of the Psalms ($1^{1}$–$2^{7}$ $65^{20}$–$68^{3}$ $68^{26-33}$ $105^{43}$–$106^{2}$) have been replaced or supplied by a hand of the tenth century, to which the corrections throughout the Ms. are generally due." (8) The *Fragmenta papyracea Londinensia* ($\mathfrak{G}^{U}$). These are in the British Museum. Only two portions of ψ have been preserved: $10^{2}$–$18^{6}$ $20^{14}$–$34^{6}$. It was published by Tisch. in his *Monumenta sacra inedita, Nov. Coll.*, 1855. Tisch. ascribes it to the sixth or seventh century. "Its readings are often unique, or agree with the Hebrew or the Vrss. or patristic citations, against all other known Mss." (Swete, p. xiii). (9) The Leipzig papyrus fragments of the Psalter contain Pss. $30^{5-14.\ 18-25}$ $31^{1}$ $32^{18b}$–$33^{9a}$ $33^{13}$–$34^{2}$ $34^{24}$–$35^{3}$ $36^{4}$–$55^{14}$. They have been published by Heinrici, in *Beiträge zur Geschichte und Erklärung des N.T.*, IV., Leipzig, 1903. According to this scholar, these fragments resemble those of $\mathfrak{G}^{U}$, and both represent the common text, used by Christians and cited by the early Fathers, as described by Jerome and Origen, before the latter undertook to purify it and establish a correct text (pp. 9, 13, 25).

Many ancient Vrss. were translated from 𝔊. The oldest of these was the ancient Latin. Many Latin Psalters have been preserved, but so far as known, none of them give early texts. We are for the most part dependent on citations in the early Fathers. Jerome made a revision of the Latin Psalter under the auspices of Pope Damasus I. in 383. This is the Roman Psalter still used in St. Peter's at Rome. About 392 Jerome made a second revision on the basis of the Hexapla. This is known as the Gallican Psalter, and is still in use in the Vulgate and the Roman Catholic Breviaries. The Coptic Vrss. were made from 𝔊. The Bohairic Vrs. of the Psalter is of the sixth century (edited by Lagarde, 1875). The Sahidic Vrs. is older, but of uncertain date. The Psalter has been edited by Bridge, 1898. It seems to represent a text of 𝔊 corresponding closely to $\mathfrak{G}^{U}$ (*v.* Brightman, *Journal of Theol. Studies*, II., 275). The old Gothic Vrs. of the sixth and the Slavonic of the ninth century were made from 𝔊 of

Lucian. The Armenian and Ethiopic Vrss. in their present form are based on mixed texts, in which Syriac and Hebraic elements are mingled with the Greek.

The texts of the Psalter in the several codd. of 𝔊 are not always homogeneous with the texts of other parts of OT., especially in the early codd. This was due to the fact that the Psalter was usually on a separate roll, and that the most of these rolls were prepared for ecclesiastical use. Swete remarks quite truly that Pss. of $𝔊^{A}$ "are evidently copied from a Psalter written for ecclesiastical use, and it is interesting to notice how constantly A here appears in company with the later liturgical Psalters, R and T, and with the seventh century corrections of א known as $א^{c. a}$." He also says: "The first hand of א often agrees with A against B, and the combinations א, A, R, T in the Psalms are not uncommon" (*Intr. to OT. in Greek*, p. 490). To this may be added that in fact it is just these liturgical Psalters which seem to have preserved the most accurate text of 𝔊, whether that was due to the well-known conservatism of liturgical texts, or to a more conservative revision of the ancient faulty texts by Origen and Lucian than has generally been supposed, limited chiefly to the correction of errors. The text of 𝔊 where there is a consensus of readings has a value which has not been estimated by critics as highly as it ought to be, so far as the Psalter is concerned. In a very large number of cases this common text is to be preferred to 𝔐. Where the ancient codd. $𝔊^{B. א}$ differ from the other codd. they are almost invariably at fault. It is altogether misleading to take them as the norms of a correct text of the Psalter.

I have carefully examined all the most important variations, and the result is the following. I. Where $𝔊^{B}$ stands alone: (1) there are nine corruptions of Greek words, $17^{14}$ $27^{8}$ $35^{20}$ $37^{28}$ $71^{16}$ $74^{8}$ $76^{8}$ $84^{11}$ $105^{36}$. (2) There are fourteen omissions of words or clauses of 𝔐 required by measure or else earlier Heb. glosses, $16^{2}$ $64^{8}$ $65^{2.6}$ $71^{12}$ $73^{18}$ $74^{4}$ $75^{7}$ $88^{19}$ $90^{16}$ $102^{16}$ $139^{12}$ $143^{8}$ $145^{2}$. (3) There is one insertion injuring the measure, $76^{4}$. (4) There is only a single instance in which the text is correct. That is the omission of a clause of 𝔐, $41^{2}$, which injures the measure. But this may be merely an accidental coincidence in which a careless scribe happened to omit a passage which was a real gloss. II. Where $G^{א}$ stands alone there are many cases of error, e. g. $110^{3.5.6}$ $115^{8}$ $116^{1.2.5}$ $122^{2.6.9}$ $129^{4}$ $130^{6}$ $138^{8}$.

The earliest printed editions of the Psalter of 𝔊 rested upon codd. which have not, so far as I know, been determined: Milan, 1481; Venice, 1486, 1489; Basel, 1516. Justinianus issued in 1516 at Genoa his *Octaplum Psalterium*. The text of the Complutensian Polyglot, 1514–1517, was followed by four other polyglots: Antwerp, 1569–1572; Heidelberg, 1586–1587; Hamburg, 1596; Paris, 1645 +. The Aldine text of 1518, the text of the Complutensian Polyglot and of the Octaplum, all agree for the most part with 144, 185, 264, of HP; and although based on late codd., in fact are much nearer the original 𝔊 than the earliest codd. $𝔊^{B. ℵ}$. In a few instances the *Octaplum* differs from the Complutensian text, but in these, so far as the most important readings are concerned, it agrees with 144 HP, which is regarded as Lucian's. A valuable discussion of texts and versions of 𝔊 is given by Swete, *Introduction to the Study of the OT. in Greek*, and by Nestle, *Urtext und Uebersetzungen*, pp. 64–65. A cautious but valuable study of the reading of 𝔊 of Swete's edition is given by F. W. Mozley, *The Psalter of the Church*, 1905. There remains much work to be done in the study of these codd.

§ 6. *Several other Greek Versions were made in the second, third, and fourth centuries* A.D., *that of Aquila from the official Hebrew text of the school of Jamnia, that of Theodotion to improve 𝔊 in the direction of that text; and that of Symmachus to give a better Greek style. Other minor Versions, indicated as Quinta and Sexta, were also composed. None of these have been preserved, except in fragments.*

𝔊 was used in a large proportion of the citations in the NT. and Christian writings of the second and third centuries. The Jews of the school of Rabbi Akiba, owing to a literalistic tendency, threw discredit upon 𝔊 among the Jews, and so gradually undermined the confidence even of Christians in its accuracy. Accordingly, many attempts were made to make a better Version. The first of these came from Aquila, a pupil of Akiba, who made a new translation from the official text established by the school of Jamnia. This is exceedingly literal and pedantic, and frequently transliterates rather than translates. This Version, indicated by Aq., is chiefly valuable for its evidence as to the official text which it translates. Theodotion (Θ) undertook a revision of 𝔊 to make it more conformable to the Hebrew text of Jamnia. Its variations from 𝔊 also help to the official Hebrew text of the second century rather than to an earlier text. Symmachus (Σ) had a later and a different purpose; namely, to improve the style and character of 𝔊.

It is therefore of value in helping to a text of 𝔊. It is difficult to determine the purpose of Quinta and Sexta, but so far as appears they do not give evidence of any knowledge of early Hebrew codd. These efforts did not succeed in producing a text suitable for universal adoption; they in fact increased the confusion and corruption among the Greek codd. by mixed texts. This evil was the chief reason for the masterly work of Origen in his Hexapla. Origen's Hexapla was the most important Biblical work in ancient times. It gave in six parallel columns the original Hebrew text, the same transliterated, a purified text of 𝔊, the Versions of Aq., Σ, Θ, and also, as a sort of appendix, Quinta, Sexta.

The Hexapla has been preserved only in parts. The Syriac translation was discovered by Ceriani in the Ambrosian Library of Milan, and published in 1874. Mercati, in the same library, discovered the original Hexapla of Ps. 45 and parts of 17, 27–31, 34, 35, 48, 88, of which he gives an account in *Un Palimpsesto Ambrosiano dei Salmi Esapli*, 1898. He has recently discovered additional material in the Vatican. The publication of all this material is announced for one of the forthcoming parts of *Studi e Testi*, Roma, under the title *Psalmorum Hexaplorum reliquiae e codice rescripto Ambrosiano*, etc. The parts of the several Greek Vrss., so far as they were known to exist at the time, were published by Field, *Origenis Hexaplorum quae supersunt*, 2 vols., Oxford, 1875. Dr. Schechter discovered some fragments of Aq., portions of Pss. 22, 90, 91, in the Genizah at Cairo.

§ 7. *The Syriac Peshitto Version was made from a comparison of the Hebrew text with 𝔊, and shows the influence of an early Aramaic Targum. It has maintained its integrity since the fourth century.*

At an early date, probably in the second or third century, a translation of the Psalter was made for the use of Syrian Christians (𝔖). It was based upon a Hebrew text, but kept 𝔊 constantly in view. It also shows traces of the influence of an oral Aramaic Targum earlier than the existing Targum (*v.* § 13). The author was a good Hebrew scholar, but his purpose was to give a Vrs. for practical use, rather than an exact verbal rendering. He therefore takes liberties with the original from a dogmatic as well as a practical point of view. 𝔖 passed through a number of revisions, but has kept its integrity since the fourth century, as Aphraates in his Homilies uses it essentially in the same form that we now have.

The first edition of the Psalter of 𝔖 was published by Erpenius, Leyden, 1625, from two late codd. Gabriel Sionita in the same year issued a Syriac text based on three other codd., with a Latin translation. This edition was used in the Paris Polyglot, 1629–1645, and the London Polyglot, 1654–1657. In the latter, Herbert Thorndyke in his critical apparatus used two codd. of late date. Dathe in 1768 reissued the text of Erpenius, with variations from the London Polyglot. The text of the London Polyglot was reissued by Lee in 1823, and was translated into English with critical notes by Andrew Oliver, Boston, 1861. The American missionaries, in 1852, published at Urumia, Persia, a Nestorian text of much value. This has been the basis of other texts for use in the East. The Codex Ambrosianus was published by Ceriani, Milan, 1876–1883. F. Bäthgen, in 1878, made a collation of this codex and three later codd. in his *Untersuchungen*. In 1879, in his *Psalterium Tetraglottam*, Nestle reissued the Codex Ambrosianus; and this edition has been reprinted by W. E. Barnes, in his *Peshitta Psalter according to the West Syrian Text*, 1904. Barnes, however, corrects it occasionally from early West Syrian codd., and gives a rich critical apparatus derived from a collation of a large number of codd. The best estimate of the text of 𝔖 is given by Bä. in the *Jahrbücher für Protestanische Theologie*, 1882. The influence of 𝔊 upon 𝔖 was so great that when these agree it is doubtful whether the testimony of 𝔖 as to the original text of 𝔥 is independent. Especially was 𝔖 influenced by 𝔊$^{L}$; but, on the other hand, it belongs to the same family of texts. Agreement with 𝔥 is of greater importance, and disagreement with 𝔥 and 𝔊$^{L}$ more important still. It should also be remembered, as Barnes justly says, "We have to deal in the Psalter with a text which was specially transcribed for ecclesiastical use, and accordingly we must not be surprised, if we find it coloured by ecclesiastical phraseology" (p. xxxv). On the one side, it may be said that because of its ecclesiastical use it is more difficult to revise the Psalter than any other book of the Bible; on the other side, that the Vrss. often preserve early readings. My study of the text of the Psalter shows that while 𝔖 tends to an agreement with 𝔊$^{L}$, it nevertheless often agrees with 𝔥 against 𝔊, and sometimes with 𝔍 against 𝔊 and MT. It not infrequently has independent readings, a fair proportion of which are to be preferred as nearer the original text than those of any other Vrss., even of 𝔥; cf. $2^{7.12}$ $16^{2}$ $17^{13}$ $27^{8}$ $32^{4}$ $46^{5}$ $74^{3}$, but especially $4^{8}$ $17^{3.4}$ $59^{10}$ $69^{5}$ $80^{18}$ $112^{4}$ $139^{16}$.

§ 8. *Jerome in the early fifth century issued his Latin translation, made from the Hebrew text of his times, but with all the other ancient Versions and Origen's Hexapla in view.*

Jerome, after the completion of the two revisions of the old Latin Psalter already mentioned (§ 5), undertook *c.* 389 a translation of the entire OT. from the original Hebrew, which he completed in 390–405 at Bethlehem. This Vrs. took the place of

the old Latin Vrss. in all the books except the Psalter, and is known as the Vulgate (𝔙). This new Vrs. of the Psalter could not overcome the use of the Gallican Psalter in the usage of the Church. Accordingly, 𝔙 of the Psalter is the Gallican Version, and the Version of Jerome is distinguished from it in reference by the abbreviation 𝔍. This Vrs. is exceedingly valuable, especially in the study of the Psalter; for Jerome was not only an able Hebrew scholar, using the best Hebrew texts accessible to him in Palestine, at the time when the Rabbinical School at Tiberius was in its bloom; but he was also familiar with Origen's *Hexapla*, and the full text of all the ancient Vrss. in earlier Mss. than those now existing. 𝔍 in the main gives evidence as to the Hebrew text of the fourth Christian century. Where it differs from 𝔥 and 𝔊 its evidence is especially valuable as giving the opinion of the best Biblical scholar of ancient times as to the original text, based on the use of a wealth of critical material vastly greater than that in the possession of any other critic, earlier or later.

The text of 𝔍 is best given in Lagarde's *Psalterium juxta Hebraeos Hieronymi*, 1874, and also in Nestle's *Psalterium Tetraglottum*, 1879.

§ **9**. *The Aramaic Targum of the Psalter in its present form dates from the ninth century, but it rests upon an oral Targum used in the synagogue from the most ancient times.*

The Targum on the Psalter (𝔗) represents a traditional oral translation, used in the services of the synagogue from the first century A.D. The original Hebrew text was constantly kept in view, for it was the custom to read the original before the Targum was read. Therefore the Targum gives evidence as to the traditional Hebrew text, with all the development that that tradition had from the first till the ninth century, ever restrained, however, by the original text. The Targum, however, was not simply a translation, but at the same time an explanation of the original, enlarging upon it to give the sense by way of paraphrase. It avoids anthropomorphism, and entirely disregards the poetic form and style.

𝔗 of ψ was first published by Bomberg, 1517, with Jb., Pr., and the Rolls. Lagarde's edition *Hagiographa Chaldaice*, 1873, is based on that of Bomberg. It was republished by Nestle, in his *Psalterium Tetraglottum*, 1879. Bacher

(*Das Targum zu den Psalmen*, Grätz, *Monatsschrift*, 1872) states that the 𝕿 of ψ and Jb. came from the same hand.

§ 10. *The critical use of Hebrew texts and versions leads back in several stages from the official text of Ben Asher of the tenth century, through the text used by Jerome of the fourth century, the official text of the School of Jamnia of the second century, to the unofficial codices of the second century* B.C., *which gave the Canonical Psalter in its final edition. But it had already passed through centuries of transmission by the hands of copyists and editors. We have to distinguish, therefore, between the original text of the Psalter of the Canon and the original text of the psalms themselves as they came from their authors.*

The existing Hebrew codd. lead us to the official MT. of the tenth century as edited by Ben Asher, with Massoretic notes indicating traditional variations in the text coming down from ancient times. 𝕴 takes us back to a Hebrew text of the fourth century prior to the work of the Massorites, and therefore to a text composed of consonants only. The Hebrew text of Origen's *Hexapla*, and 𝕾, also tend in the same direction, although they are to be used with more reserve, because of modifying influences traceable in these Vrss. The Greek translations of Aq., Θ, are all important helps to determine the official Hebrew text of the Synod of Jamnia of the second Christian century. The text of 𝕲 carries us still farther back, to a Hebrew text of the second century B.C., very soon after the Psalter had received its final editing. In this way, by the use of the genealogical principle of Textual Criticism the original Hebrew text of the Psalter may be determined, at the time when it was finally edited for use in the synagogue and temple, and took its place in the Canon of the Writings. But it is evident that even then we are a long distance from the original text of the Pss. as composed by their authors. The Pss. had passed through the hands of a multitude of copyists, and of many editors, who had made changes of various kinds, partly intentional and partly unintentional. The Pss. were changed and adapted for public worship, just as has ever been the case with hymns, prayers, and other liturgical forms. The personal, local, and historical features were gradually effaced, and additions of various kinds were made to

make them more appropriate for congregational use. The text of the Psalter is one thing, the text of the original Pss. is another thing. After we have determined the former as far as possible, we still have to determine the latter by the use of additional internal evidence in the Psalter itself, and of external evidence from other books of OT.

§ **11.** *There are several Psalms which appear in different texts in the Psalter itself, or in the Psalter and other Books of the Old Testament. These give evidence of originals differing in some respects from the varying texts that have been preserved.*

(1) Pss. 14 and 53 are evidently the same Ps. in different texts. The latter betrays more clearly its historical origin, although the original divine name יהוה has been changed to אלהים, as in other Pss. of 𝕰 (*v.* § 32). The former has been generalised and made smoother and more didactic. They both show editorial changes as well as errors of copyists. (2) Ps. 18 is the same song as that given in 2 S. 22. The text of the latter is more archaic, although it has many of the same late glosses as the Ps. The Ps., however, received still later revision, making it more suitable for public use. (These variations are given in the Massora of Baer's text, pp. 130–135.) (3) Ps. 70 is the same essentially as $40^{13-17}$. It was appended to Ps. 40 for liturgical purposes, and adapted to its context. (4) An early Ps. has been used both by $57^{8-12}$ and $108^{1-6}$, another by $60^{7-14}$ and $108^{7-14}$, these three Pss. being all composite (*v.* § 14). (5) 1 Ch. $16^{8-36}$ gives a Song of thanksgiving, which is composed of Pss. $105^{1-15}$ and 96. The former is part of a tetralogy, 104–107; the latter is a part of the royal Ps. broken up into 93, 96–100. The Song of Ch. is therefore a mosaic of parts of two Pss., to which a doxology was added by a late editor of Ch., who inserted it as a specimen of the temple Pss. of his time.

§ **12.** *The Psalms were composed in the parallelisms, measures, and strophical organisations of lyric poetry. When these have been determined with reference to any particular Psalm it is not difficult to see the changes that have been made in the original text.*

(*A*) Hebrew poetry is dominated by the principle of parallelism of members. The simplest form is seen in the couplet; but it is extended to a considerable number of lines. There are three primary forms of parallelism: (1) the synonymous, (2) the synthetic, and (3) the antithetic; the synonymous having a more ornate variety which may be called (4) emblematic; the synthetic a more vigorous variety which is (5) stairlike in character. An

**important variation appears in what is called (6) introverted parallelism. But within these six varieties there are still a great number of combinations in accordance with the nature of the parallelism, whether it extends to entire lines or to the more emphatic words in them.**

Bishop Lowth (*De sacra Poesi Heb.* 1753; cf. Preliminary Dissertation to *Isaiah*, 1778) was the first to establish the principle of parallelism in Hebrew poetry, although he based his conclusions on older writers, Rabbi Asarias and especially Schöttgen (*Horae Heb.* Diss. VI. *De Exergasia Sacra*). Lowth's views were at once accepted and have maintained themselves. Lowth distinguished three kinds of parallelism, — the synonymous, the antithetical, and the synthetic. Bishop Jebb (*Sacred Literature*, § IV. 1820) called attention to a fourth kind, which he properly named "introverted." Lowth had already recognised it (Prelim. Diss. *Isaiah* xiv), but did not name it or emphasize it. Other scholars have noted the stairlike and the emblematic (*v.* Br.$^{SHS. 385-414}$).

Attention may be called to the following specimens: —

(1) *Synonymous.*

$15^{1}$ YAHWEH, who shall be a guest in Thy tent?
Who shall dwell on Thy holy mount?

$17^{13-14a}$ O RISE, Yahweh, confront him, cast him down;
O deliver me from the wicked, destroy with Thy sword;
May they be slain with Thy hand, Yahweh; slain from the world.

$7^{13-14}$ IF not, He whets His sword,
Doth tread His bow and make it ready,
And doth prepare for him deadly weapons;
His arrows He maketh into fiery ones.

$6^{7-8}$ FOR I am weary with *my* groaning;
I must complain every night on *my* bed;
I make dissolve with my tears *my* couch.
Wasteth away because of grief *mine* eye,
Waxeth old because of all *mine* adversaries.

$19^{8-10}$ THE Law of Yahweh is perfect, refreshing the soul;
The Testimony of Yahweh is trustworthy, making wise the simple;
The Precepts of Yahweh are right, rejoicing the heart;
The Commandment of Yahweh is pure, enlightening the eyes;
The Saying of Yahweh is clean, enduring forever;
The Judgments of Yahweh are true, vindicated altogether.

(2) *Synthetic.*

$14^{2}$ YAHWEH looked forth from heaven upon the sons of mankind,
To see whether there was any acting intelligently in seeking after God.

$17^{11-12}$ THEY advance, now they march about, they fix their eyes;
They purpose to camp in the land, they maltreat as a lion;
They are greedy for prey, they are like a young lion lurking in secret places.

$23^{5-6}$ THOU spreadest before me a table in the presence of mine adversaries.
Hast thou anointed my head with oil; my cup is exhilarating.
Surely goodness and kindness pursue me all the days of my life,
And I shall dwell in the house of Yahweh for length of days.

$40^{2-4}$ I WAITED steadfastly on Yahweh, and He inclined unto me;
And brought me up from the pit of desolation, from the clay of the mire;
And set my feet upon a rock; He established my steps;
And gave a new song in my mouth, a song of praise to my God.
Many see and they fear, and they trust in Yahweh.

(3) *Antithetical.*

$37^{12-13}$ THE wicked deviseth against the righteous and gnasheth his teeth at him.
The Lord laugheth at him; for He seeth that his day cometh.

$17^{14b-15}$ LET their portion be during life; their belly fill Thou with Thy stored up penalty.
May their sons be sated, may they leave their residue to their children.
But as for me, let me behold Thy face; let me be satisfied with Thy favour.

$126^{4-6}$ O RESTORE, Yahweh, our prosperity, as streams do in the south country.
They that sow seed in tears, may they reap with jubilation.
He may go forth weeping, bearing the load of seed;
Let him come home with jubilation, bearing the load of sheaves.

$37^{9-11}$ FOR evil-doers will be cut off; but those that wait on Yahweh will inherit the land.
And yet a little while, and the wicked will be no more, and thou wilt attentively consider his place, and he will be no more;
But the afflicted will inherit the land, and take delight in abundance of peace.

$38^{13-15}$ THEY also that seek my life lay snares;
Of my distress they speak, of ruin;
And utter deceits all the day.
But I am like a deaf man that heareth not,
And as a dumb man that openeth not his mouth,
And in whose mouth are no arguments.

(4) *Emblematic.*

$37^{1-2}$ FRET not thyself because of evil-doers, and be not envious against them that do wrong;
As grass they will speedily wither, and like the fresh grass fade.

$124^{6-8}$ BLESSED be Yahweh! who hath not given us over as a prey to their teeth.
Lo, we are like a bird, that has escaped out of the trap of the fowler.
Lo, the trap was broken, and we escaped from it.
Our help is in the name of Yahweh, maker of heaven and earth.

$129^{5-6a}$ LET them be put to shame, and let them be turned backward, all the haters of Zion,
Let them become as grass of the housetops, which, before one can draw the scythe, withereth.

Wherewith the reaper does not fill his hand, or he that bindeth sheaves his bosom.
And they who pass by say not, "The blessing of Yahweh unto you."

(5) *Stairlike.*

$24^{8b.c}$ YAHWEH, strong and *mighty*,
Yahweh, *mighty* in battle.
$3^{2-3}$ YAHWEH, how *many* are mine adversaries!
*Many* are rising up against me;
*Many* are saying of me:
"There is no salvation for him."
$25^{1-7}$ UNTO Thee, Yahweh, I lift up my soul; O my God, let me not *be ashamed*.
In Thee I trust, therefore let not mine enemies exult, even mine.
Yea, let none that wait on Thee *be ashamed;* let them *be ashamed* that deal treacherously without effect.
Thy ways make me know, Yahweh, and Thy thoughts *teach* me;
Lead me in Thy faithfulness, and *teach* me; for Thou art the God of my salvation.
*Remember* Thy compassion, Yahweh, and Thy kindness, for they are of old.
The sins of my youth *remember* not; according to Thy kindness *remember* me.

In the other two Strs. of this Ps. the stairlike parall. is carried out on the scheme: 2 + 2 + 3, Str. II.; 3 + 2 + 2, Str. III., as Str. I. In every tristich the middle line does not have the catchword.

$12^{4-5}$ MAY Yahweh cut off every flattering *lip*,
And every *tongue* speaking great words;
Those who say, "To our *tongues* we give might,
Our *lip* is our own; who is lord over us."

(6) *Introverted.*

$30^{9-11}$ UNTO Thee I was crying, and unto my God I was making supplication for favour:
"What profit is there in my blood, when I go down to the Pit?
Will the dust praise Thee, declare Thy faithfulness?
Hear and be gracious, become helper to me."
$6^{9-11}$ DEPART, ye workers of trouble, from *me;*
For He hath heard the voice of *my* weeping,
Yahweh hath heard *my* supplication,
Yahweh accepteth *my* prayer.
They will turn back, they will be put to shame in a moment.
$34^{16-22}$ THE face of Yahweh is against them that do evil, to cut off their memory from the land.
The eyes of Yahweh are unto the righteous, and His ears unto their cry for help;
They cry and Yahweh heareth, and delivereth them out of all their distresses.

Yahweh is nigh unto the brokenhearted, and the crushed in spirit saveth.
Many are the misfortunes of the righteous, but out of them all Yahweh delivereth him;
He keepeth all his bones; not one of them is broken.
Misfortune shall slay the wicked, and they that hate the righteous shall suffer punishment.

(*B*) The Pss., as Philo, Josephus, Origen, Eusebius, and Jerome tell us, were composed in several kinds of meter. The measures, however, were not of feet, as in classic Latin and Greek, or of syllables as in Syriac poetry; but of words or word accents, as in Assyrian, Babylonian, Egyptian, and the most ancient poetry of other nations. The simplest measure is: (1) the trimeter, measured by three tonic beats; (2) the tetrameter, which has four tones, usually with a caesura in the middle; (3) the pentameter, which has five tones, the caesura usually coming after the third tone, but sometimes for variety of effect after the second; (4) the hexameter, which has six tones, with the caesura usually in the middle, but sometimes for variety after the second or the fourth tones, and occasionally with two caesuras dividing the line into three parts. In the estimation of tones we have to consider that on the one side monosyllabic words are usually not counted, but are attached to the following word and not accented; and on the other side that words of four or more syllables have a secondary accent which is counted in the measures. This is true occasionally of words of three syllables.

The statements of Josephus (*Ant.* II. 16 (4); IV. 8 (44); VII. 12 (30)) that Hebrew poetry was composed of trimeters and pentameters and hexameters are so distinct that they cannot justly be questioned. He is sustained by Philo (*de Vita Mosis*, I. 5). Although it may be said that Origen (on Ps. 118, Pitra, *Analecta Sacra*, II. 341), Eusebius (*De praep. Evang.* XI. 5 Migne, XXI. 852), and Jerome (in *librum Job, praef.*) depended upon Josephus, yet they were near enough to the original Hebrew text to have an independent judgment in this matter; and their judgment has been confirmed by modern investigation in the teeth of a stubborn traditional opposition. As Ley shows (*ZATW.* XII. 212), Origen distinguishes between the Hebrew pentameter and hexameter written in one line and the Greek method of dividing them into two. I. Many efforts have been made to measure syllables after classic models: (1) Franc. Gomarus (*Davidis lyra*, 1637), followed by Heinsius, De Dieu, Hottinger, and the younger Buxtorf. (2) Marc. Maibon

(*Davidis Psalmi X. item* VI. 1690). (3) Francis Hare (*Psalmorum libri in versiculos metrice divisus*, 1736), followed especially by Weisse. The treatises of Gomarus, Maibon, and Hare were republished in Ugolino, *Thesaurus* (XXXI.). Lowth severely criticised Hare's measures. He had no doubt that Hebrew poetry had measured lines, and he distinguished between long and short measures, in the former recognizing the "small rest or interval"; but he thought that it would be impracticable to find more definite measures because the original pronunciation of the Hebrew language could not be known (*v.* Prelim. Diss. to *Isaiah*, xxv.). (4) William Jones (*Poeseos Asiaticae commentariorum*, 1776) applied the rules of Arabic meter to Hebrew poetry, involving the doing away with the Massoretic system of vowels. So, essentially, E. J. Greve. (5) J. J. Bellermann (*Versuch über die Metrik der Hebräer*, 1813), applied the system of morae to Hebrew poetry. (6) J. L. Saalschütz (*Von der Form der Hebräischen Poesie*, 1853) rejected the Massoretic system and built on the pronunciation of the Polish and German Jews, after the Aramaic method. II. G. Bickell (*Metrices Biblicae*, 1879; *Carmina Veteris Metrici*, 1882; *Dichtungen der Hebräer*, 1882–1884), followed by G. Gietmann (*de re metrica Hebraeorum*, 1880), finds a Hebrew meter in the number of syllables after the method of Syriac poetry. There is a constant alternation of rise and fall, so that only iambic and trochaic feet are possible. The Massoretic system is rejected and the Aramaic virtually put in its place. The accent is generally, as in Syriac, on the penult. An elaborate criticism of Bickell's theory is given by Ecker (*Porta Sion*, 1903, pp. 147 sq.). Doubtless the original Hebrew pronunciation was different from that of the Massoretic system, but Hebrew was not a mere dialect of the Aramaic, still less of so late a form of it as the Syriac. It has recently been shewn that the earliest Syriac poetry did not measure by number of syllables. III. The measurement of Hebrew verse by the beat of the accent has been maintained by a great number of scholars with increasing conviction. This is independent of the doctrine of syllables, whether more like the Arabic, Aramaic, or the Massoretic system. Moreover, it is independent of the theory on what syllable of the word the accent should fall. In any case, we have just so many accents in the verse. The earliest writer to make the accent the determining principle of measurement, so far as I have been able to discover, was C. G. Anton (*conjectura de metro Hebraeorum*, 1770, *Specimen editionis Psalmorum*, 1780). In this he was followed by Leutwein (*Versuch einer richtigen Theorie von der Biblischen Verskunst*, 1775), Ernst Meier (*Die Form der Hebr. Poesie*, 1853), but especially Julius Ley (*Die metrischen Formen der Hebr. Poesie*, 1866; *Grundzüge des Rhythmus des Vers- und Strophenbaues in der Hebr. Poesie*, 1875; *Leitfaden der Metrik der Hebr. Poesie*, 1887, and other minor writings). To Ley, more than to any other scholar, is due the credit of leading to a correct conception of the measures of Hebrew poetry. I accepted the principle of measurement of Hebrew poetry by accents soon after I began to teach as Professor of Hebrew and cognate languages in Union Theological Seminary, in 1874; and from that time I have given much

attention to the subject. My views were published in 1881 (*Homiletic Quarterly*, pp. 398 sq., 555 sq.; *Biblical Study*, first edition, 1883, pp. 262 sq.). The principles were applied in the study of the *Poem of the Fall of Mankind* (*Reformed Quarterly Review*, 1866), *Poem of the Creation* (*Old Testament Student*, 1884), and of all the poetic Messianic passages (*Messianic Prophecy*, 1886). My views were more fully stated in five articles (*Hebraica*, 1886–1888), and in the tenth edition of *Biblical Study*, enlarged under the title *General Introduction to the Study of Holy Scripture*, 1899. In 1883 I criticised Ley's octameters and decameters as simply double tetrameters and pentameters, and objected to his theory of substitution and compensation, which he has since abandoned. This principle of tonic measures was adopted by Francis Brown (*Measures of Heb. Poetry as an Aid to Literary Analysis*, *JBL*. IX. pp. 91–106) and many other Americans. C. H. Toy (*Commentary on Proverbs*, 1899) uses the tonic principle, but objects to the terms trimeter and tetrameter, and uses ternary, quaternary, etc. W. R. Harper used the method on the basis of my article in *Hebraica*, in the preparation of his *Commentary on Amos and Hosea*, 1905 (*v*. Preface, ix.). Cheyne employs the tonic principle (in his commentaries on the *Psalms*$^{2.3}$, *Book of the Prophet Isaiah*, *SBOT*. 1899). Most Biblical scholars since Jebb have been reactionary in their views of Hebrew poetry. Budde (*Das Hebraische Klagelied*, *ZATW*. 1882) deserves great credit for his investigation of the pentameter in the Old Testament; but the name, *Kina* verse, that he gave to it, though adopted by many scholars, has little to justify it, for the earliest *Kina* uses the tetrameter measure (2 S. $1^{17-27}$), and the pentameter measure is used for all kinds of poems, especially for those in praise of the Law, $19^{8-15}$ 119, which are the reverse of *Kina's*. Budde's long hesitation to accept other measures is difficult to understand. He says, however (article *Hebrew Poetry*, DB.), "The vastly preponderating probability appears to belong to the theory of Ley, who counts the 'rises' without taking account of the 'falls.'" Duhm, in his Commentaries on *Isaiah*, 1892, and the *Psalter*, 1899, also uses the tonic principle, but without any explanation of his principles or his relation to others. It is astonishing how exactly his views, as to many passages, correspond with those given previously in my *Messianic Prophecy*, 1886. In the meanwhile the principle of tonic measure was greatly strengthened by the discovery that the same principle determined the structure of the more ancient Egyptian, Babylonian, and Assyrian poetry. F. Brown (*Religious Poetry of Babylonia*, *Presbyterian Review*, 1888), among other examples, shewed that the epic of the descent of Istar to Sheol is pentameter. The Hymn to the Nile was recognised as measured by the tonic accent, by Guieysse (*Records of the Past*, new ed., III. 47–48). Erman also (*Life in Ancient Egypt*, p. 395) stated that Egyptian poetry was measured by the tonic accent. Two recent scholars have endeavoured to fortify the tonic principle by a closer study of the syllable. H. Grimme (*Abriss der Bib. Hebr. Metrik*, *ZDMG*. 1895; *Grundzüge der Hebr. Akzent und Vokallehre*, 1896; *Psalmen Probleme*, 1902) revives the use of morae, but builds essentially on the accents for measurement of lines. His last book

has only come into my hands since I completed my Ms. for this Commentary. Our independent work agrees as to the measures of Pss. 1–50, except in 7, 9–10, 11, 17, $19^a$ 23, 25, 31, 32, 34, 37, 38. Pss. 25, 34, 37, hexameters, he interprets as trimeters, dividing the lines at the caesuras. The other Pss. are full of difficulty, due chiefly to glosses where there is room for difference in reconstruction. E. Sievers in 1901 published his *Metrische Studien*. While building on the tonic principle, he fortifies it by giving it a foundation in the laws of speech, song, and music, and by a careful study of the una cented syllables. His principles have been adopted for the most part in Bäthgen's *Psalmen*$^3$, 1904. Sievers, in his double fours and sevens, falls into an error similar to that of Ley. His double fours of Ex. 15, 2 S. 1, Ju. 5 are nothing but tetrameters, and his sevens limited, so far as ψ is concerned, to 4, 9–10, are due to mistaken interpretation of the measures, which in both cases in the original Pss. were trimeters, disturbed, however, by many glosses. Those who have used the principle of tonic measure since Anton, have not failed to recognise that the stress of the accent alternates with a falling of the voice in one, two, or three syllables, in varied relation to the tonic syllable; but they have not thought it needful to count these syllables as Sievers does. Indeed, Sievers (p. 77) recognises that Anton instinctively came nearest the truth, that his theory needs few modifications, and that he only failed in working it out in detail. But it is just this detail in Sievers' method which is of doubtful value. It is based on the essential accuracy of the Massoretic system, which, as is evident from the transliterations in Origen's Hexapla, was artificial; and, as many Hebrew scholars since Lowth have recognised, is of doubtful originality. And in fact Sievers' measures, as those of Grimme, really depend upon the tonic accents, which alone are of any great importance even in his system. In the use of the natural laws of speech and music as the basis of the measures of poetry, Sievers was anticipated by the eminent American poet, Sydney Lanier (*Science of English Verse*, 1880), whom I used at an early date. A most thoroughgoing and invariably hostile criticism of metrical theories of Hebrew poetry is given by Ecker (*Porta Sion*, 22–181; 1903). A more recent, less complete, more sympathetic, yet uncertain criticism is given by W. H. Cobb (*Criticism of Systems of Hebrew Metre*, 1905).

The following is the result of my study of the measures of the Psalms: —

I. There are eighty-nine trimeter Pss. in the Psalter. This is a favourite measure for lyrics. These Pss. are 2, 3, 6, 7, 8, 9–10, 11, 15, 18, $19^{2-7}$ 20, 21, 22, $24^{1-6}$ $24^{7-10}$ 26, $27^{7-12}$ 33, $36^{6-10}$ 38, 44, 47, 49, 51, 54, $55^{2-3.\ 5-8}$ 56, $57^{2-5}$ $57^{6.\ 8-12}$ (= $108^{2-6}$) 59, $60^{3-7.\ 12b-14}$ $60^{8-12a}$ (= $108^{8-14}$) 63, $66^{1-9}$ $66^{13-19}$ 67, $69^{8-14.\ 20-29}$ 71, 73, 75, 76, $77^{2-16}$ $77^{17-20}$ 78, 79, 80, $81^{2-6b}$ $81^{6c-15}$ 82, 83, 85, 88, $89^{4-5.\ 18-46}$ 90, 91, 92, 93 + 96–100, 94, $95^{1-6}$ $95^{7-11}$ $102^{2-12}$ 103, 104, 105–106, 107, $109^{1-5.\ 16-18.\ 21-27}$ $109^{6-15}$ 111, 112, 113, 114, $115^{1-8}$ $115^{9-16}$ 116, 117, 118, 135, 136, 138, $139^{1-6.\ 13-16.\ 23-24}$ $139^{7-12}$ $139^{17-22}$ 142, $144^{1-2.\ 7-11}$ 146 $147^{1-6.\ 7-11.\ 12-21}$ 148, 149, 150. We may give as a specimen $24^{1-6}$: —

ליהוה הארץ ומלואה
תבל וישבי בה
כי־הוא על־ימים יסדה
ועל נהרות יכוננה
מי־יעלה בהר יהוה
מי־יקום במקום קדשו
נקי וכר לבב
לא־נשא לשוא נפשו
ישא ברכה מיהוה
וצדקה מאלהי ישעו
זה דור דרשו
מבקשי פניו יעקב

II. There are twenty tetrameters in the Psalter: 1, 4, 12, 13, 16, 29, 30, 41, 46, 58, 61, 64, 68, 74, 86, $89^{2-3.\ 6-16}$ $89^{47-52}$ 140, 141, $144^{12-15}$. Ps. 13 may be given as a specimen. The caesura is always in the middle when it occurs.

עד־אנא יהוה — נצח תשכחני
עד־אנא תסתיר את־פניך ממני
עד־אנא אשית עצות בנפשי
עד־אנא ירום עלי איבי
יהוה אלהי — הביטה עֲנני
פן־אישן המות — האירה עיני
פן־יאמר איבי — לו יכלתי
פן־יגל כי אמוט צרי

III. There are twenty-five pentameters in the Psalter: 5, 14 (= 53), 17, $19^{8-15}$ $27^{1-6}$ 28, 32, 35, $36^{2-5}$ 39 $40^{2-12}$ 42–43, 48, 52, $55^{10-16.\ 21-22.\ 24}$ 65, $69^{2-7.\ 15-19.\ 30-32}$ $40^{14-18}$ (= 70), 84, 87, 101, 110, 119, 137, 143. Ps. 14 may be given as a specimen. The caesura usually comes after the third beat, but occasionally for variety after the second.

אמר נבל בלבו — אין אלהים
השחיתו התעיבו עלילה — אין־עשה־טוב
יהוה משמים השקיף — על־בני־אדם
לראות היש משכיל — דרש אלהים
הכל סר סג — יחדו נאלחו
אין־עשה־טוב — אין גם אחד
הלא ידעו פעלי־און — אכלו עמי
אכלו לחם — יהוה לא קראו
שם פחדו פחד — כי־אל פזרם
עצתם הביש — כי יהוה מאסם

IV. There are twenty-five hexameters: the alphabetical 25, 34, 37, 145; the pilgrim Pss. 120, 121, 122, 123, 124, 125, 126, $127^{1-2}$ $127^{3-5}$ 128, 129, 130,

**131, 132, 133, 134; and 31, 50, 62, 72, $102^{18-28.29}$. Pss. 124, 125 illustrate the varied use of the caesura.**

לולי יהוה שהיה לנו — יאמר־נא ישראל
לולי יהוה שהיה לנו — בקום עלינו
אזי חיים בלעוני — בחרות אפם בנו
אזי המים שטפוני — נחלה עבר נפשנו

ברוך יהוה — שלא נתננו טרף לשניהם
(הנה) נפשנו כצפר — נמלטה מפח יוקשים
(הנה) הפח נשבר — ואנחנו נמלטנו (ממנה)
עזרנו בשם יהוה — עשה שמים וארץ

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הבטחים ביהוה — כהר ציון — לא־ימוט לעולם
ישב ירושלים — הרים סביב לה
ויהוה סביב לעמו — מעתה ועד עולם
כי־לא ינוח שבט הרשע — על־גורל הצדיקים

V. There are long Pss. of varying measures. Ps. 23 has three Strs. of three, four, and five tones, increasing with each Str. Ps. 45 is essentially a tetrameter, but it uses occasional trimeters with striking effect for a more rapid movement of the thought. In this it resembles the Song of Deborah, Ju. 5. Some scholars, as Toy and Duhm, recognise dimeters of two tones, but these are parts of tetrameters or hexameters. The division made by these scholars are at the caesuras. There are no dimeters except in broken lines used at times for a metrical pause (e.g. Pss. $1^{1.4}$ $8^{2.10}$). Many of Grimme's trimeters are really hexameters. Sievers' double threes and double fours are trimeters and tetrameters.

VI. The Hebrew poets seldom accent a monosyllable. It usually loses its tone by being attached to the previous or the subsequent word. Two successive tonic syllables make very bad euphony, especially at the end of l. There were various devices for overcoming this difficulty. At the end of l., the accent of the word before the monosyllable was retracted; e.g. שִׁפְסֵי אָרֶץ $2^{10}$, חוֹסֵי בוֹ $2^{12}$, יְחַבֶּל אוֶן, וְיָלַד שָׁקֶר $7^{15}$, חָפֵץ בִּי $18^{20}$, וְיֹשְׁבֵי בָהּ $24^{1}$. Two tones were gained by attaching three short words; e.g. כִּי־מָרוּ־בָךְ $5^{11}$, כָּל־חוֹסֵי־בָךְ $5^{12}$, כָּל־יֹשְׁבֵי־חָלֶד $49^{2}$. The insertion of the conj. ו before a monosyllable makes a sufficient vocalic utterance to justify giving the word a tone. It is sometimes used to make it easier to give a long word two tones; e.g. וְלֹא, $37^{31}$ $41^{9}$, וְאַל $25^{2}$ $37^{1}$, וְעַל $3^{9}$, in all cases given by 𝔊 but omitted by 𝔐.

(*C*) The Hebrew poets, as poets of other nations, used archaic words and forms for metrical purposes: (*a*) The archaic case endings softened the transition from word to word and made the language more melodious. (*b*) The archaic suffixes and modal

forms were used partly for the same purpose and partly to give the tone a more melodious position. (*c*) The archaic prepositions were employed in order to get independent words or variation in the tonic syllable (Ley.$^{\textit{Grundzüge}, \text{S. 100 sq.}}$; Br.$^{\text{SHS. 371}}$).

(*a*) ־ִי $50^{10}$ $79^{2}$ $104^{20}$ $114^{8}$.
ַ־י $123^{1}$.
ָ־תָה for ָ־ה $3^{8}$ $44^{27}$ $63^{8}$ $80^{8}$ $92^{16}$ $94^{17}$ $120^{1}$ $125^{8}$.
(*b*) ֵ־נוּ $5^{18}$ $25^{12}$ $41^{4}$ +.
־וּן $5^{10}$ $11^{2.8}$ $12^{9}$ $35^{11}$ $36^{8}$ +.
־מוֹ sf. $2^{3.5}$ $11^{7}$ $21^{10.11.13}$ $22^{5}$ +; לָמוֹ for לָהֶם $2^{4}$ $44^{4.11}$ $49^{14}$ +.
(*c*) בְּמוֹ for בְּ $11^{2}$.
כְּמוֹ for כְּ $29^{6}$ $58^{5.8.10}$ $63^{6}$ $78^{13}$ $90^{9}$ $92^{8}$ +.
עֲדֵי for עַד $104^{23}$.
עֲלֵי for עַל $50^{5.16}$ $92^{4}$ $94^{20}$.
מִנִּי for מִן $44^{11}$ $45^{9}$ $78^{2}$.
בְּלִי for בַּל $19^{4}$ $63^{2}$ $72^{7}$.

(*D*) The Hebrew poets ornamented their lines by various devices at the beginning, in the middle, before caesuras, and at the end. At the beginning the order of the alphabet was followed and acrostics were made of various kinds. Certain important words were repeated in several successive lines. At the ends of lines a kind of assonance or rhyme was made, especially by the use of identical suffixes. The same device was also used at times before caesuras.

(*a*) The Alphabetic Pss. are 9–10, 25, 34, 37, 111, 112, 119, 145. Usually the letter of the alphabet begins a l., a couplet, or a Str.; but in $9^{2-3}$ it is repeated at the beginning of each of the four ll. of the Str., and in 119 throughout the twenty-two alphabetical Strs. it is repeated eight times (cf. La. 3). (*b*) Ps. $13^{2-3}$ has עד־אנה at the beginning of each of the four lines of the Str.; and v.$^{4-5}$ has פן at the beginning of three of the four ll. Ps. 29 repeats קול יהוה eight times and הבו thrice. Ps. 62 repeats אך eight times. Ps. 148 repeats הללוהו six times, and Ps. 150 the same nine times. (*c*) Rhyming with identical suffixes is used as an ornament, rather than as in modern poetry to mark the ends of all ll. of the poem. The following examples may suffice.— ־מוֹ $2^{3ab.4ab.5ab}$.— ָ־י 13 throughout, $27^{B.7-8.9.11-12}$ $22^{20b-22}$ $30^{2.4}$ 54, $55^{A}$ 142. — ־ךָ $9^{2-3}$ $15^{1}$ $20^{2-6}$ $45^{4}$.— ־ךְ $45^{11}$.— ־ִי $15^{2-3}$.— ָ־ה $24^{1-2}$ $45^{13-16}$ (6 l.).— The Pss. that use this method usually vary in their use of it.—Ps. 6 has ־ִי for the most part $6^{2ab.3ab.4ab.5a.7abc.8ac.9ab.10ab}$, but ךָ v.$^{5b.6ab}$, ־ֵי v.$^{8b.11a}$. — Ps. 31 has ָ־י v. $^{2-17}$, but ךָ v.$^{20-21.23}$.—Ps. 35 has ָ־י v.$^{1-4.11-14}$, but ָ־ם v.$^{5-6}$. —Ps. 119 has a variation, some Strs. ending in ךָ, others in ָ־י.—(*d*) Ps. 110 has ָ־י after caesura and at end of l. 1, but ךָ in ll. 2, 3, 4, 5; ָ־ם l. 6; ־ִי l. 7; ־ים

ll. 8, 10; ָה l. 9. At the beginning of six ll. of $45^{18-16}$ the words end in ־ִ֫ית. —Ps. 143 has in ten ll. the first and last words in ־ִי, before caesuras ֶךָ. — $144^{B}$ has assonance in every word of the tetrameter hexastich; all the words of ll. 1, 3, 5 end in ָ־ִים; those of 2, 4, 6 in ית. The later scribes and editors did not care for this ornament of style, and so obscured it and even effaced it partly by changing the order of words in the sentence, or by glosses of various kinds.

(*E*) The Pss. were also arranged in regular strophical organization, as was indeed almost necessary for musical rendering in early lyric forms of song. The reason why this has not been evident is that the liturgical glosses of later times have obscured or destroyed them. These strophes are of great variety as coming from so many different authors and so many different periods of time. Strophes may be simple or complex, just as in the case of parallelism of lines. The simple strophes are of few lines of one kind of parallelism. The complex strophes have more lines and two or more kinds of parallelism. In this case the connection of thought is usually clear. The strophical divisions may be determined by a more decided separation in the thought of the poem. Sometimes it is not easy to distinguish between the lesser and greater separations because of a lack of familiarity of modern scholars with the delicate shades of parallelism, which constituted the most characteristic feature of Hebrew thought; and because of the prejudices due to other rhetorical and logical uses of Western races and modern times. The simple strophes of one kind of parall. only are not common. They tend to a monotonous style. The usual method in the strophe is to combine the several kinds. This puts at the disposal of the poet a very great variety of combinations. These will appear in the commentary on the particular Pss. As Lowth well says: "A happy mixture of the several sorts gives an agreeable variety, and they serve mutually to recommend and set off one another." (Prelim. Diss. to *Isaiah*, p. xxvi.) I may, however, sum up the results of my investigation of the strophical structure of the Pss. as follows: —

The Strs. are arranged on the same principles of parallelism as the ll., in all its varieties. Poems of single Strs. are uncommon. The most frequent structure is the pair of Strs. frequently doubled in two pairs, rarely as eight and sixteen Strs. The triplet of Strs. is also common, less frequent its multiples of six,

nine, and twenty-four Strs. There are also poems of five, and its multiples, ten, fifteen, and twenty Strs. Poems of seven Strs. are uncommon. Poems of eleven and twenty-two Strs. are limited to alphabetical poems. I do not attempt to separate the glosses in the verses given below. Duplicates are not counted. (1) Poems of single Strs. are the Pilgrim Pss., 123, 125, $127^{1-2}$ $127^{3-5}$ 128, 131, 133, 134. There are only four others: 15, $36^{2-5}$ 117, $144^{12-15}$, which have special reasons. (2) Poems with a pair of Strs. are fifty in number: 1, 7, 8, 11, 13, $19^{2-7}$ $19^{8-15}$ 20, 21, $24^{1-6}$ $24^{7-10}$ $27^{1-6}$ 32, $36^{6-10}$ 39, $40^{14-18}$ (= 70), 49, 52, 54, $57^{6. 8-12}$ (= $108^{2-6}$), 58, 59, 62, 65, $66^{13-20}$ 72, 79, $81^{2-6b}$ $89^{47-52}$ $95^{1-6}$ $95^{7-11}$ 101, $102^{13-29}$ 110, 114, 120, 121, 122, 124, 126, 129, 130, 136, $139^{17-22}$ 142, 143, $144^{1-2. 7-11}$ $147^{1-6}$ $147^{7-11}$ 150. Poems with four Strs. are thirty-one in number: 2, 3, 4, 6, 12, 26, 30, 33, $40^{2-12}$ 41, 44, 48, 51, 56, $60^{3-7. 12b-14}$ $60^{8-12a}$ (= $108^{8-14}$) 71, $77^{17-20}$ $81^{6c-15}$ 83, 85, 91, 92, $102^{2-12}$ 107, 113, $115^{1-8}$ $118^{2-7. 10-12}$ 132, 141, 148. Poems of eight Strs. are: 17, 68, 116; of sixteen Strs. $89^{4-5. 18-46}$. (3) Poems of three Strs. are thirty-six in number: 16, 23, 25, $27^{7-12}$ 28, 34, 35, 42–43, 45, 46, 50, $55^{2-3. 5-9a}$ $55^{9b-16. 21-24}$ $57^{2-5}$ 61, 63, 64, $66^{1-9}$ 67, $69^{2-7. 14-19. 30-32}$ 76, 82, 84, 87, 88, $115^{9-16}$ $118^{19-26}$ 135, 137, 138, $139^{7-12}$ 140, 145, 146, $147^{12-21}$ 149. Poems of six Strs. are: 18, 75, $89^{2-3. 6-15}$ 90, 94, $109^{1-5. 16-18. 21-27}$ $139^{1-6. 13-16. 23-24}$. Poems of nine Strs.: 74; of twenty-four Strs.: 105–106. (4) There are twelve poems of five Strs.: 5, 14 (= 53), 22, 29, 31, 38, 47, $69^{8-13. 20-29}$ $77^{2-16}$ 80, 86, $109^{6-15}$. There is also one of ten Strs.: 73; one of fifteen Strs.: 93 + 96–100; and one of twenty: 78. (5) There are three poems of seven Strs.: 37, 103, 104. (6) Alphabetical poems are two of eleven Strs.: 111, 112; and two of twenty-two: 9–10, 119.

These Strs. vary in number of ll. and in combinations of parall. The Refrains are not counted in the Strs. (1) The only apparent monostichs are in alphabetical Pss.: 25, 34, 111, 112, 145. But these are not really monostichs, but ll. grouped in several kinds of stichs: 25, 34, 145 heptastichs; 111, 112, distichs. (2) Distichs are not common in the Psalter. They are more appropriate to sentences of Wisdom. There are, however, five: 14 (= 53), 62, $66^{1-9}$ 111, 112. (3) Tristichs are not common: 17, 74, 75, $77^{17-20}$ 87, 116. (4) The tetrastich is the most frequent lyric form. There are sixty-two of them: 3, 4, 5, 9–10, 12, 13, 23, 26, $27^{7-12}$ 28, 29, 30, $40^{14-18}$ (= 70), 47, 48, $55^{2-3. 5-9a}$ $57^{2-5}$ $57^{6. 8-12}$ (= $108^{2-6}$), $60^{3-7. 12b-14}$ $60^{8-12a}$ (= $108^{8-14}$), 61, 63, 65, 73, 78, $81^{6c-15}$ 82, 86, $89^{2-3. 6-15}$ $89^{4-5. 18-46}$ 94, 101, 103, 105–106, $109^{6-15}$ $109^{1-5. 16-18. 21-27}$ 113, $115^{1-8}$ 117, $118^{19-26}$ 120, 121, 122, 123, 124, 125, 126, $127^{1-2}$ $127^{3-5}$ 128, 129, 130, 131, 132, 133, 134, 137, $139^{1-6. 13-16. 23-24}$ $139^{7-12}$ $139^{17-22}$ 141, $144^{1-2. 7-11}$. (5) There are thirteen pentastichs: 6, 31, 32, $36^{6-10}$ $40^{2-12}$ 41, $55^{9b-16. 21-24}$ 64, 67, $81^{2-5b}$ 90, 110, 143. (6) There are forty-three hexastichs: 1, $19^{2-7}$ $19^{8-15}$ $27^{1-6}$ $36^{2-5}$ 37, 38, 46, 50, 52, 54, 56, 68, $69^{2-7. 14-19. 30-32}$ $69^{8-13. 20-29}$ 76, $77^{2-16}$ 79, 80, 84, 85, $89^{47-52}$ 92, 93 + 96–100, $95^{1-6}$ $95^{7-11}$ $102^{2-12}$ $102^{13-29}$ 114, $115^{9-16}$ $118^{2-7. 10-12}$ 135, 136, 138, 140, $144^{12-15}$ 146, $147^{1-6}$ $147^{7-11}$ $147^{12-21}$ 148, 149, 150. (7) There are nine heptastichs: 2, 25, 34, 39, $66^{13-20}$ 71, 72, 91, 145. (8) There are nine octastichs: 8, 11, 16, 20, 44, 58, 83, 104, 119. (9) There is one nonastich: 42–43. (10) There are

seven decastichs: 7, 15, 22, 33, 35, 51, 142. (11) There are four duodecastichs: 21, 59, 88, 107. (12) There are two fourteen-lined Strs.: 18, 49. (13) There are several Pss. with varying Strs., $24^{1-6}$ $24^{7-10}$, with responsive choirs. Ps. 45 has Strs. of increasing length with Rfs. and measures varying as the Song of Deborah, Ju. 5.

The credit of calling the attention of scholars to the strophical organisation of Hebrew poetry is usually given to Köster (*Das Buch Hiob und der Prediger Solomos nach ihrer strophischen Anordnung*, 1813; *Die Psalmen nach ihrer strophischen Anordnung*, 1837; and especially *Die Strophen oder Parallelismus der Verse der Heb. Poesie*, S. K. 1831). But in fact many older scholars had recognised the strophe and antistrophe in Hebrew poetry; so especially Anton. Even Lowth pointed out that there were stanzas of different numbers of lines (Prelim. Diss. to *Isaiah*). Köster builds on Lowth's system of parallelism and maintains that groups of verses are arranged on the same principles of parallelism as the verses themselves, and thus he gets various kinds of strophic parallelism corresponding with the various kinds of parallels of lines. He distinguishes (1) word strophes, (2) thought strophes, (*a*) synonymous, (*b*) antithetical, (*c*) synthetic, and (*d*) identical. In this he is essentially correct. De Wette, in the fourth edition of his Commentary, 1836, recognises that about all the Psalms are divided into strophes; so Ewald, Olshausen, Delitzsch, and others in their Commentaries. There were, however, great differences of opinion as to the principles for determining the strophical organisation, as these scholars, one and all, made the strophical divisions dependent upon their opinions of the most important breaks in the thought of the poems. If they had built on Köster they would have been more successful. D. H. Müller (*Die Propheten in ihrer ursprünglichen Form*, 1895, *Strophenbau und Responsion*, 1898) classified the strophes under the terms, responsion, concatenation, and inclusion. As I said in 1899 ($^{\text{SHS. 399}}$): "There is nothing new in his theory but the terminology and some of the illustrations. Responsion is simply the antithetical parallelism of strophes, concatenation is the stairlike parallelism of lines used in strophical relations, and inclusion is the introverted parallelism of strophes. I have taught all this for thirty years and given the doctrine of the strophe in the writings above referred to." Müller was hardly justified in objecting to Zenner (*Chorgesänge im Buche der Psalmen*, 1896) as appropriating his ideas, for they were common property, the inevitable result of the application, since Köster, of the principles of parallelism to strophes. Rather Müller himself was to blame for not properly recognising the work of his predecessors, which would have shown him that his views were not as original as he supposed.

(*F*) There are also Refrains which some poets use in connection with the various strophes of their poems. These are of several kinds: (*a*) they are often identical in thought and expression; (*b*) the thought is the same but its expression varies; (*c*) the

thought and expression both vary; (*d*) a number of Pss. were composed and arranged for singing by responsive choirs; and (*e*) some for solo voices and choruses.

(*a*) Ps. 39 has 2 Str. $7^5$ with identical Rf. $1^5$; Ps. 42–43 has 3 Str. $9^5$ with identical Rf. $3^5$. The following also have identical Rfs.: 46, 49, 56, 59, 62, 80, 85, 116, $144^A$. (*b*) Ps. 8 has an identical couplet of Rf.; but it is before the first Str. and after the second Str., on the principle of inclusion or introverted parallelism, so $57^B$(= $108^A$), cf. 58. Ps. 107 has double Rfs. (*c*) Ps. 45 has 3 Str. of increasing length, 2, 6, 18, with a Rf. of one line at the close of each beginning with an identical term, but varying in thought and expression in other respects. Ps. $66^A$ has two Str. couplets, each introduced by a Rf. varying only in expression. The following Pss. are uniform in structure, with varying Rfs., 50, 84. (*d*) Pss. 20, 21 were sung by responsive choirs. The Rfs. vary in expression. They are trimeter couplets following 2 Str. $8^3$ in Ps. 20, and 2 Str. $12^3$ in Ps. 21. Ps. $24^{7-10}$ was also arranged for responsive choirs with Rfs. in which there is identical expression in part, and in part variation. Pss. $118^A$ $118^B$ were also arranged for responsive choirs. (*e*) Ps. 15 has a couplet of inquiry, followed by a decalogue of moral requirement and a monostich of conclusion. Ps. $24^{1-6}$ has a similar variety of inquiry, response, and statement. The recognition of Refrains and responsive choirs in the Psalter has been quite general. But there has been a great difference of opinion as to particular Pss. Zenner (*Chorgesänge im Buche der Psalmen*, 1896) pushes responsion to extraordinary lengths, and includes in his scheme a large number of Pss. that give no other suggestion of responsive choirs than the principle of responsion, which is, as we have seen, rather a characteristic of one kind of parallelism of Strophes as well as lines of Hebrew poetry. At the same time it is quite possible that the choirs of temple and synagogues made a more extended use of responsive singing than has ordinarily been supposed. This feature of responsion of Strophes certainly made such responsive singing easier; cf. Condamin, *Le Livre d'Isaie*, 1905. The attempt of Baumann (*ZDMG*. 1905, S. 129 sq.) to discredit the Rf. is based on false conceptions of the nature of a Rf., and is made in such a way as to discredit rather the author.

§ **13.** *Several Pss. give evidence that they were parts of longer Pss.*

(1) Pss. 9 and 10 were originally one alphabetical Ps., as indeed they are given in 𝔊, 𝔙, and in the uses of the Roman Catholic, Greek, and Syriac Churches, making a difference of numbering of one less Ps. from Pss. 10–113. Ps. 9 in the order of the alphabet reaches the Str. with כ, Ps. 10 begins with ל and continues the alphabetical structure to the end. However, there are several Strs. in which the letter has been lost, partly through mistake, partly from the intentional substitution of other words and sentences by editors.

**(2) Pss. 42 and 43 were originally one. This is evident from the Rf., which comes twice in 42 and once in 43, and from the fact that the measures, strophical organisation, and entire character of the Pss. are the same. (3) Pss. 93, 96–100 were originally parts of a great royal advent Ps. of fifteen trimeter hexastichs. It was broken into six Pss., and these were edited with many changes for liturgical purposes. Even in 𝔐 in twelve codd. 93 is part of 92, in nine codd. 95 of 94, in four codd. 96 of 95, in fourteen codd. 97 of 96, in eight codd. 99 of 98. (4) Pss. 105 and 106 were originally one, each having twelve trimeter tetrastichs. (5) 𝔊 also divides 116 and 147 into two Pss. each, followed by 𝔙, so that 117–147 𝔐, EV$^{s}$., are numbered differently from 𝔊, 𝔙. 148–150 have the same number in all.**

§ **14.** *Many Pss. are composite of two or more original Pss. or parts of Pss. combined for liturgical purposes. Usually the original Pss. were of different poetic structure, and they are combined in various ways by editorial seams.*

(1) Ps. 19 is composed of an early trimeter morning hymn in praise of the sun, v.$^{2-7}$, and a late pentameter in praise of the divine Law, v.$^{8-15}$. (2) Ps. 24 is composed of an original choral, v.$^{7-10}$, and a later ethical Ps., v.$^{1-6}$. (3) Ps. 40 is composed of an original Ps., v.$^{2-12}$, of four pentameter pentastichs, to which was appended v.$^{18\,sq.}$ = Ps. 70 with editorial modifications. (4) Ps. 60 is composed of v.$^{8-12a}$, an ancient piece, and v.$^{3-7.\,12b-14}$, a more modern one. Ps. 108 is composed of v.$^{1-6}$ = 57$^{8-12}$ and v.$^{7-14}$ = 60$^{7-14}$, not that this Ps. actually used parts of 57 and 60, but that it used one of the originals of each of these Pss. (5) Ps. 89 is composed of a paraphrase of the Davidic covenant in four parts, each of four trimeter tetrastichs, v.$^{4-5.\,18-46}$; a much later tetrameter poem of six tetrastichs in praise of the fidelity of Yahweh in the creation and government of the world, v.$^{2-3.\,6-15}$. These were combined at a still later date, and given a conclusion of two tetrameter hexastichs expressing an intense longing for divine interposition, v.$^{47-52}$. (6) 𝔊, 𝔖, and even Ki. combine 114 with 115 in their 113; but in fact 115 is composed of four trimeter tetrastichs, v.$^{1-8}$, and three trimeter hexastichs, v.$^{9-16}$. (7) The following Pss. are also composite of two or three earlier Pss.: 27, 36, 55, 57, 66, 69, 77, 81, 95, 102, 109, 118, 127, 139, 144, 147.

§ **15.** *Many early Pss. have been adapted by editors of the several minor and major Psalters for later use by glosses of various kinds. These are usually in different measures from those of the Pss.; and frequently the persons and numbers of nouns and verbs differ from those of the original poems, as if the editors would carefully distinguish their additions from the originals.*

These glosses are of several kinds. The simplest and most natural are liturgical in character, petitions, intercessions, calls to worship, expressions of praise and the like. Pss. expressive of piety and protestations of integrity are modified by the insertions of confessions of sin and pleas for forgiveness. Protestations of innocence are inserted in Pss. which lament the sufferings of the people of God from vindictive and cruel enemies. Personal, local, and earlier national relations are generalised so that earlier Pss. might with propriety be used in the public worship of late times. Early Pss. were adapted to the time of the supremacy of Law by legal glosses, to the times of Hebrew Wisdom by legal glosses, to the Maccabean times by lamentations for defeat, imprecations upon enemies, and other warlike expressions appropriate to a period of persecution and conflict. Early Pss. were enriched by illustrations from earlier literature, or by fuller and expansive statements. Several Pss. were given a Messianic reference in this way. Thus the editors of the various Psalters did exactly what the editors of prayer-books, liturgies, and hymn-books have always done. They had greater interest in editing the Pss. for public worship than in preserving their original literary form and meaning. Accordingly, many of the Pss. have lost their original literary form. They express varied states of mind, differences of experience, inconsistent situations; there are sudden and unexpected changes in tense of verbs, and in person and number of pronouns and suffixes. All this makes the Pss. richer in the expression of religious experience, and in this respect more suited to the varied needs of the congregation, but greatly injures their literary and historical value.

It will be sufficient to call attention to several Pss. in which editorial work of various kinds appears.

(1) The alphabetic Pss. show signs of changes of the text. Ps. 9 has the alphabetical structure preserved with Strs. א, ב, ו, ז, ח. But the Strs. ג, ה, ט, י, כ have been modified. Ps. 10 has the alphabetic structure in ל, ק, ר, ש, ת. But the Strs. מ, נ, ס, ע, צ are confused. Ps. 25 has an additional line with ר for an original ק. Ps. 34 adds two tetrameters. Ps. 37 has the Str. ע confused. Ps. 119 shows evidence of a great number of changes in the uses of terms for divine Law and in their order in the Strs. Ps. 145 lacks the Str. נ. The alphabetic form of La. has been well preserved, but that of Na. 1 has been confused still more than that of Pss. 9–10. (2) Ps. $1^8$ is a mosaic

from Je. 17$^{5-8}$ Ez. 47$^{12}$ Jos. 1$^{8}$ interposed between two antithetical Strs., making a metrical arrangement of the present Ps. impracticable. (3) Ps. 18 was a graphic ode of the time of David, preserved in another edition 1 S. 22. An editor prefixed a protestation of love, v.$^{2}$. Another inserted an assertion of fidelity to the Deuteronomic Law, v.$^{21-24}$; still another of fidelity to the morals of Hebrew Wisdom, v.$^{26-28}$, and there are other expressions indicating a later attitude of Israel to the nations than that represented in the original ode, v.$^{36. 45b. 46. 50}$. (4) Ps. 22 was a graphic plea of suffering Israel. A later editor appended a liturgical gloss, v.$^{24-25. 27}$, another v.$^{28-32}$, to give the sufferings a world-wide and Messianic significance. (5) Ps. 32, a simple penitential Ps., was enlarged by an ethical gloss, v.$^{2}$, a gloss of intensification, v.$^{7}$, a gloss of warning, v.$^{8-9}$, and a concluding liturgical gloss. (6) Ps. 44, an original Ps. of 𝔎 was edited in 𝔈 with a gloss of adaptation, v.$^{5. 7}$. Maccabean glosses appear in v.$^{6. 8-9}$, the exultation of victory, and in v.$^{10. 12}$, by another hand, the humiliation of defeat. (7) Ps. 65 is an ancient song of praise in the temple, v.$^{2. 3a. 5. 6a. 7. 8a. 9b}$. A gloss makes the worship universal, v.$^{3b. 6b}$; another makes the divine wonders in nature an object of fear, v.$^{9a}$; another thinks of the covering over of transgression, v.$^{4}$. Later editors add fragments of two harvest songs, the one, v.$^{10-11}$, of the grain harvest; the other of the richness of flocks, v.$^{12-14}$. (8) Ps. 72$^{8-12}$ is a mosaic of citations from Zec. 9$^{10}$ Is.$^{2}$ Jb. 29$^{12}$. A large proportion of the Pss. have such glosses as these, adapting early Pss. to later uses, in the several successive editings of the Psalter.

**§ 16.** *The text of the Psalter shows a large number of errors, just such as one would expect from its transmission through the hands of many different editors and copyists. There are essentially the same kinds of errors and subject to the same rules and principles of classification as those that are found in all Literature.*

The most of the Pss. were composed in the ancient Hebrew script, resembling the Samaritan letters. They were transliterated into the Egyptian Aramaic script, and finally into the later square Aramaic letters. In each of these scripts errors arose from mistakes as to similar letters both in form and in sound; the transposition of letters in a word or of words in a sentence; the wrong attachment of letters to words, or of words to sentences; the transposition of clauses; and conjectures in the case of defective or illegible Mss.

(1) There is a large number of mistakes of letters. A list of these is given in Gr. (*Com. on Pss.*, Vol. I. 128 sq.); cf. Baumgartner (*Étude Critique sur l'état du texte du livre des Proverbes*, 277 sq.). The following specimens of a very large number may suffice: 12$^{6}$ יפיח; 𝔊, 𝔖, Σ, אפץ. 14$^{6}$ כהם = 53$^{6}$ באם. 16$^{4}$ נסכיהם; 𝔊 נסטיכ. 18$^{11}$ ירא = 2 S. 22$^{11}$ ירא. 28$^{7}$ משירי; 𝔊, 𝔖,

בשרי. $29^{2}$ חררת; 𝔊 חצרת. $30^{8}$ הררי; 𝔊 הדרי. $40^{16}$ ישמו = $70^{4}$ ישבו. $42^{5}$ אורדם; 𝔊 אדרם. $40^{5}$ רהבים; 𝔊 הבלים. $68^{16}$ בשן; 𝔊, 𝔖, דשן. $71^{21}$ הסב; 𝔊, 𝔍, 𝔖, תשב. $90^{5}$ זרמתם; 𝔊, 𝔖, זרעתם. $91^{13}$ שחל; 𝔊, 𝔖, 𝔍, זחל. $97^{11}$ זרע; 𝔊, 𝔍, 𝔖, זרח. $109^{10}$ ודרשו; 𝔊 יגרשו. $109^{11}$ ינקש; 𝔊, 𝔍, יבקש. $109^{13}$ אחר; 𝔊 אחד.

(2) *Transposition of letters:* $10^{6}$ לא ברע for 𝔊, 𝔍, בלא רע. $11^{6}$ פחים; Σ פחמי. $18^{12}$ עברו = 2 S. $22^{13}$ בערו. $18^{48}$ וידבר = 2 S. $22^{48}$ ומריד, so $144^{2}$. $25^{8}$ לא; 𝔊 אל. $26^{8}$ מעון; 𝔊 נעם. $45^{10}$ אופיר; 𝔊, 𝔖, אֲפַר; 𝔍 פאר. $49^{12}$ קרבם; 𝔊, 𝔖, 𝔗, קברם. $72^{5}$ וייראוך; 𝔊 ויאריך. $104^{6}$ כסיתו; 𝔊 סכתו.

(3) *Letters differently connected:* $4^{6}$ כבודי לכלמה for 𝔊 כבדי לב למה. $11^{1}$ נודו הרכם צפור, Vrss. נודי הר כמו צפור. $85^{9}$ ואל ישובו לכסלה for 𝔊 ואלי שבי לבם לה. $106^{7}$ על ים for 𝔊 עלים.

(4) *Verses differently connected:* $22^{31}$ לדור : יבאו; but 𝔊, 𝔙, לדור יבוא. $25^{1}$ אשא : אלהי, but 𝔊 אשא אלהי. $42^{6}$ פניו : אלהי, but v.$^{12}$ $43^{5}$ פני ואלהי.

(5) *There are many examples of dittography:* $10^{10}$ חלכאים אמרים; $10^{14}$ ראתה כי אתה; $32^{7}$ תצרני רני; $44^{4}$ כי after ה, so v.$^{20}$.

(6) *The following specimens of haplography may be given:* $38^{9}$ לבי(א) ארני; $42^{2}$ כאיל(ת) תערג; $28^{22}$ אל (אלי); $45^{4}$ ירך for ירכך required for assonance.

(7) *Displacements:* $5^{13}$ כצנה displaced from הסך עלימו, making a confusion of similes.

(8) *Conflation by error:* $32^{6}$ מצא רק for מצוק confused with מצור; $44^{3}$ אַתָּה יָדְךָ, but אתה not in 𝔊, 𝔖; $27^{13}$ לולא, 𝔊 only לו.

(9) *Compression by omission:* $3^{9}$ ליהוה for לך יהוה, needed for measure; $4^{2}$ בצר for בצר לי, needed for measure; $7^{3}$ פֹּרֵק for אין פרק 𝔊, 𝔖, required for measure; $14^{3}$ סר = סג $53^{4}$ for סר סג, both needed for measure; $19^{5}$ קַוָּם for קולם 𝔊, 𝔍, Σ; $23^{6}$ וְשַׁבְתִּי for וְשַׁבְתִּי 𝔊, Σ, for וישבתי 𝔍, 𝔖, 𝔗, required by context; $24^{10}$ יהוה צבאות for יהוה אלהי צבאות, required for measure, so $46^{8.12}$; $28^{8}$ למו for לעמו 𝔊, 𝔖; $39^{2}$ אשמרה for אשמה 𝔊, 𝔙; $45^{3}$ יפיפית for יפי יפית 𝔊, Aq., Σ, 𝔖, 𝔍, required for measure.

§ **17.** *A very large proportion of the changes in the text of the Psalms was due to corrections of the scribes and glossators, who for various reasons endeavoured to improve the text to make it more intelligible and useful.*

The scribes corrected the text to make it more intelligible. The older writers were concise, and left many things to be inferred by the attentive reader. In the unpointed consonant text the words were not distinctly separated, and forms were written as briefly as possible, so that various interpretations were possible. There were also many abbreviations which might easily have been misunderstood.

(*A*) There is a large number of grammatical glosses. (1) The most frequent change was the addition of suffixes to the noun or verb. In this 𝔊

and 𝔐 differ so frequently that it is improbable that they used different texts. It seems evident that they appended different suffixes to an original text, which was without them. The article in Hebrew, as in Greek, often expresses the possessive, and in poetry the article is frequently omitted. (2) The variations of number in nouns and verbs is due to the failure to distinguish numbers in the originals and the various interpretations of the scribes. It is probable that in the most ancient Hebrew texts, as in Syriac, the number of nouns and verbs was not always distinguished. (3) The same form is sometimes interpreted as a noun, sometimes as a verb, which was quite possible when only the consonants of the form were written. It is precisely the same in unpointed Syriac texts. (4) In 𝔐 and Vrss. forms are interpreted differently, as pf., impf., or ptc., all often for an original inf. abs. (5) Prepositions were often inserted in order to make the relation of nouns and verbs more definite, especially after the older case distinctions had been lost. (6) Particles were inserted to make the connection of clauses more distinct, especially the relative אשר and the conjunctions כי and ו. (7) The divine names were inserted very often in order to make it evident that God was the subject or object of the verb. (8) Personal and emphatic pronouns are frequent additions to the text. (9) Other subjects and objects were also inserted in order to make the meaning of the sentences more clear. In all these cases even 𝔐 has been changed from a simpler original. In a very large number of instances the ancient Vrss., especially 𝔊 and 𝔍, are more correct than 𝔐. Modern scholars have greatly erred in a too exalted estimate of the correctness of the unpointed Hebrew text in this regard. The measures make it evident that even 𝔐, by its numerous additions and changes of the original, is as truly an interpretation of an older text as 𝔊 and other ancient Vrss.

(*B*) The glossators are responsible for many changes in the text. The earliest and simplest glosses are those originally put on the margins of Mss., which subsequently crept into the text. (1) These were often explanations of rare and obsolete words by more familiar ones. In this way doublets arose which are easily detected, especially when they make the line overfull. These sometimes extend to phrases, sentences, and even lines. (2) There are many ejaculations of prayer, or praise, or pious exclamation on the part of devout scribes, which were proper on the margin, but make confusion with measure and sense in the text itself. Many imprecations may be thus explained. (3) There are many minor glosses due to the desire of the scribes to make the expressions stronger or clearer, and so they enlarge upon the original, intensify it, and elaborate it. (4) There are many Qrs. of the divine name in accordance with the uses of *Elohim* and *Adonay* in different periods for an original *Yahweh;* and not infrequently both readings appear as a conflation of the original text. (5) Citations of older Scriptures were made to illustrate and strengthen the force of the original. Sometimes these were originally in the margin and afterward crept into the text. (6) Some of these glosses were absent from 𝔊 and other Vrss., and sometimes 𝔊 and other Vrss. have similar

**glosses which are not in 𝔐. The measures and strophical organisation give great help in the detection of all such glosses.**

**(*C*) By far the larger proportion of variations between 𝔐 and the Vrss. consists in differences of interpretation of the same forms in the unpointed text. With these should be associated the variations in the use of the vowel letters and difference of interpretation as to their place in the form. It is altogether probable that vowel letters were much more sparingly used in the codd. of the first century B.C. than in 𝔐. $2^6$ וְסַכֹּתִי, but 𝔊 נְסַכֹּתִי; $7^7$ אֵלַי, but 𝔊 אֵלִי; $9^{14}$ רְאֵה, but Aq., 𝔍, רָאָה; $9^{17}$ נוֹקֵשׁ, but 𝔊, Aq., 𝔖, 𝔗, נוֹקַשׁ; $9^{21}$ מוֹרָה, but 𝔊, 𝔖, מוֹרֶה; $10^5$ יָחִילוּ, but 𝔍, Aq., יחולו, 𝔊, 𝔖, 𝔙, יַחֲלוּ; $12^2$ אמונים, but 𝔊 אמנים; $14^7$ יְשׁוּעַת, but $53^6$ ישועות; $18^{26}$ גְּבַר, but 2 S. $22^{26}$ גִּבּוֹר; $22^4$ קָדוֹשׁ, but 𝔊, 𝔍, קֹדֶשׁ; $22^{10}$ מַבְטִיחִי, but 𝔊, 𝔍, 𝔖, מִבְטַחִי, as $71^5$; $27^6$ ירום, but 𝔊, 𝔍, יָרִים; $29^9$ אַיָּלוֹת, but אֵלוֹת; $31^{11}$ עֲוֹנִי, but 𝔊, 𝔖, עָנְיִי, Σ עָנְיִי; $32^4$ לשדי, but 𝔊, 𝔍, לְ prep. and שֹׁד, 𝔖 שַׁד; $32^4$ קַיִץ, but 𝔊 קוץ; $32^5$ עָלַי, 𝔊 עָלִי; $36^2$ פֶּשַׁע, 𝔊 פָּשָׁע. These are a few specimens only of a very great number throughout the Psalter.**

## B. HIGHER CRITICISM OF THE PSALTER.

**§ 18.** *Ancient Jewish opinion regarded David as the editor of the Psalter and the author of a great portion of the Psalms, so that David and the Psalter were essentially synonymous terms.*

In a *Beraitha* of the tract *Baba Bathra* of the Talmud, the Psalter is placed second in the roll of Writings; and it is said, "David wrote the Book of Psalms with the aid of the ten ancients, with the aid of Adam the first, Melchizedek, Abraham, Moses, Heman, Jeduthun, Asaph, and the three sons of Korah." The writing of David here is evidently editorship, and the Psalter is represented as containing Psalms from these ten worthies as well as from David. This statement comes from the second century A.D., and is stereotyped in Jewish tradition. But it will not sustain the test of criticism. Moses' name is in the title of Ps. 90; Heman's in 88; those of Asaph and the sons of Korah in groups of Pss.; Jeduthun's in Pss. 39, 62, 77; but in none of these cases can we think of authorship (*v.* §§ 28, 29, 34). The names of Adam and Melchizedek do not appear in the titles, but Melchizedek's name is in $110^4$. Adam's name was possibly thought of in connection with the Ps. of creation, 104. But it is impossible to think of either of them as authors of Pss. Moreover, as will soon appear, no Ps. can be regarded as earlier than David, and few belong to his time.

The apocalypse of Ezra represents that the ancient Psalter was destroyed with the other Writings and restored by Ezra, but that does not affect the question of original authorship. Josephus says that, "David, being freed from wars and dangers and enjoying a profound peace, composed songs and hymns to God of various sorts of meter. Some of those which he made were trimeters and some pentameters." David here stands essentially for the Psalter. This statement is not inconsistent with the Jewish tradition already given that David was aided by others in the composition of Pss., for it is a general and comprehensive statement.

§ **19.** *In the New Testament David is used as the equivalent of the Psalter, and as such personified in the references to particular Psalms. Questions were not raised as to authorship or editorship.* The Psalter is referred to as *the Psalms*, Lk. $24^{44}$, *the Book of Psalms*, Lk. $20^{42}$, Acts $1^{20}$, and *David*, Heb. $4^{7}$. The latter passage cites from Ps. 95, which has no title. There are in the NT. many citations, direct or indirect, from the Psalter. Six are cited under the name of David, 2, 16, 32, 69, 109, 110, and these simply use the name as a common designation which amounts to nothing more than "the Psalter" itself. Only one of these Pss. could by any possibility have come from the time of David, and that is altogether improbable.

Ps. $2^{1-2}$ is cited in Acts $4^{25-26}$ as by "the mouth of our father David"; but $2^{7}$ is cited, Acts $13^{33}$ as "in the second Ps.," and in Heb. $1^{5}$ $5^{5}$ as a word of God. Ps. $16^{8-11}$ is cited in Acts $2^{25-28}$ as "David saith"; but $16^{10b}$ in Acts $13^{35}$ as "in another (Ps.)." Ps. $32^{1-2}$ is cited in Rom. $4^{7-8}$ as David's blessing. Ps. $69^{23-24}$ is cited in Rom. $11^{9-10}$ as "David saith"; but $69^{5}$ in Jn. $15^{25}$ as "written in their Law"; $69^{10a}$ in Jn. $2^{17}$ as "it was written"; $69^{10b}$ in Rom. $15^{3}$ as "it is written"; $69^{22}$ in Jn. $19^{28-29}$ as "that the scripture might be accomplished"; $69^{26}$ in Acts $1^{20}$ as "written in the Book of Psalms," though doubtless included under the general statement Acts $1^{16}$ "by the mouth of David." The same is true of $109^{8}$ cited in the same passage. Ps. $110^{1}$ is cited by our Lord as "David himself said in the Holy Spirit," Mk. $12^{36}$. Cf. Mt. $22^{43-44}$; but Lk. $20^{42-43}$ as "David himself saith in the Book of Psalms"; and so Acts $2^{34-35}$ "(David) saith himself"; and in Heb. $1^{13}$ as God's words. Jesus and Peter were arguing with the Pharisees in the *Halacha* method on the basis of received opinion. There were no good reasons why Jesus and his apostles should depart from these opinions, even if they did not share them. There was no reason why Jesus as a teacher should have come to any other opinion on this subject than his contemporaries held. This was not a matter in which his divine knowledge would have influenced

**his human training. He was doubtless not informed as to matters of criticism which did not confront him in his day. We cannot, therefore, regard this single statement of Jesus as decisive of the authorship of Ps. 110 (*v.* Br. Hex. 28; Gore, *Lux Mundi*, 360). The other citations (a table of which is given by Kirk. vol. III. 838 sq.) will be considered in connection with the History of the Interpretation of the Psalter; *v.* § 47.**

**§ 20.** *There was no consensus of the Fathers, and there was no decision of the Church, as to questions of the Higher Criticism of the Psalter, although the common traditional opinion, in the ancient and medieval Church, was that David was its author.*

Jerome (*Ep.* 140 *ad Cyprianum*) held that Moses wrote besides Ps. 90 also 91–100, on the theory that anonymous Pss. are to be attributed to the author last named. In this he follows Jewish opinion that the Psalter was edited as well as written by David. Augustine (*De Civitate Dei* 17[14]) held that the more credible opinion was that David was the author of the Psalter. Theodore of Mopsuestia explains seventeen Pss. as referring to the Maccabean age, but he seems to suppose that they were written by David in the spirit of prophecy.

**§ 21.** *Calvin among the Reformers regarded Ezra as the editor of the Psalter, and in this was followed by Du Pin and others; but the prevailing opinion until the eighteenth century was that David wrote the entire Psalter.*

Calvin held that Ezra or some one else edited the Psalter, and made the first Ps. an introduction to the collection. Andrew Rivetus says: "This only is to be held as certain, whether Moses or David or any other composed the Psalms, they themselves were as pens, but the Holy Spirit wrote through them" (prolog. to his *Com. on the Psalms*). Casaubon says, "The truth is they are not all David's Psalms, some having been made before and some long after him, as shall be shown in due place" (preface to *Com. on Psalms*). Du Pin said, "Though the Psalms are commonly called the Psalms of David, or rather the Book of the Psalms of David, yet 'tis certain, as St. Jerome has observed in many places, that they are not all of 'em his, and that there are some written long after his death. 'Tis therefore a collection of songs that was made by Ezra" (*Dissert. Prelim. Bib. des Auteurs eccl.* 1696, pp. 1–5). These represent Protestant and Roman Catholic opinions, freely

expressed without censure, against the still prevailing traditional opinion that David was the author of all the Psalms (*v.* Br.[bHS. 262]).

§ **22.** ***With the rise of the Higher Criticism, the traditional opinion as to the Davidic authorship of the Psalter was questioned, and soon abandoned by all critics. At first editorship by Ezra and the Davidic authorship of only those Psalms which have David in their titles was proposed; but subsequently internal evidence showed this to be impossible, so that critical opinion gradually came to the result that the final editorship of the Psalter could not have been earlier than the Maccabean period, and that David wrote few, if any, of the Psalms, the most of them being postexilic.***

After the Davidic authorship of the entire Psalter had been generally abandoned, an effort was made to rally about the Davidic authorship of those Pss. which have לדוד in their title, on the theory that the ל is ל of ascription to an author. But this position could not be maintained; for a constantly increasing number of scholars, such as Eichhorn, Ros., Bauer, Jahn, De W., al., recognised many of these Pss. as later than David. Horsley says, "The misapplication of the Psalms to the literal David has done more mischief than the misapplication of any other part of the Scriptures, among those who profess the Christian religion" (*Book of Psalms*, Vol. I., Pref. 14). Ewald recognised 11 Pss. of David, besides a few fragments taken up into later Pss.; Hi. found 14, Schultz 36, De. 44. After De. had abandoned the Davidic authorship of 30 of the 74, and Schultz 38 of them, it was no longer possible to urge Davidic authorship from the titles, and scholars had to depend on internal evidence alone. Many recent critics refuse to recognise a single Psalm as written by David; so Gr., Ku., Reu., Stade, Che., Du.; and the most of them no preëxilic Pss. But other critics, such as Bä., Dr., Kirk., rightly refuse this extreme position, and still think of preëxilic and even Davidic Psalms.

§ **23.** ***The Higher Criticism of the Psalter depends chiefly upon the internal evidence of the Psalms themselves. The titles are valuable for traces of the history of their use; but their contents, their interrelation, and their relation to other writings of the OT., give the only reliable evidence as to their origin and transmission.***

The Higher Criticism of the Psalter has made it evident that there is no dependence to be placed upon any of the traditional

theories; for it is manifest that they were all conjectural, and rested upon insufficient evidence. We are thrown back first upon the titles. These came from the hands of editors, and with the exception of a few words, were not attached to the original Pss. They therefore give evidence of the different stages in the editing and use of the Pss.; and not of the authorship, date, or character of the originals. For these questions we must depend on a few external evidences of citation and silence, but for the most part on internal evidence alone: the poetic form and spirit, the subject matter in its relation to the development of religion, faith, and morals, the slight traces of historic circumstances and conditions, citations from earlier writings, the use of words and phrases in their relation to the development of the Hebrew language and literature, and other like evidences used in the Higher Criticism of all literature (*v.* Br.[SHS. 92 sq.]).

The Pss. are divided into two great classes, those with titles and those without. The latter are usually designated as "orphans." The titles certainly came from the hands of editors. There are a few instances in which parts of the titles may have been attached to the original Pss., but these are comparatively unimportant. The titles represent several stages of editing. This process still continued in 𝔊 and 𝔖 after the Hebrew text became stereotyped. These Vrss. do not hesitate to make conjectural additions to the titles, and even, in some cases, to make substitutions. The neglect into which the titles fell, soon after their traditional interpretation was abandoned, was really discreditable to Criticism; for they give the opinion and show the methods of a number of different editors. They are, as it were, the prints of their fingers, which give important evidence as to the condition and use of the Pss., at several different periods. Much work has been given to the subject in more recent times. The views which I shall present are based chiefly on my own private study during the past forty years. I cannot agree with my friend Cheyne in his opinion that the titles are chiefly corruptions of original local and personal references which he restores by purely speculative criticism. Undoubtedly we must resort to speculative criticism when all other means fail us, but there is no such necessity as regards the titles of the Pss. All the evidences used in the Higher Criticism come into play in the investigation of the Pss. There are many citations in the NT. and other later literature, but there are few citations in the OT. books themselves, or in the Apocrypha or Pseudepigrapha. So far as those in the Apocrypha or Pseudepigrapha are concerned, they give no help back of the Maccabean period. The argument from silence has little part in the study of the Psalter, because of the special lyric character and the limited extent of the Pss. Very

great importance must be attached to the study of words and phrases. These give evidence of relative position in the development of the Hebrew language and literature. We have to take account of the archaic character of poetic composition; but with due allowance for this feature, great help has been found in this study. I have made a lexicon of the Psalter, giving every word and every use of every word, and comparing these with the uses of other OT. literature. This has cost me an immense labour for some years, but has amply repaid me by the fresh light cast upon the Pss. The study of Biblical Theology in its historical development, to which I have given many years of labour and teaching, has also aided in the Higher Criticism of the Psalter. There are comparatively few historical traces, but these, though often obscure, have sometimes been found illuminating.

§ **24**. *The earliest term to appear in the titles was doubtless "Song," which, in some cases at least, was attached to the originals. It indicated a lyric poem used for singing, especially on joyous occasions; in later times especially in religious worship of praise, and by the Levitical choirs.*

Ps. 18$^{1}$ (= 2 S. 22$^{1}$) has in the title, † שִׁירָה n.f., *a song*, especially an *ode*, as that of the crossing of the Red Sea, Ex. 15$^{1}$; the Song of the Fountain, Nu. 21$^{17}$; the Song of Moses, Dt. 31$^{19. 19. 21. 22. 30}$ 32$^{44}$; the Song of the Vineyard, Is. 5$^{1}$; love songs accompanied by a lyre, Is. 23$^{15}$. This ancient term, not used after the time of Hezekiah, was in all probability attached to this earliest of the Pss.

‡ שִׁיר ***n. m. song***: (1) *of a lyric character*, distinguished from מָשָׁל 1 K. 5$^{12}$, antith. to קִינָה Am. 8$^{10}$, sung on joyous occasions Gn. 31$^{27}$+; of love songs Ps. 45$^{1}$ שִׁיר ידידת, cf. Ct. 1$^{1}$ title; not suited to sorrow Ps. 137$^{3}$; (2) *of a religious type* used in worship of God: ‖ תפלה 42$^{9}$; usually of praise הלל בשיר 69$^{31}$; הודה משיר 28$^{7}$, cf. Ne. 12$^{46}$; שׁ׳ יהוה Ps. 137$^{4}$, cf. 2 Ch. 29$^{27}$; שׁ׳ ציון Ps. 137$^{3}$; שׁ׳ חדשׁ 33$^{3}$ 40$^{4}$ 96$^{1}$ 98$^{1}$ 144$^{9}$ 149$^{1}$, cf. Is. 42$^{10}$ (indicating a fresh outburst of song); so in titles of Pss.: שׁיר 46$^{1}$; שׁ׳ המעלות *pilgrim songs* in titles of 120–134; שׁ׳ מזמור 48$^{1}$ 66$^{1}$ 83$^{1}$ 88$^{1}$ 108$^{1}$; מזמור שׁיר 30$^{1}$ 65$^{1}$ 67$^{1}$ 68$^{1}$ 75$^{1}$ 76$^{1}$ 87$^{1}$ 92$^{1}$; משׂכיל שׁ׳ 45$^{1}$ *v. supr. sub* (1). In all these cases except 30$^{1}$ 92$^{1}$ 108$^{1}$ other terms are added to an original שׁיר (*v.* Br.$^{JBL. XVIII. 138}$).

Ps. 30$^{1}$ has שׁיר חנכת הבית *song for the dedication of the house* or temple; Ps. 92$^{1}$ שׁיר ליום השׁבת *song for the Sabbath day*. These indicate liturgical uses, and must have come from editors and not from authors. Ps. 108 is a late composite Ps., and שׁיר in the title may have come from the title of the original, v. $^{8-14}$ = 60$^{8-14}$, which is an early song of triumph. The character of 83, 88 does not seem to suit the term, for the former is essentially an imprecation upon enemies of the time of Nehemiah, the latter a lament of the early exile. At the same time these terms seem to be original to the Pss. and

probably imply a more comprehensive meaning for שיר, such as is certainly found in the שיר המעלות, Pss. 120–134, a collection of Pss. of great variety, hymns, prayers, and didactic Pss.; a little social song book for pilgrims to the great feasts (*v.* § 36). 𝔊 also uses ᾠδή for שיר in Pss. 91, 93, 95, 96, for reasons difficult to discover, for, while it is appropriate enough in 93, 95, 96, it seems not appropriate to 39, 91.

§ **25**. *Miktam in the titles of seven Psalms indicates that they were taken from an early collection of choice pieces, made in the middle Persian period.*

Pss. 56–60 have *Miktam* in their titles, so also Ps. 16. To these must be added Is. $38^{9-20}$. There were probably other pieces which have been lost because they were not used by the editors of the early Psalters. These all bear on their faces evidences of antiquity. None of them were composed later than the early Persian period.

The most of the Rabbis rightly interpret מכתם, as formed by prefix מ from the noun כֶּתֶם *gold*, and thus think of *golden piece*, in accordance with the ancient custom to name select poems, gems, jewels, choice pieces, and the like. This indeed indicates their character, for they are artistic in form and choice in their contents. Pss. 56, 57, 59, 60, are trimeters; 16, 58, are tetrameters. Is. $38^{9-20}$ is a pentameter. 56, 57, 58, 59, have refrains, catch words, and other ornaments of style. They all have rare words, strange combinations, and a vigorous roughness of style, and express strong emotions. They resemble in this respect the preëxilic prophets, and are among the most ancient of the Pss. Ps. $60^a$ belongs to the early monarchy; 58, Is. $38^{9-20}$, to the middle monarchy; 56 to the late monarchy; 16, $57^a$, 59, to the early Persian period. Five have editorial assignments: 56, 57, 59, 60, to circumstances of David's career; Is. $38^{9-20}$ of Hezekiah's. The מכתב of Is. $38^9$ is probably an error for מכתם. Pss. 16, 56–60, were taken up into 𝔇, the earliest Psalter (*v.* § 27); Pss. 56–60 were also used in 𝔈 and 𝔇ℜ (*v.* §§ 36, 37), but 16 was not included in these Psalters. This doubtless explains the separation of 16 from the group. 𝔊 interprets מכתם as στηλογραφία, *inscription on a tablet*, *tituli inscriptio*, 𝔍; so 𝔗 as if it were מכתב. De. suggests on this basis, *a memorial* or *catchword poem*. Ps. 60 has also ללמד after לדוד. This was evidently ancient, and, standing by itself, is meaningless. It probably has the same meaning as in the title of the Lament of David over Jonathan, 2 S. $1^{18}$, and probably was originally with it and others of the same kind in the Book of Yashar.

§ **26**. *Maskil, in the titles of thirteen Psalms, indicates a collection of meditations made in the late Persian period.*

Pss. 32, 42–45, 52–55, 74, 78, 88, 89, 142, have *Maskil* in their titles. These were separated because of the selections made by the editors of the several minor and major Psalters. None of them, in their original forms, were composed later than the Persian period, and therefore they were probably collected not later than the late Persian period.

מַשְׂכִּיל was formed by the prefix מ from שׂכל in the Hiph. *consider, contemplate*, and is, therefore, probably a *meditation, meditative poem*, so De. "*pious meditation*," cf. Ps. $47^{8}$ זמרו משכיל. So essentially 𝔊 *συνέσεως* or *εἰς σύνεσιν*; 𝔙 *intellectus*, or *ad intellectum*; 𝔍 *eruditio*. This suits the character of these Pss. essentially; so Ges., De W., Hi., regard them as poems to enforce piety and wisdom. משכיל is defined by Ew. as a *song with cheerful music* to be accompanied with clear-sounding cymbals, and in this is followed by many moderns; so Kirk. "a cunning Psalm"; but this does not suit the internal character of many of these Pss. These Pss. were all comparatively early in their original forms: 45 middle monarchy; 52, 54, 55, late monarchy; 42–43, 74, 88, $89^{a}$, 142, exile; 32, 53, 78, early Persian period; 44 late Persian. Pss. 32, 52–55, 142, were taken up into 𝔇; 42–45 into 𝔎; 74, 78, into 𝔄. Of these, 42–45, 52–55, were also in 𝔇𝔎, and these with 74–78 in 𝔈. Moreover, these two pseudonyms are Maskilim; 88 of Heman, which was also in 𝔇𝔎, and $89^{a}$ of Ethan, which was not in any of the minor Psalters. None of these Pss. are orphans. It is quite probable that there were other Pss. in the original collection, which have been lost.

§ **27**. *David in the titles of seventy-four Psalms indicates, not authorship, but, with few exceptions, the first of the minor Psalters, gathered under the name of David in the late Persian period, from which these Psalms were taken by later editors of the major Psalters.*

1. It is evident from the internal character of these Pss., with a few possible exceptions, that David could not have written them. It is improbable that the word *David* was designed by the early editors to indicate their opinion that these Psalms were Davidic in authorship. The ל is not the ל of authorship, as has generally been supposed. The earliest collection of Pss. for use in the synagogue was made under the name of David, the traditional father of religious poetry and of the temple worship. The later editors left this name in the titles, with the preposition ל attached, to indicate that these Psalms belonged to that collection. This explains all the facts of the case and the position of these Pss. in the Psalter. This view is confirmed by Ps. $72^{20}$, which states that

this Ps. was the conclusion of the prayers of David, and implies that the collection was a prayer-book. This statement is in accordance with the contents of these Psalms, for they are for the most part prayers. Some of the Pss. with David in the titles could not, however, have been in the Davidic Prayer-book. Pss. 86, 103, 108, 122, 124, 131, 133, 145, all belong to the Greek period. David was for various reasons inserted in the titles by later editors. Still later editors continued to attach David's name to other Pss. in 𝔊, 𝔖, and 𝔗. All the other Pss. which bear the name of David were composed, in their original form, with a single exception, not later than the middle Persian period. Ps. 68 seems to belong to the late Persian period, to which, therefore, we may assign the final collection of the Davidic Psalter (𝔇). Thirteen of these Pss. have in their titles references to incidents in the life of David. It seems probable that they were an original collection by themselves, which the editor of 𝔇 used as his nucleus.

The Pss. with לדוד are the following: 3–9, 11–32, 34–41, 51–65, 68–70, 86, 101, 103, 108–110, 122, 124, 131, 133, 138–145. To these we must add 10, whose title does not appear because it was really, as in 𝔊, the conclusion of 9. 𝔊 also gives David in the titles of 33, 43, 67, 71, 91, 93–99, 104, 137, fourteen others; but 43 is a part of 42 of 𝔈; 93, 96–99 are parts of the royal Advent Ps.; 104 is part of the group 104–107; 137 is a Ps. of the captivity not suited to a prayer-book, as 𝔇; 71 is dependent on earlier Pss. of 𝔇; 33 was given the title as in the midst of Pss. of 𝔇. It is improbable that this would have been omitted in 𝔐 if genuine. 67, 91, 94, 95, have no claim to have been in 𝔇. These insertions of 𝔊 are all conjectures of later editors. But such conjectures appear also in 𝔐. The four pilgrim Pss. 122, 124, 131, 133, could not have been in 𝔇. David came into the title of 145 from its connection with the group 138–144. Ps. 108 is composite of earlier Pss. of 𝔇; 86, 103, received David into the titles because of resemblance and use of Pss. of 𝔇. None of these Pss. is earlier than the Greek period. All the other Pss. with David in the titles in 𝔐 were probably in 𝔇; and it may be that other Pss. were therein which have been lost, or placed ultimately elsewhere in the OT. Ps. 72, in its original form, was at the conclusion of the Davidic prayer-book, as sufficiently indicated by the subscription v.[20]. It is also probable that Ps. 2 was its introduction, as is most suitable on account of its reference to the Davidic covenant. If now we remove the duplicate 53 (= 14), there are 68 Pss. which we may regard as in 𝔇. These Pss. have been disturbed from their original order by the selections from them made by later editors. Among the Mizmorim appear: 3–6, 8–10, 12–13, 15, 19–24, 29–31, 38–41, 51, 62–65, 68, 101, 109–110, 139–141, 143. For 𝔇𝔐 were selected: 4–6, 8–14, 18–22,

31, 36, 39–41, 51–52, 54–62, 64–65, 68–70, 109, 139–140. In 𝔈 were selected 51–65, 68–70, 72.

(2) Thirteen Pss. of 𝔇 have in their titles references to certain incidents in the life of David. These statements all depend upon the narratives of Samuel, and were subsequent to the Deuteronomic redaction of the prophetic histories: Ps. 3, "when he fled from Absalom his son," cf. 2 S. 15. Ps. 7, "which he sang to Yahweh concerning the words of Cush a Benjamite," cf. 2 S. 16. Ps. 18, "in the day that Yahweh delivered him from the hand of all his enemies and from the hand of Saul," cf. 2 S. $22^1$. Ps. 34, "when he changed his behaviour before Abimelech who drove him away and he departed," cf. 1 S. $21^{10\ sq.}$. Ps. 51, "when Nathan the prophet came unto him after he had gone in to Bathsheba," cf. 2 S. 12. Ps. 52, "when Doeg the Edomite came and told Saul, and said unto him, David is come to the house of Abimelech," cf. 1 S. $22^{9\ sq.}$. Ps. 54, "when the Ziphites came and said to Saul, Doth not David hide himself with us?" cf. 1 S. $23^{19\ sq.}$ ‖ $26^{1\ sq.}$. Ps. 56, "when the Philistines took him in Gath," cf. 1 S. 27. Ps. 57, "when he fled from Saul, in the cave," cf. 1 S. 22. Ps. 59, "when Saul sent, and they watched the house to kill him," cf. 1 S. $19^{8-17}$. Ps. 60, "when he strove with Aram Naharaim and with Aram-zobah, and Joab returned and smote of Edom (error for Aram) in the Valley of Salt twelve thousand," cf. 2 S. $8^{13}$ 10. Ps. 63, "when he was in the wilderness of Judah," 1 S. $22^{5\ sq.}$. Ps. 142, "when he was in the cave," cf. 1 S. 24. These thirteen Pss. were all in 𝔇, but only 52, 54, 142, are *Maskilim*; 56, 57, 59, 60, *Miktamim*; 3, 51, 63, *Mizmorim*. Therefore the statements can have nothing to do with these collections. Furthermore 𝔈 uses eight: 51, 52, 54, 56, 57, 59, 60, 63, omitting five; 𝔇ℜ also uses eight: 18, 51, 52, 54, 56, 57, 59, 60, omitting five; 3, 7, 34, 142, were used by neither. Therefore these notices could not have come from these editors. 𝔇 is thus the only collection in which all are found, and therefore either the editor of 𝔇 must have been responsible for them, or these statements must have been in his sources. It is improbable that he would assign historical occasions to only thirteen out of his collection of sixty-eight. We must therefore seek them in his sources. But it is evident that they do not belong to the original Pss., for the only one that comes from the time of David is the original of Ps. 18, which gets its title from 2 S. $22^1$. 2 S. $23^1$ gives another poem which is attributed to David in the same way. These titles of the Pss. came from an editor of the same type as the one who inserted these poems in the book of Samuel. It is probable, therefore, that these thirteen Pss. constituted a little collection of Davidic Psalms. The editor of 𝔇 used them just as he found them, with these titles as the nucleus of his collection. They are not, however, in their original order, if designed to illustrate the life and experience of David. Their order, according to the narratives of Samuel, would be rather: 59, 57, 63, 52, 54, 142, 56, 34, $60^a$, 51, 3, 7, 18. It is quite possible that 2 S. $23^{1\ sq.}$ was originally at the end, and the lament of David over Jonathan, 2 S. $1^{19-27}$, in the middle before 60, making fifteen in all. One of these, Ps. $60^a$, was probably in the book of Yashar as well

as 2 S. $1^{19-27}$. These Pss. originated in different periods and in different circumstances, such as accord only in some respects with these titles. Ps. 18 in its original form was probably Davidic, and possibly Pss. 7, $60^a$. Ps. 3 was from the middle monarchy; 52, 54, 56, the late monarchy; 63, 142, from the exile; 34, $57^a$, 59, the early Persian; and 51 probably from the time of Nehemiah. It is altogether improbable, therefore, that an editor of the middle Persian period could have thought that his references to experiences of David were historical. He made them to illustrate the Pss., as the editor of 2 S. 22–23 used the Pss. to illustrate the close of David's career (cf. the use of Pss. in 1 Ch. 16). It is noteworthy that not long before the Pseudonyms, Ps. 72, 88, 89, appeared (*v.* § 34).

(3) We may determine the original order of the Pss. in 𝔇 only by the most careful review of all these facts. Ps. 72 was originally the concluding Ps. of 𝔇 ($v.^{20}$). We shall have to suppose, therefore, that 101, 109–110, 138–144, were removed from their original positions before 72. It is altogether probable that 16 was, in 𝔇, still connected with the group 56–60. The groups 51–65, 68–70, 72, selected by 𝔈 from 𝔇, are not in their original places. The Pss. with historical references 3, 7, 18, 34, 51, 52, 54, 56, 57, 59, 60, 63, 142, were, as we have seen, originally in the same group. The key to their order is doubtless in 18, originally the last of the series. It is probable that 𝔇ℜ followed the original order for the most part, so far as 4–6, 8–14, 19–22, 31, 36, 39–41, are concerned, but the order of 𝔈 in 51–62, 64–65, 68–70. That 109, 139–140, appear so late must be due to a still later editor. The order of 𝔐 is also substantially original: 3–6, 8–10, 12–13, 15, 19–24, 29–31, 38–41, 51, 62–65, 68, 101, 109–110, 139–141, 143, except as disturbed by later editors. The Pss. with לדוד alone, 17, 25–28, 34–35, 37, 138, 144, which, therefore, did not appear in the intermediate Psalters, and those used by 𝔇ℜ only, 11, 14, 36, and by 𝔇ℜ and 𝔈 only, 61, 69–70, are probably out of their original order. Inasmuch as 70 was attached to the end of 40, it is probable that the original order of 𝔇 was 69, 40, 70. The following may therefore be given as a provisional theory of the original order, 2, 4–6, 8–13, 14 (= 53), 16, 17, 59, 63, 52, 57, 54, 142, 56, 34, 60, 51, 3, 7, 18 (30, 55, 58, 61–62, 64–65), 19–24 (15, 101), 25–28 (35, 37, 138–141, 143, 144), 29, 31–32, 36, 38, 39 (68, 109, 110, 69, 40, 70), 41, 72.

The Pss. of 𝔇, in their original, may be dated as follows: (1) The early monarchy, 7, 13, 18, 23, $24^b$ $60^a$ 110. (2) The middle monarchy, beginning with Jehoshaphat, 3, 20, 21, $27^a$ 58, 61. (3) The late monarchy, beginning with Josiah, $19^a$ 28, $36^a$ 52, 54, 55, 56, $60^b$ 62, 72. (4) The exile, 63, 142. (5) The early Persian period, before Nehemiah's reforms, 4, 6, 9–10, 11, 12, 14 (= 53), 16, 17, 22, 25, 31, 32, 34, 35, 37, 38, 39, $40^b$ (= 70), 41, $57^a$ 59, 64, $69^a$ 101, $109^a$ $140^a$ 143, $144^a$. (6) Middle Persian period of internal and external peace after Nehemiah's reforms, 5, 8, 15, 26, 29, 30, $40^b$ 51, $57^b$ 65, $69^b$ 138, $139^b$ 141. (7) Late Persian period of strife and confusion, 68. It is probable, therefore, that 𝔇 was edited toward the close of the Persian period, in Palestine, for use in the synagogues. To these Pss. other Pss.

**and glosses were added by later editors, for practical purposes in public worship.**

§ **28**. *The term "sons of Korah" in the titles of eleven Psalms indicates a collection of religious poems, made in the early Greek period, from which these were taken.*

Two groups of Pss., 42–49, and 84, 85, 87, 88, have in their titles "belonging to the Sons of Korah." The separation of the two groups was due to a selection of the former group by an editor, who united them with 50–83. The other group was appended from the original collection by the final editor of the Psalter. These Pss. have common features which are not sufficient to imply the same author or authors, but yet imply careful selection. These are (1) a desire to engage in the worship of the sacred places; (2) confidence in Yahweh, the king enthroned in Jerusalem, who watches over the people from thence and saves them; (3) a highly artistic finish and symmetrical poetic forms. These Pss. were selected from a collection of Pss. gathered under the name of the Sons of Korah, in Palestine, in the early Greek period.

בני קרח is doubtless the same as בני הקרחים, 2 Ch. $20^{19}$, a guild of temple singers distinguished from בני הקהתים, another guild. According to 1 Ch. $6^{15\ sq.\ (33\ sq.)}$, Heman, a Kohathite, Asaph, a descendant of Gershom, and Ethan, of the sons of Merari, represented the three sons of Levi. According to 1 Ch. $26^{19}$ the doorkeepers of the temple were Sons of Korah and Merari. Ezr. $2^{41}$ Ne. $7^{44}$ mention only sons of Asaph as singers. According to 1 Ch. $6^{7.\ 18\ sq.}$ Heman was בן קרח, a grandson of Kohath, and so both Kohathite and Korahite. The term "Korahite" seems to have been substituted for "Kohathite," and Heman was the representative of the line, as Asaph was of the line of Gershom. Both were guilds of temple singers in the temple of the Restoration. All of these Pss. except 48 and 87 were taken up into 𝔇𝔎. These have the title למנצח at the beginning, but 88 has two titles, and למנצח is at the beginning of the second. This singularity makes it probable that the first title was a later addition, due to the conjecture that, inasmuch as Heman mentioned in the second title was the chief of the Korahites, his Ps. should have that title also. Ps. 88 was simply a *Maskil* of Heman, as 89 was a *Maskil* of Ethan. Ps. 49 differs so much in character from the other Korahite Pss. that it seems probable that it was not originally with that collection, and that the name came into the title by txt. err. or editorial conjecture, because the Ps. was attached to the group 42–48, immediately before 50 of Asaph. It represents an early type of WL. Ps. 43 was originally the third Str. of 42, as is evident from the common Rf. and from internal characteristics

which are common. The remaining nine Pss. have been preserved from 𝔐. We are unable to say whether 𝔐 had more of them, or not. The group 42–49 differs from the group 84–85, 87–88, by the use of the divine name *Elohim* in the former and *Yahweh* in the latter. This difference was not in 𝔐, but was due to 𝔈, who changed *Yahweh* into *Elohim*. 𝔐 originally used *Yahweh* throughout. These Pss. represent different periods of history: 45 from the time of Jehu; 46, 87, time of Josiah; 42–43, 84, time of Jehoiachin; 47, middle Persian period after Nehemiah; 44, 48, 85, late Persian period; 42–43, 44, 45 were taken from the collection of משכלים. As none of these Pss. are later than the Persian period, and so many are late in that period, it is probable that the collection was made early in the Greek period. These Pss. are highly artistic in form. Five of them have Refrains: 42–43, 45, 46, 84, 85; three are trimeters, 44, 47, 85; one tetrameter, 46; four pentameters, 42–43, 48, 84, 87, and one varies between tetrameter and trimeter, 45. They are all highly poetic in content, and on the whole the choicest collection in the Psalter from a literary point of view.

§ **29**. *The term "Asaph" in the titles of twelve Psalms indicates a collection of religious poems made in Babylonia in the early Greek period, from which these Psalms were derived.*

The group of Pss. 73–83 and the detached 50 have Asaph in their titles. The separation of 50 from the group was due to a later editor, probably in order to make an appropriate concluding Ps. to the first division of 50. These Pss. have common features: (1) vivid descriptions of nature; (2) emphasis of divine providence in the life of the individual; (3) use of history with a didactic purpose; (4) exalted spiritual conceptions of God; (5) sublimity of style. These features are not sufficient to show a common author or guild of authors, but imply careful selection by an editor with a plan and purpose to set forth those features. The Pss. were originally in a collection by themselves, made in the early Greek period, probably in Babylonia.

אָסָף was a Levite, the son of Berechiah, 1 Ch. $6^{24\,(39)}$, one of the three chiefs of the Levitical choir, 1 Ch. $15^{17}$; a seer, 2 Ch. $29^{30}$; associated with David Ne. $12^{46}$. בני אסף are mentioned 1 Ch. $25^{1-2}$ as set apart to prophesy with musical instruments. It is evident that this Asaph could not have been the author of the collection, or, indeed, of any of its Pss., for they are all of a much later date. "Asaph" is used as a name of the collection, just as "David" and "Sons of Korah" of the other collections. Only five of the twelve Pss. were used in 𝔇𝔐, but all by 𝔈. The Pss. of 𝔄 are chiefly religious poems, in which the didactic element prevails. These Pss., apart

from glosses, were composed probably as follows: 74, $77^a$ 79, $81^b$ 82, during the Exile; 75, 76, 78, 80, 83, in the early Persian period; 50 in the late Persian; and 73 in the early Greek period. We may therefore assign the collection to the early Greek period. There are additions, $77^b$ and $81^a$, besides glosses from the later Greek and Maccabean periods. There is nothing in the originals that is opposed to the dates given above. All of the Pss. of 𝔄 were taken up into 𝔈, and were probably used as the basis of that collection. The divine name אלהים seems to have been original to 𝔄, and is not to be ascribed to the editor of 𝔈. This was probably due to the fact that the collection was made in Babylonia, where the use of that divine name prevailed. In this 𝔄 agrees with P of the Hexateuch, which came from the same region. Two of the Pss. of 𝔄, 74, 78, in their original form were taken from the collection of משכלים. These Pss. received many glosses, and in these cases אלהים seems not to have been original.

§ **30**. *The other proper names in the Psalter, Solomon, Ps. 72; Moses, Ps. 90; Heman, Ps. 88; Ethan, Ps. 89; 'Ani, Ps. 102, are pseudonyms.*

The name of Solomon is in the title of Ps. 72, the closing Ps. of the original 𝔇; doubtless placed there as a pseudonym by the author, composing from the point of view of Solomon, for it could not have been written by Solomon himself, even in its original form. Three pseudonyms are together in the midst of the Psalter, doubtless by editorial design: 88 ascribed to Heman, 89 to Ethan, 90 to Moses; all alike with the same purpose, to compose Pss. in the name and from the point of view of these ancient worthies. In no case is the name of an author attached to a Ps. 'Ani, Ps. 102, is probably a pseudonym for the suffering pious of Israel. The Pss. are all, with the exception of these pseudonyms, anonymous.

(*a*) Solomon's name is attached to 72, but it really belongs only to the original v.$^{1-7.\ 13-17a}$, two hexameter heptastichs constituting a prayer for a king on his accession, probably from the time of Josiah, and therefore appropriately put into the mouth of Solomon, who might be supposed to have just such aspirations for his son. It was originally a Yahwistic Ps. Solomon is also in the title of 127 in 𝔐, but not in 𝔊. This is a pilgrim Ps., and we must ascribe the insertion to the conjecture of a late scribe. (*b*) Heman, the Ezrahite, is in the title of 88, originally in the collection of משכלים. It is a Ps. of national lamentation during the extreme distress of the Exile, and could not have been written either by the sage of Solomon, 1 K. $5^{11}$ ($4^{31}$), or the singer of David, 1 Ch. $15^{17.\ 19}$ $25^5$. It was put into his mouth by the author as a pseudonym. (*c*) Ethan, the Ezrahite, is in the title of Ps. 89. He was one of the sages of

Solomon, 1 K. $5^{11}$ ($4^{31}$). The Ps. in its original form (v.[18-46]) is a paraphrase of the Davidic covenant and a lament as to its failure. It came from one of the companions of Jehoiachin in his exile. It could not have been written by Ethan. It was put into his mouth as a pseudonym. (*d*) Moses, the man of God, is in the title of the prayer Ps. 90, which imitates purposely Dt. 32, 33, songs ascribed to Moses, with the view of putting the Ps. in his mouth. It could not have been written by Moses. It is not an early Ps., but dates probably from the later years of the Exile. (*e*) Ps. 102 has in the title, תפלה לעני כי יעטף ולפני יהוה ישפך שיחו = *Prayer of the afflicted one when he was fainting and before Yahweh pouring out his complaint.* עני is probably a pseudonym. The author writes in the name of afflicted Israel. The Ps. is composite: v.[2-12] seems to come from the closing years of the Persian period, but v.[13-23. 29] is a Maccabean Ps. (*f*) Some codd. 𝔊 of 65, 137, so 𝔙, have Jeremiah in the titles; conjectures of late scribes, based on the similarity of the circumstances of the Ps. with those of Je. and La. (*g*) 𝔊 inserts Haggai and Zechariah in the titles of 146, 147, 148, 149, 𝔊[A] also Zechariah in the titles of 138, 139, doubtless for similar reasons. Authorship is not to be thought of in these cases, and not even pseudonyms.

§ 31. *Mizmor, in the titles of fifty-seven Psalms, indicates a collection made for singing in public worship in the early Greek period, from which these Psalms were taken.*

The term *Mizmor*, like the terms *Miktam* and *Maskil*, implies a selection or collection of Pss. of this class. They were made, as the name implies, for public worship in song in the synagogue. As all those whose מזמור is genuine were derived from the earlier Psalters of 𝔇, 𝔎, 𝔄, with the exception of the exilic pseudonym 88 and two orphan Pss., 66–67, of the early Greek period, it is probable that the collection was made about that time.

(*a*) There are 57 Pss. in 𝔓, with מזמור (*v.* § 1); of these there were derived from 𝔇, 35 (36) Pss.: 3–6; 8–9 (+ 10), 12–13, 15, 19–24, 29–31, 38–41, 51, 62–65, 68, 101, 109, 110, 139–141, 143; from 𝔎 5 Pss.: 47–48, 84–85, 87; from 𝔄 9: 50, 73, 75–77, 79–80, 82–83. To these were added 5 orphan Pss.: 66, 67, 92, 98, 100, the pseudonym 88, the gnomic 49, and the composite 108. But the term in 92, 98, 100, was doubtless from later scribes, 98, 100, being parts of the royal advent Ps., which could not have been written, still less broken up, in time to be included in the collection; 92 doubtless received this title in connection with its liturgical assignment. 66 is a composite Ps., but in its earliest form v.[10-12], like 67, was probably composed early in the Greek period, possibly for use in this Psalter by its editor. There is no ground, therefore, on which to go later than this period for this collection of Pss.

(*b*) 𝔊 also attaches ψαλμός to ten other Pss.: 7, 11, 14, 25 of 𝔇; 43, 44, 46 of 𝔎; 81 of 𝔄, and 94, 99, orphans, but omits it from 4, 39 of 𝔇, using ᾠδή instead. Of these it may be rejected from 99 for the same reasons as from 98, 100, of ℌ. 43 was originally a part of 42, and doubtless was not separated in 𝔐. In 46 מזמור is a later substitution for שיר. No good reason can be assigned for the omission from 11, 14, 25, 94 of ℌ or 44 of 𝔎 or 81 of 𝔄. מזמור was more likely to have been inserted by assimilation to the groups in which they occur.

(*c*) In Ps. 7 the use is peculiar, for מזמור of 𝔊 represents the enigmatical שגיון of ℌ. This term is used elsw. only Hb. $3^1$, in pl. שגינות, where it is doubtless an error for נגנות, cf. 𝔊 μετὰ ᾠδῆς. It is derived by Aq., Σ, 𝔍, 𝔗, from שגג and rendered *error*, *confusion*. Most moderns, as Ew., De., Kirk., al., derive from שגה *go astray*, *reel*, and think of the wild, passionate dithyrambs, with rapid change of rhythm, cf. Lag.[B.N. 201 f.]. But this Ps. does not really have these characteristics. It is indeed confused by many glosses from different periods, but the original Ps. was less passionate and rambling than many other Pss. The word is doubtless a txt. err., which may have stood for an original נגינות, as in Hb. 3; but in this case it could not have belonged to this Ps., which was not in 𝔇𝔎, and must have come in by mistake from the previous Ps. 6.

(*d*) The original Mizmorim were probably, therefore, 54(5). Of these 𝔇𝔎 used 34. The original order of these Pss. in that collection was doubtless different in many instances from their order in the present Psalter.

§ **32.** *The group of Pss. 42–83, characterised by the use of the divine name Elohim instead of Yahweh, was originally in a major Psalter, edited probably in Babylonia in the middle Greek period, and made up chiefly of selections from the previous minor Psalters.*

This group of 42 Pss. in the midst of the Psalter differs from the preceding group, Pss. 1–41, and from the following, 84–150, by the use of the divine name *Elohim*, which is seldom used in the other Pss., and by an avoidance of *Yahweh*, which is used ordinarily by them. This use was evidently designed, and in the case of the selections from 𝔇 and 𝔎, was not original, but editorial. These Pss. therefore constituted a selection of Pss. made by an editor from the earlier collections. Inasmuch as 𝔄 is given complete so far as known, Pss. 50, 73–83, 𝔄 was probably the basis of the collection. Selections from 𝔎, 42–48, 49 (?), and from 𝔇, 51–65, 68–70, 72, were prefixed to 𝔄, and three orphan Pss., 66, 67, 71, were added. The changed order of these last and of 50 is due to later editors. This collection was probably made in Babylonia, as that of 𝔄 before it, and for similar reasons.

It is convenient to give in this connection the use of the divine names in ψ.

I. יהוה is used c. 6823 t. in OT. יְהֹוָה Qr. = אֲדֹנָי = ὁ κύριος in 𝔊, for an original יַהְוֶה = *Yahweh* (*v.* BD*B*.). It is the proper name of the God of Israel, first revealed to Moses according to 𝔈 as "the One ever with His people" Ex. $3^{12-15}$. It is not used by P until Ex. $6^{3}$. But J uses it from the beginning of his narrative, and possibly explains it as meaning "the everlasting God," Gn. $21^{33}$. It is used cautiously by E (c. 163 t.), but constantly by J (c. 449 t.) and by P after Ex. $6^{3}$ (c. 781 t.). D uses it apart from his phrases c. 211 t. In the prophetic histories it is used sparingly by E, but constantly by J, D, R. The Chr. uses it in his sources, but avoids it in his own composition. It is used throughout the prophetic literature, but in various proportions, and in some writers chiefly in combination with other divine names. The book of Jb. uses it only in the Prologue and Epilogue (27 t.), the seams (4 t.), and in a proverbial expression $12^{9}$; but in Pr. it is the characteristic divine name. In Dn. it is used only in ch. 9 (7 t.) (source), and in Ec. not at all. It is constantly used in ψ, except in the group 42–83 (E), where it is used 44 t. (chiefly glosses).

יהוה is frequently combined with other divine names. י׳ אֱלֹהֶיךָ is a phr. of D (c. 239 t.) used by Chr. 6 t., Is.² 4 t., elsw. seldom; Ps. $81^{11}$ in citation from Ex. $20^{2}$; י׳ אֱלֹהֵיכֶם is a phr. of D² (c. 70 t.) and of H (c. 30 t.), in Jo. 7 t., Chr. 11 t., elsw. seldom, Ps. $76^{12}$ (the law of vows); י׳ אֱלֹהֵינוּ is also a phr. of D² (28 t.) used by Chr. 16 t., Je. 18 t., elsw. not uncommon; in ψ $20^{8}$ $94^{23}$ $99^{5.8.9.9}$ $105^{7}$ $106^{47}$ $113^{5}$ $122^{9}$ $123^{2}$. Uses of יהוה with אלהים and other sfs. are characteristic of Je. (11 t.) and Ch. (26 t.); in ψ י׳ אֱלֹהַי $7^{2.4}$ $18^{29}$ $35^{24}$ $104^{1}$ (all dub.) $13^{4}$ $30^{3.13}$ $38^{22}$ $40^{6}$ $109^{26}$, י׳ אלהיו $33^{12}$ $144^{15}$ $146^{5}$. The combinations אל יהוה $118^{27}$, אל אלהים יהוה $50^{1}$, are conflations of an original יהוה.

† יָהּ is a poetic contraction of יהוה, earliest use Ex. $15^{2}$ (cited Is. $12^{2}$ Ps. $118^{14.14}$) Ex. $17^{16}$ Is. $38^{11}$ Ct. $8^{6}$; יה יהוה Is. $26^{4}$ (?); יה שמו Ps. $68^{5}$ (?); יה אלהים $68^{19}$ (?); elsw. הללו יה $104^{35}$ $105^{45}$ $106^{1.48}$ $111^{1}$ $112^{1}$ $113^{1.9}$ $115^{18}$ $116^{19}$ $117^{2}$ $135^{1.3.21}$ $146^{1.10}$ $147^{1.20}$ $148^{1.14}$ $149^{1.9}$ $150^{1.6}$; יהלל יה $102^{19}$; יהללו יה $115^{17}$; תהלל יה $150^{6}$. In other phrs. $77^{12}$ $89^{9}$ $94^{7.12}$ $115^{18}$ $119^{5.5.17.18.19}$ $122^{4}$ $130^{3}$ $135^{4}$.

II. ‡ אֵל n.m. *strong one*: (1) angels, בני אלים $29^{1}$ $89^{7}$; (2) gods, אל זר $44^{21}$ $81^{10}$, אל נכר $81^{10}$ Dt. $32^{12}$ Mal. $2^{11}$; (3) mighty things in nature, הררי אל Ps. $36^{7}$, ארזי אל $80^{11}$; (4) used of God as the most primitive term, c. 217 OT. as *the Strong One*. הָאֵל the true God $18^{31.33.48}$ $68^{20.21}$ $77^{15}$ $85^{9}$, cf. Is. $42^{5}$; אֵלִי *my God* Pss. $18^{3}$ $22^{2.2.11}$ $63^{2}$ $68^{25}$ $89^{27}$ $102^{25}$ $118^{28}$ $140^{7}$, cf. Ex. $15^{2}$ Is. $44^{17}$; אל ישראל Ps. $68^{36}$; אל יעקב $146^{5}$; אל השמים $136^{26}$; אל סלעי $42^{10}$, cf. $43^{4}$; אל הכבוד $29^{3}$; אל חיי $42^{9}$ (prob. also $42^{3}$ $84^{3}$ for אל חי); אל אמת $31^{6}$; אל נקמות $94^{1.1}$; אל גדול $77^{14}$ $95^{3}$ Dt. $7^{21}$; אל רחום Ps. $86^{15}$ Ex. $34^{6}$ (J) Dt. $4^{31}$; אל נשא Ps. $99^{8}$; (5) אֵל without article, of God: indef. $5^{5}$, elsw. def. $7^{12}$ $10^{11.12}$ $16^{1}$ $17^{6}$ $19^{2}$ $52^{3.7}$ $55^{20}$ $57^{3}$ $68^{21}$ $73^{11.17}$ $74^{8}$ $77^{10}$ $78^{7.8.18.19.34.41}$ $82^{1}$ $83^{2}$ $89^{8}$ $90^{2}$ $104^{21}$ $106^{14.21}$ $107^{11}$ $118^{27}$ $139^{17.23}$ $149^{6}$ $150^{1}$; (6) divine name $50^{1}$ (gl.), as Gn. $33^{20}$ (E) Dt. $32^{18}$ $33^{26}$; אל עֶליון Ps. $78^{35}$.

III. ‡ אלהים n.m. real pl.: (1) rulers Ex. $21^{6}$ $22^{7.8.8.27}$ Jn. $5^{8}$ Pss. $82^{1.6}$ $138^{1}$; (2) superhuman beings, including God and angels, Gn. $1^{27}$ Ps. $8^{6}$ (cf. Jb. $38^{7}$); (3) angels, בני (ה)אלהים Jb. $1^{6}$ $2^{1}$ $38^{7}$ Gn. $6^{2.4}$ (J), cf. בני אלים; (4) gods Pss. $86^{8}$ $136^{2}$; אלהי העמים $96^{5}$ Dt. $6^{14}$ $13^{8}$ +; כל אלהים Pss. $95^{8}$ $96^{4}$ $97^{7.9}$ $135^{5}$. (5) *The God of Israel*, pl. intensive, originally with article, *the All Strong*, retaining this mng. when the article was omitted in usage, but subsequently losing its mng. and standing as a common name for the Divine Being, like *θεός*, *deus*, *God* (*v.* BD*B.*). It is used with article in ψ only in phrs.: איש האלהים title of 90, עיר האלהים $87^{3}$, where the article really defines the previous n. It is used in the cstr. in phr. אלהי אברהם $47^{10}$, phr. of J, אלהי ישראל $41^{14}$ $72^{18}$ $106^{48}$ (benedictions) $59^{6}$ $68^{9}$ $69^{7}$, phr. of E, Je., Chr.; אלהי יעקב a poetic phr. $20^{2}$ $46^{8.12}$ $75^{10}$ $76^{7}$ $81^{2.5}$ $84^{9}$ $94^{7}$; אלהי ישע with various sfs. $18^{47}$ $24^{5}$ $25^{5}$ $27^{9}$ $65^{6}$ $79^{9}$ $85^{5}$; א׳ תשועתי $51^{16}$; א׳ ישועתי $88^{2}$; א׳ צדקי $4^{2}$; א׳ חסדי $59^{11.18}$; א׳ מעוזי $43^{2}$ (?); י׳ אלהי צבאות $89^{9}$; א׳ תהלתי $109^{1}$; א׳ האלהים $136^{2}$. אלהים is used with sfs. frequently in ψ, because of the emphasis upon personal relations with God in lyric poetry. אֱלֹהַי $3^{8}$ $5^{3}$ $18^{7.22.30}$ $25^{2}$ $31^{15}$ $35^{23}$ $40^{9.18}$ $42^{7.12}$ $43^{5}$ $59^{2}$ $69^{4}$ $71^{4.12.22}$ $83^{14}$ $84^{4.11}$ $86^{2}$ $91^{2}$ $94^{22}$ $104^{33}$ $118^{28}$ $119^{115}$ $143^{10}$ $145^{1}$ $146^{2}$; אֱלֹהֶיךָ $42^{4.11}$ $68^{29}$; אֱלֹהַיִךְ $146^{10}$ $147^{12}$; אֱלֹהָיו $37^{31}$ $144^{15}$; אֱלֹהֵינוּ $18^{32}$ $20^{6}$ $40^{4}$ $44^{21}$ $48^{29}$ $50^{3}$ $66^{8}$ $92^{14}$ $95^{7}$ $98^{3}$ $115^{3}$ $116^{5}$ $135^{2}$ $147^{1.7}$; אֱלֹהֵיהֶם $79^{10}$ $115^{2}$. For other uses of אלהים with יהוה and ארני, *v.* I. IV. אלהים is used alone for God in 𝔈 c. 180 t., elsw. ψ c. 22 t.; *v.* VII. ‡ אֱלוֹהַּ is a poetic sg. of אלהים, used Dt. $32^{15.17}$, and on this basis as an archaism in late poetry Pss. $18^{32}$ (for אל 2 S. $22^{32}$) $50^{22}$ (gl.) $114^{7}$ (err.) $139^{19}$ (gl.). It is characteristic of Jb. (41 t.).

IV. ‡ אֲדֹנָי divine name, originating in Judah; syn. of *Baal*, used in North Israel (*v.* BD*B.*); always ὁ κύριος in 𝔊. AV., *Lord*, to be distinguished from LORD for יהוה; also ὁ κύριος in 𝔊. The pointing ָ was to distinguish the divine name from אֲדֹנִי as applied to men. It is intensive pl. *sovereign lord.* In the oldest usage it was: *my sovereign Lord*, so $2^{4}$ $16^{2}$ $37^{13}$ $59^{12}$ $86^{3.4.5.12.15}$ $140^{8}$; later a proper name *Adonay* $55^{10}$ $57^{10}$ (= יהוה $108^{4}$) $71^{5.16}$ $89^{50.51}$ $130^{2.3.6}$. Its use in ψ elsw. is questionable. It is not certain whether ארני $51^{17}$ was original in either sense or a substitute for יהוה. ארני is certainly a substitute for an original יהוה $40^{18}$ $54^{6}$ $68^{23}$ $90^{1}$. Seventeen codd. Kenn. rd. יהוה $110^{5}$. ארני either precedes or follows יהוה in conflation of text for earlier Qr. $68^{21}$ $69^{7}$ $73^{28}$ $109^{21}$ $141^{8}$. It is a real gl., not in 𝔊 $38^{10}$; and though in 𝔊 a gl. in $22^{31}$ $35^{17.22.23}$ $38^{16}$ $39^{8}$ $44^{24}$ $68^{12.18.33}$ $77^{3}$ (𝔊 אלהים) $77^{8}$ $86^{8}$. It is part of a larger gl. in $38^{23}$ $62^{13}$ $66^{18}$ $68^{20.27}$ $73^{20}$ $78^{65}$ $79^{12}$ $86^{9}$ $90^{17}$. The tendency to use it as Qr. for יהוה in later times, and also its general use for other divine names is illustrated by these editorial changes.

V. צבאות is given *$24^{10}$*.

VI. † עֶלְיוֹן n. m. *Highest* (1) name of God, Nu. $24^{16}$ Dt. $32^{8}$ Ps. $18^{14}$ (= 2 S. $22^{14}$), used as an archaism $9^{3}$ $21^{8}$ $50^{14}$ $73^{11}$ $77^{11}$ $78^{17}$ $83^{19}$ $91^{1.9}$ $92^{2}$ $107^{11}$ Is. $14^{14}$ La. $3^{35.38}$; with other divine names אל עליון Gn. $14^{18.19.20.22}$ Pss. $78^{35}$ $87^{5}$ (?), יהוה עליון $7^{18}$ (?) $46^{5}$ (?) $47^{3}$ $97^{9}$; אלהים עליון $57^{3}$ $78^{56}$; (2) of rulers, either monarchs or angel princes: בני עליון $82^{6}$.

VII. The group of Elohistic Pss. is composed of selections: —

(*a*) From 𝔎 42–48, 49 (?). These use אלהים 36 t.; some doubtless glosses, a few possibly original in 𝔎, but the great majority editorial substitutions for an original יהוה. יהוה צבאות was retained in the Rf. $46^{8.\,12}$, but in $48^{9}$ it is a gl. יהוה in $42^{9}$ $46^{9}$ $47^{3.\,6}$ $48^{2}$ is either a gl. or a substitution of later editors for the אלהים of 𝔈. In the Pss. of 𝔎 not in 𝔈, אלהים is used: $84^{8.\,10}$ (all glosses or txt. err.), but יהוה v.$^{3.\,12.\,12}$ יהוה צבאות v.$^{2.\,4.\,13}$. י׳ אלהים צ׳ v.$^{9}$ is txt. err. for י׳ אלהי צבאות. האלהים is used $87^{3}$, but יהוה v.$^{2.\,6}$. אלהים is not used in 85 (but יהוה v.$^{2.\,8.\,9.\,13}$, האל v.$^{9}$), or in 88 (?), but יהוה v.$^{2.\,10.\,14.\,15}$. There can be no doubt, therefore, that יהוה was the divine name of 𝔎, and that אלהים was substituted for it by the editor of 𝔈.

(*b*) From 𝔇 were taken 51–65, 68–70, 72. In these, אלהים is used 102 t. יהוה is used: $54^{8}$ $55^{17.\,23}$ $56^{11}$ $58^{7}$ $59^{4.\,9}$ $64^{11}$ $68^{17}$ $69^{14.\,17.\,32.\,34}$ $70^{2.\,6}$. All these are glosses, or substitutions of a still later editor. It is evident that אלהים of 53 has been substituted for יהוה of 14. In most other cases it was so also; for in the other Pss. of 𝔇, אלהים is used but 15 t.: $3^{8}$ $5^{11}$ $7^{10.\,11.\,12}$ $9^{18}$ $10^{4.\,13}$ $14^{1.\,2.\,5}$ $25^{22}$ $36^{2.\,8}$ $144^{9}$; besides 6 t. in $108^{2.\,6.\,8.\,12.\,12.\,14}$ +, which is a mosaic of two Elohistic Pss. Ps. 86 uses אלהים v.$^{8.\,10.\,14}$, יהוה v.$^{1.\,6.\,11.\,17}$, אדני v.$^{3.\,4.\,5.\,8.\,9.\,12.\,15}$. This Ps. is also a mosaic of glosses of different date. The Pss. of 𝔇 in 𝔈 also use אדני $51^{17}$ $54^{6}$ $55^{10}$ $57^{10}$ $59^{12}$ $62^{13}$ $68^{12.\,18.\,20.\,23.\,27.\,33}$. י׳ אדני $68^{21}$ is gl. י׳ אלהים צבאות $59^{6}$ and אדני י׳ צבאות $69^{7}$ are conflations of late scribes. יהוה אלהים $72^{18}$ is conflation in the doxology.

(*c*) All of 𝔄 that have been preserved were taken up into 𝔈: 50, 73–83. The separation of 50 from the group was not made in 𝔈, but by a later editor. These Pss. used the divine name אלהים 40 t. יהוה is used $50^{1}$ $74^{18}$ $75^{9}$ $76^{12}$ $78^{4.\,21}$ $79^{5}$ $81^{11.\,16}$ $83^{17.\,19}$, in all cases either glosses themselves or in larger glosses. Besides אדני is used $73^{20}$ $77^{3.\,8}$ $78^{65}$ $79^{12}$; אדני יהוה $73^{28}$. אלהים צבאות $80^{8.\,15}$, and י׳ אלהים צבאות $80^{5.\,20}$ were originally י׳ צבאות.

(*d*) The orphan Pss. 66, 67, 71, use אלהים 18 t., יהוה only $71^{1}$; a later substitution for אלהים used v.$^{11.\,12.\,17.\,18.\,19.\,19}$. אדני and יהוה in v.$^{5.\,16}$ belong to different ll. אדני is used $66^{18}$. These Pss. in 𝔈 doubtless followed 72. It is improbable that an editor who kept the Pss. of 𝔎 and 𝔄 together would not have done the same with the Pss. of 𝔇. These were the only Pss. not in 𝔇, 𝔎, 𝔄. Pss. 66 and 67 were in 𝔐 of the early Greek period; Ps. 71 in its original form, v.$^{4-9.\,14-19}$, from the Greek period. The Psalter of 𝔈 could not therefore have been earlier, or indeed much later.

§ **33.** *Fifty-five (57) Psalms have in their titles a reference to the director or choir master, which indicates that they were taken from a major Psalter which bore this title. They were collected in the middle Greek period in Palestine, as a prayer book for the synagogues, selected from the previous minor Psalters.*

The Pss. with למנצח are scattered through the Psalter. The term means, "Belonging to the Director." These Pss. were taken from a Psalter bearing the Director's name. Thirty-five of the

fifty-four *Mizmorim* were probably taken as a basis. To these were added sixteen Pss. from 𝔇, four (5) from 𝔎, and one from 𝔄. As no Ps. later than the previous minor Psalters was used, it is probable that the collection was made in the middle Greek period, not long after 𝔐. As the divine name Yahweh was retained, this Psalter was doubtless collected in Palestine. The term *Director* also suggests the period of the Chronicler, who alone elsewhere uses the term. The great majority of these Pss. are prayers. The collection was, therefore, like 𝔇, designed as a prayer-book for use in the synagogues. Hb. 3 also attaches למנצח as part of the title of the song therein contained. This was originally a part of the Psalter of the Director (𝔇ℜ) and was subsequently removed to Hb. The Psalter of 𝔇ℜ must therefore have been earlier than the final editing of Hb. and the close of the Canon of the Prophets. This also points to the middle Greek period, prior to Simon II. 219–198 B.C.

לְמְנַצֵּחַ is Pi. ptc. with prep. ל from נצח vb. denom. of נצח, *v.* 9[6]. The vb. is not used in Qal, but only in Pi., with the exception of a single Niph. ptc. נִצַּחַת, Je. 8[5], *enduring* (of apostasy), and in Pi. only in Chr. and titles of Pss., in the mngs. *act as overseer, superintendent, director:* (1) in building or repairing the temple, c. עַל 2 Ch. 2[1] Ezr. 3[8. 9], c. ל 2 Ch. 34[13], c. ל inf. 2 Ch. 2[17], abs. 2 Ch. 34[12]; (2) in the ministry of the temple, c. עַל 1 Ch. 23[4]; (3) in the organised liturgical service, 1 Ch. 15[21], six of them overseeing the basses, עַל השמינית, leading them with כנרות, and eight over the sopranos, עַל עלמות, leading them with harps (*v.* § 34). Heman, Asaph, and Ethan were over them all, leading with cymbals. This doubtless represents the temple service of the middle Greek period, and it is altogether probable that למנצח in the titles of the Pss. has the same meaning, especially as these and other musical terms are associated with it in the titles. We may therefore take it as meaning *director*, or *choir master*. The preposition ל has the same meaning here as in other uses in the titles, and indicates that these Pss. were taken from a Psalter collected under the name of the Director or choir master. The modern view that ל indicates assignment to the care of the choir master is improbable, because, as Ols. says, this was a matter of course, and would not be specified in titles. And this would not explain its use in some Pss. rather than in others. 𝔊 interprets למנצח as late form for לָנֶצַח = εἰς τὸ τέλος. This is explained by Eusebius and Theodoret in an eschatological sense: *unto the end* (of the world). 𝔗 renders לְשַׁבָּחָא to *sing in liturgy*, taking it as Aram. inf. with the mng. *use constantly, perpetually*, thinking of perpetual use in the liturgy. The explanation of De., "for the accomplishment, fulfilment, rendering fully," is improbable. It seems most probable that 𝔊 and 𝔗 agree in thinking of these Pss. as selected for

perpetual use unto the end, in the liturgy. Another tradition is given in Aq. τῷ νικοποιῷ, Σ ἐπινίκιος, Θ εἰς τὸ νῖκος, 𝕵 *victore*. These follow a conceit of the school of Rabbi Akiba (due probably to the Messianic hopes of that period) that they were the triumphal songs of Israel. But this does not suit the character of these Pss., which are prayers rather than hymns. The 𝕿 preserves the older tradition of 𝕲, which is essentially correct so far as the use of the collection is concerned, though it misses the exact sense of the term which is given by the Chronicler.

Fifty-five Pss. have למנצח in the titles. To these we may add 10 and 43, which belong to the previous Pss., 9 and 42. Of these thirty-five were Mizmorim: 4–6, 8–10, 12–13, 19–22, 31, 39–41 of 𝕯; 47, 49 (?) of 𝕶; 51, 62, 64, 65 of 𝕯; 66–67 orphans; 68 of 𝕯 (?) (*v.* § 27); 75–77, 80 of 𝕬; 84–85, 88 (?) (*v.* § 28) of 𝕶; 109, 139–140 of 𝕯. To these were added sixteen Pss. from 𝕯 (four Maskilim, 52–55, five Miktamim, 56–60; one Shir, 18, and six others, 11, 14, 36, 61, 69–70); moreover five (six) Pss. were added from 𝕶; (four (five) Maskilim, 42–45, 88, and the Shir, 46); one also from 𝕬, 81. All of these Pss. were used in previous Psalters, though they were adapted by this editor for use in his time. These Pss. are chiefly prayers, the great majority of them, thirty-three, being of this kind, as compared with eleven hymns and thirteen religious poems. This Psalter was therefore essentially a prayer book, on the basis of the earlier 𝕯 and 𝕸, for use in the synagogues of the Greek period. This is confirmed by the fact that למנצח, in the sense of director or choir master, is characteristic of the service of the temple as described by Chr. 1 Ch. 15, and belongs to his period. It is used elsewhere only in Hb. $3^{19}$, as part of the title of that ode which, doubtless also originally was in 𝕯𝕽, but was separated from it and inserted in Hb. The collection of the Twelve Minor Prophets was closed and fixed in the Canon in the time of Ben Sira (BS. $49^{10}$) because he mentions the Twelve by that technical name. Daniel $9^2$ seems to imply that the Canon of the Prophets was closed. The Psalter of the Director must therefore have been made in the middle Greek period.

§ **34.** *The Director attached to his prayer book instructions to the choir with reference to the tones, the voices, and the musical instruments to be used in the rendering of certain psalms in public worship.*

Twenty-nine of the Pss. of 𝕯𝕽 have musical directions attached. Several tones are mentioned to which special Pss. were to be sung, indicated usually by the initial words of some familiar song. There are several special references to the kind of voice that was most appropriate. There are also several kinds of musical instruments mentioned as suitable for accompanying the singing. These are, in all cases, special directions. Where such do not

appear, it is a reasonable inference that the choirs were left free in their choice in these respects. This collection of 𝔇ℜ was doubtless made for the use of some great synagogue in Jerusalem, where it was possible to fulfil these directions. There is no reference to those instruments of music that were especially characteristic of the feasts and of the more ornate worship in the temple.

Inasmuch as all the musical directions are attached to Pss. of 𝔇ℜ, it is reasonable to suppose that they were first attached to this Psalter. They are of three kinds: (1) designation of tone or melody, (2) of voice, (3) of musical instrument.

(1) The tones are usually referred to by the use of initial words of some well-known song, in accordance with an ancient usage which continues until the present time. The preposition עַל precedes these words, with the mng. *in accordance with*, after (the tone of). In some cases אֶל is used instead of it, in accordance with a not infrequent misuse of this prep. for עַל (*v.* B*D*B.).

(*a*) אל תשחת is used in the titles of Pss. 57–59, Miktamim of 𝔇, and 75 of 𝔄. The אל is pointed as negative in MT., and so the two words seem to mean *Destroy not;* but the omission of עַל is striking and improbable. It should be אֶל for עַל as usual, and the original piece probably began with *Destroy*, referring to enemies of the nation. RV. does not translate, but transliterates. These Pss. have a variety of measures. It is hardly possible that the reference could have been to a melody. It was doubtless to a tone for cantilation, as the tones of the early synagogue and early Church, which are capable of use in pieces of different measure and different strophical length.

(*b*) על יונת אלם רחקים is in the title of the Miktam, Ps. 56. The first line of the piece referred to was probably, *The silent dove of them that are afar off*, as in RV.[m]. RV. transliterates, but does not translate. 𝔊 ὑπὲρ τοῦ λαοῦ τοῦ ἀπὸ τῶν ἁγίων μεμακρυμμένου = *for the people removed far from the sanctuary*, is doubtless a paraphrase.

(*c*) על שושן עדות is in the title of Ps. 60, a trimeter Miktam of 𝔇. על שושנים is in the title of Ps. 45, Maskil of 𝔎, and of 69 of 𝔇; אל ששנים עדות is in the title of 80 of 𝔄. These all undoubtedly refer to the same piece, a Ps. in praise of the Law, whose first line was, *my testimony is a beautiful anemone.* The view that it referred to an instrument of music shaped like a lily has nothing in its favour, not even the mng. "lily," which cannot be proved in the usage of this word. The pl. is the pl. of intensity, "*beautiful* anemone." It is not translated in the text of RV., but RV.[m] has it essentially as I have given it. 𝔊 ὑπὲρ τῶν ἀλλοιωθησομένων or τοῖς ἀλλοιωθησομένοις = *for those who shall be changed*, is a misinterpretation.

(*d*) על מחלת in the title of 53, a Maskil of 𝔇, and על מחלת לענות in the title of 88, Maskil of Heman, both in 𝔇ℜ, are doubtless the same. 𝔊 ὑπὲρ Μαελὲθ τοῦ ἀποκριθῆναι takes the first word as a proper name and the second as inf. cstr. ענה *answer, respond.* Aq., Θ, 𝔍, "for the dance," is inappropriate

to the sadness of these Pss. MT. מַחֲלַת n. cstr. before inf. is improbable. 𝕲 rd. מַחֲלַת, Aq. ἐπὶ χορείᾳ, so essentially Θ, Σ, 𝕵, from חלל. It is most probable that we should rd. מַחֲלַת n.f. *wounding, trouble*, from חלל; and לְעַנּוֹת inf. cstr. ענה *suffer affliction*. Two words only of the original are preserved, *For wounding, suffering affliction*. It is transliterated in RV.

(*e*) Ps. 22 has in the title על אילת השחר *hind of the dawn*. The third word is missing. We might supply the vb. *leaps*, thinking of the fresh vigour of the hind in the early morning; but that does not suit the character of the Ps. It is more appropriate to think of the hind hunted to death in the early morning. 𝕿 and Midrash regard it as referring to the lamb of the morning sacrifice. But it is improbable that the hind would represent the lamb. The hind was not used for sacrifice in the OT. This Ps. was in 𝔇, 𝔐, 𝔇ℜ.

(*f*) 𝕲 adds to Ps. 70 the title εἰς τὸ Σῶσαί με Κύριον, *save me, O Lord*, showing that another tone was added at so late a date. For it is improbable that it was original and was omitted from the text in 𝕳.

(*g*) על הגתית is in the title of Ps. 8 of 𝔇, 𝔐, 81 of 𝔄, and 84 of ℜ, 𝔐. 𝕲 and Σ ὑπὲρ τῶν ληνῶν; so 𝖀, 𝕵, *pro torcularibus, for the wine presses*, reading גִּתּוֹת, refers therefore to a harvest song at the vintage or treading of grapes. This suits the triumphant, joyous character of these Pss., and is probably correct. They were to be sung to the tone of some well-known vintage song. Aq., Θ, have in Ps. ὑπὲρ τῆς γετθίτιδος, but the Syr.-Hex. of Aq. in 81 and 84 ἐπὶ τοῦ ληνοῦ or ἐπὶ τῶν ληνῶν. This is more probable than a Gittite musical instrument. 𝕿 "the harp which David brought from Gath," or a tone of Gath, the march of the Gittite guard (2 S. 15[18]), explanation of גִּתִּית MT., both equally improbable.

(*h*) על ידותון in 62 of 𝔇, 𝔐, על ידיתון in 77 of 𝔄, 𝔐, לידותון in 39 of 𝔇, 𝔐, all doubtless refer to the same thing. ל in 39 is doubtless err. for על, and the variation of י and ו in the penult is a variation of MT., not of the original of 𝕳. It is probable that Jeduthun, the choir master, is referred to, *v.* 1 Ch. 16[41] 25[3] 2 Ch. 5[12], or his choir, 1 Ch. 25[1. 3] 2 Ch. 29[14] Ne. 11[17]; but it is improbable that this name is in apposition with למנצח as De., in which case על would be err. for ל; rather it refers to a tone of this choir. The reference to a lily-shaped musical instrument of some Rabbis, though followed by Ges., is without justification.

(2) There are two voices referred to, the falsetto and the bass.

(*a*) על עלמות is in the title of Ps. 46, tetrameter of ℜ. 𝕲 interprets it as ὑπὲρ τῶν κρυφίων = 𝖀 *pro arcanis*, deriving from עַלְמָה n.f. in the sense of *secret, hidden*. This was interpreted as in a gentle, quiet style. Σ ὑπὲρ τῶν αἰωνίων derives as pl. of עוֹלָם, *ever*, in the late sense of *ages*. Aq. ἐπὶ νεανιοτήτων and 𝕵 *pro juventutibus* follow MT. and derive from עַלְמָה n.f. abst., *youth*. These last are nearer the correct view, for the explanation is found in 1 Ch. 15[20], where it refers to the maidenlike style. Some think of maidens, as Ps. 68[26], where they play upon timbrels in the march of Yahweh; but maidens took no part in the service of song. Bö. thinks of the tenor voice; but more probably it was the falsetto male voice. At the end of Ps. 48[15] עלמות seems

**out of place.** It probably belongs to 49, from the title of which it has been detached by error, the עַל being omitted as supposed dittog., or for the opposite reason. It is also probable that עַל מות לבן in the title of Ps. 9 belongs here. It is usually interpreted on the basis of MT. as a reference to a tone in accordance with (1); this tone being designated by two words of the first line, "Death to the son," or, "Death for the son"; but this is in itself improbable and has no support in Vrss., which all rd. עַלמות. 𝔊 ὑπὲρ τῶν κρυφίων τοῦ υἱοῦ, Aq. νεανιότητος τοῦ υἱοῦ, Θ ὑπὲρ ἀκμῆς τοῦ υἱοῦ. These are doubtless correct as to the form. But then we must follow them in interpreting it in the same way as in 46, and refer it to the falsetto voice. לבן is then the fuller designation, showing that it was the maidenlike voice of a son, thinking of a boy or a youth.

(*b*) עַל השמינית is in the titles of Pss. 6, 12, both prayers of 𝔐 and 𝔇. 𝔊 interprets it as ὑπὲρ τῆς ὀγδόης, *on the octave*, so 𝔙 *pro octava*. This is doubtless correct, as it is in accord with 1 Ch. $15^{21}$, which refers to the lower octave or the bass voice. The opinion of some that it refers to an instrument of eight strings is a mere conceit, without support in the OT.

(3) There are references to two kinds of musical instruments — stringed instruments and wind instruments.

(*a*) נגינות is in the titles of Pss. 4, 6, 54, 55, 67, 76, with בְּ of accompaniment, and in 61 (sg.) with עַל. Of these, 54, 55, were Maskilim; 4, 6, 67, 76, in 𝔐; 4, 6, 54, 55, in 𝔇; 76 in 𝔄; 4, 6, 54, 55, 61, are prayers; 67, a hymn; 76, a poem. They are of different measures. 𝔊 has ἐν ὕμνοις in 6, 54, 55, 61, 67, 76, and ἐν ψαλμοῖς in 4. The form is pl. f. of נגינה n.f. *stringed instrument.* נגן vb. denom. Pi. *to play on stringed instruments,* נֹגְנִים *players on stringed instruments,* Ps. $68^{26}$. Hb. $3^{1.19}$ have in 𝔊 the same word, doubtless in both cases נגינות, correct for 𝔥 שגינות. These seven Pss. and Hb. 3 were to be accompanied by stringed instruments, such as the lyre and harp.

(*b*) אל הנחילות is in the title of Ps. 5, a morning prayer of 𝔐 and 𝔇. It is interpreted by 𝔊 and Θ as ὑπὲρ τῆς κληρονομούσης, 𝔙 *pro ea quae hereditatem consequitur*, Aq., Σ, 𝔍, *pro hereditatibus*, all deriving the form as pl. n.f. from נחל *inherit.* The אל is doubtless variation for עַל as often. No reasonable explanation of this term has yet been given. It is probable that it is a n. formed by נ from חלל, a variation of חליל *the reed pipe*, as Hu., or abstr., as De., Moll., *for flute playing*, cf. 1 S. $10^5$ 1 K. $1^{40}$ Is. $30^{29}$. It is probable that instruments of the class of the pipe or simple flute are referred to.

(*c*) It is noteworthy that these references are not only few, but in general terms, and that no particular musical instrument is referred to. The music especially characteristic of festivals in the temple worship does not appear. The music was probably that of a simple orchestra of two or four pieces of the lighter string and wind instruments, and not the louder music used in the temple courts. And it is also probable that musical instruments were seldom used in the synagogues, or we would have had more assignments of this kind.

(*d*) There is little reference to musical instruments in the earlier minor Psalters. There is no reference in 𝔇, for $57^9 = 108^3 = 144^9$ were not originally

in 𝔐 (*v.* § 27). In 𝔄 the only reference is in $81^{3-4}$ to a new moon celebration, doubtless in the temple courts, with the use of the נבל and כנור the *harp* and *lyre*, the two chief kinds of stringed instruments usually associated; the שופר the *horn*, and the תף *timbrel*. In 𝔎 $43^4$ the כנור is used in temple worship; so in the orphan $33^2$ $92^4$ both כנור and נבל. This probably represents the ordinary worship of the Greek period. On great occasions, such as feasts or celebrations of victories, more instruments of music were used; so in the royal advent Ps. $47^6$ (𝔎) the שופר, and in $98^{5-6}$ the כנור, the שופר, and the חצצרה *the straight trumpet*. In the Maccabean Hallels a greater number and variety of instruments appear; due to the reorganisation of the temple worship with greater pomp than ever before. $147^7$ mentions only the כנור, $149^3$ the כנור and תף, but $150^{3-5}$ the כנור and נבל, the שופר and תף, and also the instruments not mentioned earlier: עוגב the small organ, מנים stringed instruments, and צלצלים cymbals. The Pss. also mention the use of musical instruments by minstrels apart from public worship; so the כנור in $49^5$ of 𝔎 (?) and in the orphan $137^2$; and both the כנור and נבל in the orphan $71^{22}$ $57^9$ (= $108^3$ = $144^9$ all glosses).

§ **35**. *A collection of Hallels, or songs of praise, was made for the temple service in the Greek period. It was subsequently enlarged in the Maccabean period. These Psalms have in their titles the term Hallelujah.*

The term הַלְלוּיָהּ = *Praise ye Yah* is found at the close of Pss. 104, 105, 115, 116, 117, and the beginning of Pss. 111, 112, and at both beginning and end of Pss. 106, 113, 135, 146, 147, 148, 149, 150. 𝔊 gives it also at the beginning of 105, 107, 114, 116, 117, 118, 119, 136. In the case of 105, 107, 114, 116, 117, 136, it seems to have been detached by error from the beginning of these Pss. and attached to the close of the previous Pss. in 𝔐. All of these Pss. are Hallels except 118 and 119, which are only so given in 𝔊, the former being a triumphal Maccabean song, the latter the great alphabetical praise of the Law. Both of these were regarded as Hallels in later usage. These Hallels are in the present Psalter in four groups: 104–107, 111–117, 135–136, 146–150. This separation was due to the final editor of the Psalter. 104–107 constitute a tetralogy, 104 being a Ps. of creation, 105 telling the early history of Israel, 106 of the Exodus, 107 of the Restoration. The second group begins with 111–112, a pair complementary in subject and alphabetic in structure; 113 begins the special Hallel of the great feasts, according to later liturgical assignment. At the Passover the order was 113–114 before supper, 115–118 after supper. In the third group 136 is the ordinary Great Hallel, with its Rf. repeated twenty-six times in the present Ps., though the earliest text was much simpler. In later times Pss. 119–136 were likewise called the Great Hallel in distinction from the ordinary Hallel 113–118. The last group of Hallels consisted of the doxologies 146–150. All of these Hallels except 147,

149, belong to the Greek period and were doubtless in their original form in the collection of that period, composed for public use by the choirs especially on the great feasts. The collection consisted of sixteen Pss. A Maccabean editor added 147, 149. The final editor of ψ distributed these Hallels in the present four groups. In later liturgical use 118 and 119 were regarded as Hallels and still later 120–134. The technical terms of the Hallels are הללויה, הודו, and ברכו. For הלל and תהלה *v.* § 1; for יָהּ *v.* § 32 (I.); for ברכו *v.* Pss. $5^{13}$ $18^{47}$. הודו Hiph. imv. 2 pl. ‡ [ידה]. Qal is not in ψ, but only Hiph. † (1) *confess*, a late usage Ps. $32^5$, cf. Pr. $28^{13}$ 1 K. $8^{33.35}$ = 2 Ch. $6^{24.26}$. (2) *praise*: (*a*) the king Ps. $45^{18}$, the rich $49^{19}$; elsw. (*b*) Yahweh in the ritual: c. acc. יהוה $7^{18}$ $9^2$ $109^{30}$ $111^1$, יָהּ $118^{19}$, שם י׳ $44^9$ $54^8$ $99^3$ $138^2$ $142^8$, פלא י׳ $89^6$; sfs. referring to יהוה $18^{50}$ $28^7$ $30^{10.13}$ $35^{18}$ $42^{6.12}$ $43^{4.5}$ $52^{11}$ $57^{10}$ $67^{4.4.6.6}$ $71^{22}$ $76^{11}$ $86^{12}$ $88^{11}$ $108^4$ $118^{21.28}$ $119^7$ $138^{1.4}$ $139^{14}$ $145^{10}$; c. לְ, ליהוה $33^2$ $92^2$ $105^1$ $106^1$ $107^{1.8.15.21.31}$ $118^{1.29}$ $136^1$, cf. v.$^{2.3.26}$, לשם י׳ $106^{47}$ $122^4$ $140^{14}$; sfs. referring to Yahweh $6^6$(?), cf. Is. $38^{18}$, Pss. $75^{2.2}$ $79^{13}$ $100^4$ $119^{62}$; abs. לזכר קדשו $30^5$ $97^{12}$.

§ **36**. *A collection of songs for the use of pilgrims on their way to the three great feasts was made in the middle Greek period. These Psalms have in their titles, "Songs of Pilgrimage."*

Pss. 120–134 have in their titles שִׁיר הַמַּעֲלוֹת. This is rendered in 𝔊 ᾠδὴ τῶν ἀναβαθμῶν, *ode of ascents*, 𝔙 and 𝔍 *canticum graduum*, gradual psalms, Aq., Σ εἰς τὰς ἀναβάσεις, Θ ᾆσμα τῶν ἀναβάσεων. These variations have given rise to three different theories: (1) The phrase refers to the fifteen steps in the temple leading up from the court of the women to the court of the men of Israel upon which these Pss. were chanted; so Lyra, Luther, Horsley, Gr. The Talmud indeed mentions these Pss. in that connection (*Middoth*, II. 5, *Sukka*, 51 *b*), but simply to compare them with those steps on which the music resounded on the first day of the feast of Tabernacles; it does not explain the Pss. as used thereon (*v.* De., p. 780). Furthermore, the contents of these Pss. were not suited to that purpose. They are not temple Pss. (2) The term has metrical significance indicating the stairlike parallelism, advancing by steps or degrees; so Ges., Köster, De., Moll., De W. This is a modern theory based on the fact that this method of parallelism is frequently used in these Pss. But it is not used in them all, and not in a thoroughgoing manner in any; and certainly not to such an extent as to give titles to the group. There are other Pss. which use this method of parallelism in a more thoroughgoing manner, *v.* § 12. (3) The term refers to the ascents of pilgrimage (*a*) 𝔖 and the ancient Fathers thought of the ascent from the Babylonian exile. Ew., in 1839, called them "the songs of the homeward marches." (*b*) Agellius, Herder, Eichhorn, Ew. in 1866, and most modern scholars, think of the ascents to the feasts of the Law. Street thought that they were simply processionals. Is. $30^{29}$ Ps. $42^5$ shew that it was the custom to make pilgrimages to

the temple with song and music, and even sacred dances and shoutings. We would expect, therefore, that a collection of songs suitable for this purpose would be made. These songs have a common social and patriotic character. They are all hexameters composed of one or more hexastichs. They could all have been sung to the same tone. They were all composed in the Greek period, except 129, which is Maccabean. It is probable that this last Ps. was added to the collection, which originally consisted of fourteen Pss. made in the middle Greek period.

§ **37**. *A considerable number of Psalms, especially those of the Greek period, did not find their way into any of the minor or major Psalters, but were used at last by the editor of the present Psalter.*

(*a*) Ps. 1, composed in the middle Greek period, is didactic in character. It was probably used for the first time by the editor of the Psalter as its introduction.

(*b*) Ps. 33 was probably from the Maccabean period. It was given its present position by the final editor of the Psalter.

(*c*) The pseudonyms, Pss. 88, 89, 90, 102 (*v.* § 30), were given their present position by the final editor.

(*d*) Ps. 91 was probably from the early Greek period. It was given its present position because it was conceived as a counterpart to 90.

(*e*) Ps. 92 was probably from the later Greek period. It was originally a song composed for liturgical use. Its contents justify its present position.

(*f*) Pss. 94, 95, were probably from the Greek period. They were given their present position for liturgical reasons.

(*g*) Pss. 93, 96–100, were originally one great advent hymn from the early Greek period. It was broken up into little Pss. for liturgical purposes (*v.* § 13).

(*h*) Pss. 86, 103, 145, from the late Greek period, were given their present position because of resemblances to Pss. of 𝕯, and, for that reason, 𝕯 subsequently crept into the titles.

(*i*) Ps. 137 from the early exile was not taken up into any of the earlier Psalters because of its inappropriateness for worship. It was used by the final editor of the Psalter as an ancient piece which he thought should be preserved. It was inserted after 136 as an appropriate place, on account of the historical references in both Pss.

§ **38**. *The editor of the present Psalter used the two major Psalters as the nucleus of his work. The Babylonian Elohistic Psalter, 42–83, was placed in the middle, and appropriate Pss. 84–89 were added thereto. The first part was based on the Palestinian Director's Psalter, in which were inserted chiefly Psalms from the Davidic Psalter. The third part was arranged about*

*the temple Hallels and the Pilgrim Psalter, to which were added the remaining Psalms of the Director's Psalter and other appropriate Psalms, chiefly of late date. This work was accomplished in the Maccabean period, after the reorganisation of the worship.*

There can be little doubt that the editor of the present Psalter used 𝔇ℜ, the prayer-book of the Greek period in Palestine, as the basis of his work. He was compelled to do so if he would produce a collection which would take its place in public use. He also used 𝔈, because that was the Psalter in familiar use in Babylonia and among the Jews of the Dispersion all through the East. It was necessary to combine that collection with the other if he would secure his book a public use in the Orient. He must indeed enlarge both collections by the introduction of Pss. old and new, in order to justify his task. The editor was probably called to his work by public authority and by an understanding between the Jews of the East and the West. It was also in the plan to combine the Pss. used in synagogue worship with those used in the worship of the temple. And so the Hallels and the Pilgrim Psalter were made the nucleus of a much larger collection, suited for this purpose. The editor also added a number of older Pss. of a national character, even though they had not previously been used in public worship. It was just because he thus satisfied all interests in a most comprehensive way, that his book supplanted all others and at once attained universal recognition.

A careful examination of the arrangement of the present Psalter on the basis of what has already been determined as to the several minor and major Psalters and the Pss. not included in them, enables us to trace, to a great extent, the methods of the editor of ψ.

The first part of ψ is 1–41 based on 𝔇ℜ. (*a*) Ps. 1 was made the general introduction to ψ, followed by 2, the original introduction to 𝔇, followed by 3, the first prayer of 𝔇, 𝔐. Then came 4–6 of 𝔇ℜ. The enigmatic 7 of 𝔇 was then inserted. (*b*) Pss. 8–14 of 𝔇ℜ are followed by 15 of 𝔇, 𝔐, describing the true citizen of Zion (in antithesis with the wicked fool of 14), and 16, a Miktam of 𝔇, and 17, a prayer of 𝔇. (*c*) Ps. 18, the ode of David, introduces the next group of 𝔇ℜ, 19–22. To these were added the following: the shepherd Ps. 23 of 𝔇, 𝔐, the choral 24 of 𝔇, 𝔐, and the group of prayers 25–28 from 𝔇 only, and of hymns 29–30 from 𝔇, 𝔐. (*d*) To 31, the prayer of 𝔇ℜ, was appended 32, the penitential Maskil of 𝔇; and 33,

an anon. hymn; 34, an alphabetical hymn of 𝕯; and 35, a prayer of 𝕯. Then follows 36 of 𝕯𝕽; 37, a poem of 𝕯; and 38, a penitential Ps. of 𝕯, 𝕸, concluding with 39–41 of 𝕯𝕽. Thus the editor of ψ used 20 Pss. from 𝕯𝕽, to which he added in appropriate places, 19 of 𝕯 (including Ps. 2), and 2, anon. Pss. not used in any previous Psalter.

The second part of ψ was 42–89 based on 𝕰. (*a*) 42–48 𝕶 49 (𝕶?) concluding with 50 of 𝕬, which was transferred to this place for the purpose of giving an appropriate liturgical close to this group before the penitential 51. (*b*) The group of 𝕯, 51–65, after which 66–67 of 𝕸, 𝕯𝕽, followed by 68–70 of 𝕯, followed by 71, peculiar to 𝕰, and 72, the original conclusion of 𝕯. (*c*) The group of 𝕬 73–83. Pss. 42–83 were taken from 𝕰, which was thus inserted bodily in the middle of ψ, without additions, except in glosses. (*d*) ψ now appended 84–85 from 𝕶 used by 𝕸, 𝕯𝕽, then 86, a prayer, later ascribed to 𝕯, but really anon. (see §§ 27, 37), 87 from 𝕶, 𝕸, and the pseudonyms 88, 89, the latter being the conclusion of this second part.

The third part of ψ was 90–150, based on the Hallels and the Pilgrim Psalter. (*a*) Ps. 90, the pseudonym, was prefixed, 91, 92, 94, 95, anon. were added, then the great advent Ps. 93, 96–100, was broken up for liturgical reasons, 101 of 𝕯 and 𝕸, and 102, a pseudon. prayer, follow; then 103 an anonym., a late hymn kindred to the first group of Hallels, 104–107, which it precedes. (*b*) To the second group of Hallels, 111–117, was prefixed 108 of 𝕸, 109 of 𝕯, 𝕸, 𝕯𝕽, and 110 of 𝕯, 𝕸. To these, the Maccabean *Hodu* 118 was added. (*c*) The group of Pilgrim Psalms, 120–134, was placed in the midst of the third part, preceded by 119, the alphabetical praise of the Law. (*d*) To the Hallels 135–136 were added 137, the anon. exilic Ps. of vengeance, and 138 of 𝕯, 139, 140 of 𝕯, 𝕸, 𝕯𝕽, 141 of 𝕯, 𝕸, 142 Maskil of D, 143 of 𝕯, 𝕸, 144, 145, anon. alphabetical Pss. (the latter ascribed to 𝕯, *v.* §§ 27, 37). (*e*) The concluding Hallels, 146–150.

**§ 39.** *Liturgical assignments appear in several titles, referring to days of week, kinds of sacrifice, and festivals. These are so few that they must have been prefixed, not by the final editor, but by late scribes.*

(*a*) Assignment to days of the week in the temple service. ליום השבת = *for the Sabbath Day*, in the title of 92, indicates its assignment for use on the Sabbath. 𝕲 gives several other titles of this kind: in 24, *for the first day of the week*; in 38, *the Sabbath*; 48, *for the second day of the week*; 94, *for the fourth day of the week*; 93, *for the day before the Sabbath*. Doubtless in late liturgical use each day of the week had its appropriate Ps., but only the earliest assignment, that to the Sabbath, appears in 𝕳. In BS. 50[14 sq.] there is an account of these temple services.

(*b*) Assignments to sacrifices in the temple. לתודה *for the thank-offering* is attached to 100. The Ps. was to be used in connection with that kind of a

sacrifice. The word might mean *for praise*, but it would be meaningless in the midst of a multitude of Pss. which, of their very nature, are hymns of praise. לְהַזְכִּיר in the titles of 38, 70, is a Hiph. denom. (Lv. $2^2 + 6^8$ Nu. $5^{26}$) from אזכרה, the technical term for the offering of the *Mincha*. It doubtless means to make the *Azkarah*. These Pss. were designated for use at that sacrifice. Doubtless other Pss. were used on sacrificial occasions, but references to their use did not make their way into the titles of the Pss.

(*c*) Assignments to festivals. שיר חנכת הבית in the title of 30 indicates its assignment to a festival of the dedication of the temple, probably that of Judas the Maccabee, B.C. 164, when the temple was rededicated after its desecration by Antiochus, 1 Macc. $4^{59}$ Jn. $10^{22}$. 𝔊 gives in the title of Ps. 29 *ἐξοδίου σκηνῆς*, 𝔙 *in consummatione tabernaculi*, referring to its use on the last day of Tabernacles.

§ **40**. *There are doxologies at the close of the five books into which* 𝔐 *divides the Psalter. But these were designed to be used at the conclusion of every psalm in liturgical service.*

Although these doxologies are counted in the verses of the Pss. in MT., so are the titles, and the former are no more parts of the original than the latter. These doxologies are benedictions, or ascriptions of blessedness to the God of Israel. A series of such benedictions has been preserved as the earliest part of the Jewish Liturgy apart from the Psalter. Such are also of frequent occurrence in the citations from the early Rabbis in the Misnayoth and Beraithoth. Though given usually only at the close of the books, the doxologies were really used at the conclusion of every Ps. or part of Ps. sung in the liturgy.

These are the benedictions in $\psi$: —

Ps. $41^{14}$ ברוך | יהוה אלהי ישראל | מהעולם ועד העולם | אמן ואמן
$72^{18-19}$ ברוך | יהוה (אלהים) אלהי ישראל | עשה נפלאות לבדו
וברוך | שם כבודו לעולם | וימלא כבודו (את)־כל־הארץ | אמן ואמן
$89^{53}$ ברוך | יהוה | לעולם | אמן ואמן
$106^{48}$ ברוך | יהוה אלהי ישראל | מן־העולם ועד העולם |
| (ואמר כל־העם) אמן

We also find the last of these in 1 Ch. $16^{36}$, where it was used as one of the doxologies of the temple service. It was not cited from this Ps. Rather the reverse is the case: that the doxology was added to $\psi$ from the Chronicler; for it could not have been used by the editor of $\psi$ in the time of Judas the Maccabee, the early part of the second century B.C., because it divides the group of Hallels 104–107, which were designed as a tetralogy to be used

together. These four doxologies began with ברוך Qal ptc. pass., *Blessed*, which was probably uttered by a solo voice, followed by a metrical pause. They close with the double *Amen; verily*, sung by the choir or by the people according to the rubric $106^{48}$, "Let all the people say *Amen.*" The intervening material is a trimeter couplet, as $41^{14} = 106^{48}$. These differ only in the scribal variation מן ה׳ for מה׳, the former destroying the measure preserved by the latter. $89^{53}$ is evidently an abridgment of the same couplet. $72^{18-19}$ gives a double benediction, and therefore a couplet in each v. יהוה is a Qr. for אלהים at the close of Ps. of 𝔈. את is a prosaic insertion at the expense of the measure without affecting the sense. There are virtually, therefore, only two doxologies: —

(1) *Blessed be | Yahweh the God of Israel | From everlasting even unto everlasting.*
*Amen and Amen.*

(2) *Blessed be | Yahweh the God of Israel, | Doer of wonders alone.*
*Blessed be | His glorious name for ever | And may the whole earth be filled with His glory.*
*Amen and Amen.*

The first of these is the ancient benediction, and it was probably used in ψ at the close of the first and second divisions. The third division needed no such benediction because it ended with a series of Hallel doxologies. The more elaborate benediction of $72^{18-19}$ and that of $106^{48}$ were appended subsequently when ψ was divided into five books.

§ **41**. *Selah indicates the abbreviation of a psalm in liturgical use, and marks the place where the closing benediction might be sung. The word itself means: Lift up (the voice in praise). This interpretation explains the tradition of* 𝔊 *that it called for an "interlude," and the Palestinian tradition, which represents it by the last word of the doxology, "forever." The term was first attached to psalms in the Psalter of the Mizmorim. It was used in the Director's Psalter, and in the Collection of the Elohist, and it continued in use at least until the time of the Psalter of Solomon and the earliest portions of the Jewish Liturgy.*

Selah is used in 𝔥 71 t. in thirty-nine Pss. It is also found 3 t. in Hb. 3. As it is used frequently in 𝔇𝔎, it was probably attached to Hb. 3 before the removal of that Ps. from 𝔇𝔎 to its present position. It is used in all the major Psalters, and in 32, 89, in addition. The latest uses of Selah in the Psalter of 𝔥 are in $66^{b}$ 67 from the early Greek period; and in $24^{a}$ $89^{c}$, parts of composite Pss. which belong to the later Greek period.

But Selahs continued to be added in 𝔊 after the completion of that translation. They also appear twice in the Psalter of Solomon, and twice in the Jewish Benedictions. This late use makes it impossible to think that the term was misunderstood either in the Alexandrian or the Palestinian tradition. The former translates the word by διάψαλμα, *interlude*, the latter by *forever*. Both renderings depend on the same usage, regarded from different points of view. The former indicates an interlude at which the benediction should be sung, and the Ps. concluded for that particular service. The latter gives the last word of the benediction as an abbreviation for the benediction itself. The word סלה calls for the *lifting up* of the voice in praise. This interpretation satisfies all the conditions of the problem, and is in accord with the actual position occupied by Selah in the Psalms.

סֶלָה is used: (*a*) *at the close of a Str.*: in Pss. $3^{3.5.9}$ $4^{3.5}$ $7^{6}$ $9^{17.21}$ $24^{6.10}$ $32^{4}$ $39^{6.12}$ $46^{4.8.12}$ $47^{5}$ $48^{9}$ $50^{6}$ (before Rf.) 15 (𝔊) $52^{7}$ $59^{6.14}$ (before Rf.) $60^{6}$ $66^{15}$ $67^{5}$ $76^{4.10}$ $77^{4.10.16}$ $80^{8}$ (𝔊) $82^{2}$ $83^{9}$ $84^{5}$ $87^{3}$ $89^{5.38.46.49}$ $140^{4.6.9}$ (43 t. in 25 Pss.). This is evidently the prevailing use. (*b*) *At the close of a pericope made without regard to measure*: in Pss. $20^{4}$ $21^{3}$ $32^{5}$ $49^{14}$ $52^{6}$ $67^{2}$ $84^{9}$ $85^{3}$ $87^{6}$ $88^{8.11}$ (om. 𝔊) $143^{6}$ (12 t. in 11 Pss.). Five of these Pss. have also ׳ס at close of Str.: 32, 52, 67, 84, 87. It seems unlikely that both uses came from the same hand. The Selahs at end of Strs. are presumably earlier than the others. (*c*) *At the close of a gloss*: in Pss. $32^{7}$ $44^{9}$ $49^{16}$ $54^{5}$ $55^{8.20}$ $57^{4a.7}$ $61^{5}$ $62^{5.9}$ $66^{4.7}$ $68^{20}$ $75^{4}$ $81^{8}$ (16 t. in 12 Pss.). In more than half of these Pss. ׳ס may have been earlier than the gl., and may have stood originally at the close of a Str. There can be little doubt that this is the case in $54^{5}$ $62^{5}$ $66^{7}$ $75^{4}$; it may well have been so in $32^{7}$ $61^{5}$. The Selah in $68^{20}$ may also originally have followed the last l. of Str. if $v.^{21}$ be an independent gl.; but if these vs. form one gl. ׳ס is probably the insertion of a later editor. The use of the term in $55^{8}$ $57^{4a}$ is difficult to explain, as the gl. is short and the ׳ס immediately precedes the last l. of Str. Was the gl. intended to take the place of the closing l.? or are these examples of displacement? 𝔊 gives Selah in $57^{3}$ in some codd., showing a fluctuating usage for this Ps. It is possible that these Selahs also stood originally at close of Str. In any case there are upward of six Selahs to be added to the list given above under (*a*). There remain seven Selahs that seem inseparable from the glosses which they follow: $44^{9}$ $49^{16}$ $55^{20}$ $57^{7}$ $62^{9}$ $66^{4}$ $81^{8}$. As these Selahs cannot be earlier than their gls., the use must be a late one. $49^{16}$ may be a gl. of 𝔈, or it may come from a later hand. $81^{8}$ is a gl. of $81^{b}$, $57^{7}$ of $57^{b}$. These Pss. were probably joined to their present mates in 𝔈, and these Selahs may all be due to 𝔈. So $55^{20}$ and $62^{9}$ also preserve late gls. and late uses of ׳ס. $44^{9}$ $66^{4}$ are gls. later than 𝔈,

**and their Selahs may be later still. The use of ס׳ in $68^{8.\,33}$ is probably due to error, v.[33] to txt. err. (*v.* Ps.), and v.[8] to err. of transposition, as ס׳ stands here in the midst of a citation from Dt. $5^{4-6}$. It may have stood originally at end of citation, or else of Str., or it may be due to dittog. So many uses of the term in this Ps. have been preserved in the different Versions, that it is difficult to form any opinion as to its genuineness in 𝔅. סֶלָה was used in all three of the major Psalters. (1) There are 28 (26) of the Selah Pss. in 𝔐: 3–4, 7 (𝔊), 9, 20–21, 24, 39, 47–50, 62, 66–68, 75–77, 80 (𝔊), 82–85, 87–88, 140, 143. The term is used in these Pss.: (*a*) *at close of Str.*: 3–4, 9, 24, 39, 47–48, 50, 66–67, 76–77, 80, 82–84, 87, 140 (19 Pss.); and prob. also in $62^5$ $66^7$ $68^{20}$ $75^4$ before the insertion of gl. (*b*) *Regardless of measure*: $20^4$ $21^8$ $49^{14}$ $67^2$ $84^9$ $85^3$ $87^6$ $88^{8.\,11}$ $143^6$ (9 Pss.). As this usage could hardly have come from the same hand, it must be regarded as later than 𝔐. (*c*) *At close of gloss*: in $49^{16}$ $62^9$ $66^4$. These gls. are all from time of 𝔈 or later, so that these Selahs could not have been in 𝔐.** The characteristic use of ס׳ in the Mizmorim is therefore at the close of Str., and the editor of 𝔐, when he would shorten a Ps., did so by leaving off one or more Strs. (2) There are 29 of the Selah Pss. in 𝔇𝔎. All of these are found in 𝔐 save: 44, 46, 52, 54, 55, 57, 59, 60, 61, 81 (10 Pss.). In this collection ס׳ stands: (*a*) *at close of Str.*: in 4, 9, 39, 46–47, 52, 59–60, 62, 66–68, 75–77, 80 (𝔊), 84, 140 (18 Pss.). Four of these Pss. were not in 𝔐: 46, 52, 59, 60. 𝔇𝔎 seems therefore to have continued the use of ס׳ begun in 𝔐. To these may be added Pss. $54^5$ $61^5$, as ס׳ prob. antedates gl., and stood originally at end of Str. The use in $55^8$ $57^{4a}$ is doubtful, as has been seen, and may be rather that of (*c*) or (*b*) *regardless of measure*: 20, 21, 49, 52, 67, 84, 85, 88 (8 Pss.). All of these are in 𝔐 save 52; but as it seems unreasonable to ascribe a regard for measure and a disregard of it to the same editor, it is necessary to consider this usage as later than 𝔐, and hence as due to 𝔇𝔎. It is true that two of the examples given in Pss. of 𝔐 are lacking in 𝔇𝔎, $87^6$ $143^6$; but 87 has another Selah at close of Str., so that the use of the term in v.[6] must in any case be due to a later hand. As to $143^6$, there is no special propriety in the use of ס׳ here, and if genuine, it may well be late. A similar use is to be found in 32, one of two Selah Pss. outside the major Psalters. (*c*) *At the close of gl.*: $44^9$ $49^{16}$ $55^{20}$ $57^7$ $62^9$ $66^4$ $81^8$. All of these Selahs are in Pss. of 𝔇𝔎; but, as has been shown, they can hardly be separated from their gls. and must therefore belong to the time of 𝔈 or later. The Selahs added by 𝔇𝔎 seem to have been placed with less regard for the strophical organisation of the Ps. than was shown by 𝔐, the musical or liturgical interest being paramount. It is worthy of note that 𝔇𝔎 has added musical notes to the titles of many of the Selah Pss., including all those wanting in 𝔐, excepting 52, 61, and 44 (whose ס׳ is too late for 𝔇𝔎). (3) Twenty-four of the Selah Pss. appear in 𝔈: 44, 46–50, 52, 54–55, 57, 59–62, 66–68, 75–77, 80–83. All of these Pss. are also in 𝔇𝔎 save 48, 50, 82, 83, which are Pss. of 𝔐 and use ס׳ only at close of Str. There seems to be no independent use of ס׳ in 𝔈 apart from gls. All the examples of ס׳ *at end of gl.* are in Pss. of 𝔈: $44^9$ $49^{16}$ $55^{20}$ $57^7$ $62^9$ $66^4$ $81^8$.

These could hardly have been earlier than 𝕰, and may all have been later. The Selahs in $49^{16}$ $55^{20}$ $57^{7}$ $62^{9}$ $81^{8}$ are possibly due to 𝕰. Those in $44^{9}$ $66^{4}$ seem to be from a later hand. It is possible that 𝕰 is responsible for some of the gls. inserted between Selah and the last l. of the Str. in Pss. of 𝕯𝕽. If 𝕰 added any Selahs to his Psalter, he did so only at the close of gls. Thus of the three distinct uses of ס׳, one is characteristic of each of the major Psalters. There remain for consideration 2 Pss. excluded from the major Psalters: 32, 89. Both are Maskilim; 32 was in 𝕯, and 89 was a pseudonym. In $32^{4}$ ס׳ stands at close of Str.; so also in v.[7], the gl. being a later insertion. In v.[5] Selah appears in the midst of a Str., though at an appropriate place in liturgical use. This Selah is doubtless later than the others. The usage of the Ps. corresponds with that of 𝕸, 𝕯𝕽. It is classed among the Mizmorim in 𝕲^A. 89 is a composite Ps. $89^{b}$ is from the time of the Exile, $89^{c}$ from the late Greek period. This Ps. and $24^{a}$ are the only Selah Pss. later than the major Psalters. All of the Selahs in 89 stand at the close of Strs. The ס׳ in $89^{c}$ and that at the close of $24^{a}$ imply a continuation of the use of the term through the Greek period. Additional late uses are furnished by the Versions. 𝕲 always translates סלה by διάψαλμα, *interlude* ($9^{17}$ διαψάλματος). It omits the term from $3^{9}$ $24^{10}$ $46^{12}$ at close of Ps., and would doubtless have done so in $9^{21}$, if it had not combined 9–10 in one. 𝕲 also omits ס׳ from $88^{11}$, but some cod. H and P give it in $88^{18}$. 𝕲 gives ס׳ in $57^{3}$ instead of $54^{4}$, and in $61^{6a}$ instead of $61^{5b}$. It also inserts the term in $2^{2}$ $34^{11}$ $50^{16}$ $68^{4.14}$ $80^{8}$ $94^{15}$. Of these, Pss. 2, 34, 94 certainly represent a late Alexandrian usage. Other uses are to be found in codd. of H and P, and in Psalterium Vetus. The *Psalter of Solomon* uses διάψαλμα in $17^{31}$ $18^{10}$. Many codd. begin a new Ps. at the latter passage. The use in $17^{31}$ corresponds with those in the Psalter. It is evident that this editor must have understood the mng. and use of Selah; so also the later scribes of 𝕲. There are additional uses of the term in the Jewish Liturgy. The Selahs in the third and eighteenth benedictions of *Shemoneh Esreh* or *Eighteen Benedictions* stand in the earliest portions of the Liturgy, and are, in all likelihood, genuine and ancient.

ס־ה is imv. סלל *to lift up* (the voice in praise), cf. Ps. $68^{5}$ and it indicates that a benediction might be sung after the pericope thus designated. The explanations of Ew. "loud," a strengthening of the voice or instruments, De. *forte*, as opposed to *piano*, Bö. "a playing with full power," do not suit all the passages where it is used, and imply a use of instrumental music which is not justified by the titles of the Pss., or by their contents. The explanation of Ges., after Rosenmüller, deriving it from סָלָה = *rest, be quiet*, and thinking of a *pause*, is conjectural, and does not explain the problem. Fürst, followed by Ley, derives from סלה = *separate*, and thinks it indicates *section*. None of these theories explain the Jewish traditions. Σ, Θ, usually follow 𝕲 in the rendering διάψαλμα. 𝔙 does not translate, but omits. 𝕾 usually abbreviates. 𝕲 διάψαλμα indicates an interlude, but does not imply its purpose. Aq. ἀεί followed by Quinta, Sexta, 𝕾 occasionally, and always by

𝔍 *semper*, *iugiter*, also 𝔗 and Jewish tradition cannot be explained by any of the older theories. A hint is, however, given by Jerome in his letter to Marcella (Ep. 28), where he compares the use of the word with that of *Amen* or *Shalom* to mark the end of a passage and confirm its contents. So Jacob of Edessa, as cited by *Bar Heb.* in his Com. on Ps. $10^1$ in a passage quoted but not understood by Bä. (Lagarde's *Praetermissorum*, p. 109). The ἀεὶ = עולם was an abbreviation of the second line of the couplet of the Benediction מעולם ועד עולם, used for the benediction itself, which was to be sung at this place. This interpretation for Selah agrees with and harmonises the ancient traditions, the Alexandrian and the Palestinian; it is in accordance with the most natural explanation of the Hebrew word, and it accounts for every instance of its use as standing at the close of a pericope or liturgical selection.

§ **42.** *The Psalter in the middle of the second century, shortly before its translation into Greek, was divided into five books, after the division of the Pentateuch, and was numbered as 150 psalms, with variation of numbering to suit the variations needed for the three years' course of Sabbath readings.*

The division of the Psalter into five books was doubtless made to accord with the five-fold division of the Law, and was in some way connected with the five great feasts of Judaism. Subsequently the Five Rolls were arranged in the same way and assigned for reading at these feasts. The second division of the Psalter was divided into two at 72, and a doxology was inserted. The third division of the Psalter was also divided at 106 and a doxology added.

The Pss. of 𝔐 are 150 in number. But, as we have seen, the numbering in 𝔐 differs from that in 𝔊. This has caused endless confusion in citations, as Jewish and Protestant Vrss. and usage follow 𝔐; Roman Catholics, Greeks, and Orientals 𝔊. But neither 𝔐 nor 𝔊 number according to the originals. The arrangement of the numbering of both was for liturgical purposes. The differences appear: (1) at Ps. 10 (𝔐), which in 𝔊 goes with 9, but in 𝔐 is separated. This makes 𝔊 number one less than 𝔐 until we come to (2) 114 (𝔐), which is combined with 115 to make 113 of 𝔊. But this difference is at once adjusted in (3) 116 of 𝔐, which combines 114, 115 of 𝔊. The difference of one now continues till (4) 147 of 𝔐, which combines 146, 147 of 𝔊. The concluding Pss., 148–150, have the same number. We then have in four cases variations which make it possible to number the Pss. from 148 to 152. These variations were probably indicated in Mss. which lie at the basis of 𝔐 and 𝔊. They remind us of the 153 lections of the Thorah, the oldest division of sections, made for a three years' course of Sabbath readings. It is probable that the numbering of the Pss. and the variations recognised was for the same purpose. Each reading of the Thorah

had its accompanying Ps. It should be noted that 𝔊 adds Ps. 151, which evidently is a late composition, probably to give an additional variation for Sabbath readings. It was originally written in Hebrew, and describes the anointing of David and his combat with Goliath. It was probably of Maccabean origin.

§ 43. *The Psalter represents many centuries of growth in the historical origin both of its Psalms, extending from the time of David to the Maccabean period, and of the various minor and major Psalters through which they passed, from the early Persian to the late Greek period, before the present Psalter was finally edited and arranged, in the middle of the second century* B.C.

We may assign seven Pss. in their original form to the early Hebrew monarchy, before Jehoshaphat: 7, 13, 18, 23, $24^b$ $60^a$ 110; seven to the middle monarchy: 3, 20, 21, $27^a$ 45, 58, 61; and thirteen to the late monarchy: 2, $19^a$ 28, $36^a$ 46, 52, 54, 55, 56, $60^b$ 62, 72, 87; thus twenty-seven to the period of the Hebrew monarchy. During the Exile thirteen were composed: 42–43, 63, 74, $77^a$ 79, $81^b$ 82, 84, 88, $89^b$ 90, 137, 142. In the early Persian period there was a great outburst of psalmody. As many as thirty-three Pss. were composed: 4, 6, 9–10, 11, 12, 14 (= 53), 16, 17, 22, 25, 31, 32, 34, 35, 37, 38, 39, 41, $57^a$ 59, 64, $69^a$ 70 (= $40^b$) 75, 76, 78, 80, 83, 101, $109^a$ 140, 143, $144^a$. This was due to several influences. The conquest of Babylon by Cyrus, which aroused the enthusiasm of the exilic Isaiah, called forth lyric songs. The rebuilding of the altar and temple, with the restoration of the worship in Jerusalem, as it was accompanied by prophetic voices, so also by those of lyric poets. The struggles of the pious with the unfaithful in the community, and with the neighbouring little nations, whose jealousy and hatred constantly interfered with the growth and prosperity of the people in Jerusalem, also naturally expressed itself in song. Toward the close of this period the collection of *Miktamim*, or golden poems, was made after the example of the older collection of the book of Yashar. To the middle Persian period, the times of Nehemiah, we may assign sixteen Pss.: 5, 8, 15, 26, 29, 30, $40^a$ 47, 51, $57^b$ 65, $66^a$ $69^b$ 138, $139^a$ 141; to the late Persian period, in which internal and external trouble was renewed, eleven Pss.: $27^b$ $36^b$ 44, 48, 49, 50, 68, $81^a$ 85, $89^a$ $102^a$. In this last period the collection of *Maskilim*, or religious medita-

THE EVOLUTION OF

| Dates. | Pss. apart. | Miktam. | Maskil. | David. |
|---|---|---|---|---|
| Early Monarchy. | | $60^a$. | | 7, 13, 18, 23, $24^b$ $60^a$ 110. |
| Middle Monarchy. | | 58. | 45. | 3, 20, 21, $27^a$ 58, 61. |
| Late Monarchy. | | 56. | 52, 54, 55. | 2, $19^a$ 28, $36^a$ 52, 54, 55, 56, $60^b$ 62, 72. |
| Exile. | 90, 137. | | 42–43, 74, 88, $89^b$ 142. | 63, 142. |
| Early Persian. | | 16, $57^a$ 59. | 32, 53 (= 14), 78. | 4, 6, 9–10, 11, 12, 14 (=53), 16, 17, 22, 25, 31, 32, 34, 35, 37, 38, 39, $40^b$ (=70), 41, $57^a$ 59, 64, $69^a$ 101, $109^a$ 140, 143, $144^a$. |
| Middle Persian. | | | | 5, 8, 15, 26, 29, 30, $40^a$ 51, $57^b$ 65, $69^b$ 138, $139^a$ 141. |
| Late Persian. | $89^a$ $102^a$. | | 44. | $27^b$ $36^b$, 68. |
| Early Greek. | 86, 91, 95, 93 + 96–100, 108, 145. | | | |
| Later Greek. | 1, $19^b$ $24^a$ $77^b$ $89^c$ 92, 94, 103, 119, $139^b$ $144^b$. | | | |
| Maccabean. | 33, $102^b$, $109^b$ 118, $139^c$. | | | |

The final collection of the Present
The division into five

THE PSALTER.

| Asaph. | Korah. | Mizmor. | Director. | Elohist. | Hallel. | Pilgrim. |
|---|---|---|---|---|---|---|
| | | | Selections from 𝔇, 𝔎, 𝔄, and 𝔐 + ☞ | Selections from 𝔇, 𝔎, and 𝔐, with all of 𝔄 + ☞ | | |
| | 45. | Selections from 𝔇, 𝔎, 𝔄 + ☞ | | | | |
| | 46, 87. | | | | | |
| 74, $77^a$ 79, $81^b$ 82. | 42–43, 84. | | | | | |
| 75, 76, 78, 80, 83. | | | | | | |
| | 47. | $66^a$. | | | | |
| 50, 49(?). | 44, 48, 85. | | | $81^a$. | | |
| 73. | | 67. | $66^b$. | | | |
| | | | | | | |
| | | | | 71. | 104–107, 111–117, 135–136, 146, 148, 150. | 120–128, 130–134. |
| | | | | | 147, 149. | 129. |

Psalter out of all the above material.
books and 150 Psalms.

tions, was made; also 𝔇 was edited as a prayer-book for use in the synagogues, and soon after 𝔎, more ornate in character. The conquest of Alexander introduced the Greek period, which in its early part was advantageous to the Jews. At the beginning of this period the great royal advent Ps. was composed, 93, 96–100, and soon after eight other Pss.: $66^b$ 67, 73, 86, 91, 95, 108, 145. The Psalter of 𝔄 was prepared in Babylonia; and later in Palestine the Psalter of the *Mizmorim*, the first of the major Psalters, as a hymn-book for use in the synagogues. Toward the close of this period 𝔇ℜ was made, using all the earlier Psalters, as a prayer-book for the synagogues, and directions were given for musical rendering. The later Greek period was troublous in Palestine, owing to the constant strife between the kings of Egypt and Syria, and to internal dissensions resulting therefrom. But in the East the Jews were less troubled. There in the early part of this period 𝔈 was prepared for synagogue use. To this period we may ascribe eleven Pss.: 1, $19^b$ $24^a$ 71, $77^b$ $89^c$ 92, 94, 103, $139^b$ $144^b$, and the elaborate praise of the Law, 119. In addition fourteen Pilgrim Pss., 120–128, 130–134, were composed, and the Pilgrim Psalter collected in this period. Also sixteen of the Hallels, 104–107, 111–117, 135–136, 146, 148, 150, were composed and edited in a collection. The Maccabean period began with the persecution of Antiochus and the rise of the Maccabees at the head of the patriotic party. They gradually triumphed, and organised the Maccabean dynasty and kingdom. To this period we may ascribe Pss. 33, $102^b$ $109^b$ 118, $139^c$; also 129 of the Pilgrim Psalter, and 147, 149 of the Hallels. After the rededication of the temple the present Psalter was prepared, combining Pss. appropriate for use in the synagogue and in the temple, and using all the previous Psalters, especially 𝔇, 𝔇ℜ, 𝔈, the Hallels, and the Pilgrim Pss. The collection was divided into three books. Toward the close of the second century the final editor divided it into five books and 150 Pss., in accordance with the same divisions of the Law, allowing for variations in usage.

## C. CANONICITY OF THE PSALTER.

§ 44. *The Psalter was the first of the Writings to win canonical recognition, and it has maintained this recognition in the unanimous consent of Jew and Christian until the present day. The testimony of representative Jews and Christians in all ages is that the Psalter is a holy Book, divinely authoritative, the norm and guide of worship and religious experience.*

The Pss. were collected for the purpose of public worship in the synagogues and in the temple, some being appropriate for the latter, but the most of them evidently more suitable for the former. There were several minor Psalters, and then later several major Psalters, long before the present Psalter was edited. These collections were all made for use in public worship, and it is altogether probable that each one, as it was adopted, gained recognition as canonical. This gave the Pss. their first place in the Canon of the Writings, though they did not receive their final form until a long time after others of the Writings had been composed and had also been received into the Canon. The division of the Psalter into five Books is doubtless based on the same division of the Pentateuch, and it is probable that the numbering of the Pss. had a similar motive to the arrangement of the Pentateuch for a three years' course of Sabbath readings. These liturgical motives are strong indirect evidences of canonical recognition.

The Psalter was used in the synagogues in the time of Jesus and his apostles alongside of the Law and the Prophets, and is quoted by him and his apostles as prophetic and authoritative (Lk. $20^{42}$ $24^{44}$ Acts $1^{20}$), and used by them in worship (Mt. $26^{30}$ Acts $16^{25}$ James $5^{13}$ 1 Cor. $14^{26}$ Eph. $5^{19}$ Col. $3^{16}$). The Jews have always used the Pss. in the worship of the synagogue and still continue its use (Schiller Szinessy, in *Prayer Book Interleaved*, p. 255). The Christian Church in all its branches has used the Pss. as the basis of its ritual and the common expression of divine worship. It is a tradition of the Church of Antioch that Ignatius introduced antiphonal singing of the Pss. (Socrates, *Hist. Eccl.* $6^{8}$). At all events it is certain that the use of the Pss. in the synagogues passed over into the Christian churches in all parts of the world (Tert. *Apol.* c. 39; Jerome, *Ep. Marcella*, xlvi.), and has continued in unbroken succession to the present time. In the celebration of the Eucharist, the most sacred institution of the Christian religion, the use of appropriate Pss. has continued as an essential part of the liturgy from the most primitive times,

doubtless based on their use at the Jewish feasts, especially the Passover. Chrysostom thus describes the use of the Pss. in his day: "If we keep vigil in the church, David comes first, last, and midst. If early in the morning, we seek for the melody of hymns, first, last, and midst is David again. If we are occupied with the funeral solemnities of the departed, if virgins sit at home and spin, David is first, last, and midst. . . . In monasteries, amongst those holy choirs of angelic armies, David is first, midst, and last. In the convents of virgins, where are bands of them that imitate Mary; in the deserts, where are men crucified to this world and having their conversations with God, first, midst, and last is he" (Neale and Littledale, *Com. on the Psalms*, p. 1). In the Ambrosian rite, still used in Milan, the Psalter is recited at the hours of prayer, once a fortnight; in the Roman or Gregorian rite once a week: Pss. 1–109 at Matins, 110–150 at Vespers; and fixed Pss. are assigned for use at Lauds, Prime, Tierce, Sext, Nones, and Complines. So also the Benedictine rite prescribes a weekly recitation of the Pss., and this usage has been followed by monastic, mendicant, and other religious orders in the Roman Church. In the Greek Church the Psalter is recited once a week, except in Lent, when it is recited twice. Similar uses are in the Coptic, Syrian, Armenian, Abyssinian, and other Churches. Proper Pss., or parts of Pss., are also assigned for the Mass in all rites; some fixed, others varying with the kind of Mass or the feasts and fasts of the ecclesiastical year. The Church of England, when it condensed the hours of prayer into two, matins and vespers, arranged the Pss. for recitation once a month, besides assigning proper Pss. for use daily, or for the varying sacred days of the ecclesiastical year at Holy Communion. The Lutheran and Reformed Churches also make the Psalter an essential part of their Liturgies. In the Reformed Churches in the sixteenth and seventeenth centuries, and, in some of them even in the eighteenth and nineteenth centuries, the Psalter was the only hymn-book apart from a few paraphrases of Holy Scripture. The multiplication of Christian hymns in the eighteenth and nineteenth centuries brought about a gradual disuse of the Psalter in Great Britain and America in several religious denominations, but toward the close of the century a reaction began in the form of responsive readings of the Psalter, for which purpose many arrangements have been prepared.

§ **45**. *The canonicity of the Psalter is attested by its contents. Its religious, doctrinal, and ethical materials give evidence to its holy character as coming from God and leading to God.*

The Psalter contains, in the usual numbering, 150 Psalms, of great variety of form and content; but all within the limits of a hymn-book and prayer-book, composed for religious worship, public in the synagogue and temple, and private in the household and in the closet. It is therefore by its very nature essentially religious, and indeed in the lyric form. (*A*) Its religion is at

once simple and comprehensive, equally appropriate to all classes and conditions of mankind in all nations and in all ages. It expresses the child-like yearnings of the simple-minded, and the loftiest aspirations of the mature man of God. It plays upon all the chords of the human soul, and evokes from each and all that which is most appropriate to union and communion of the individual or the community with God.

Many of the Pss. in their original form were composed as an expression of private devotion. These features remained even after they were adapted by editorial revision for use in the synagogues. Many others were composed for use in public worship in the synagogues, to express the worship of the congregation. In the synagogue the ceremonies of religion were reduced to a minimum, and therefore such ceremonies do not appear in these two classes of Pss., notwithstanding the fact that the most of them were composed long after the fully developed ritual of the Priest's code had become fixed in usage in the temple service. Only a few of the Pss. were composed for or even adapted to worship in the temple, and these, especially the Hallels, were songs of praise suited to the ritual of the thank-offerings, votive offerings, or whole burnt offerings. These offerings are mentioned in appropriate places in the Psalter. The sin-offerings and the trespass-offerings do not appear, even in the Penitential Pss., doubtless because these offerings were not accompanied with sacred song. Furthermore, local and temporal references were gradually eliminated by editorial revision from the older Pss., making them more and more appropriate for worship. Therefore the Psalter became a hymn-book and prayer-book, having so little of the ceremonial side of religion that it was lifted above all that was local, temporal, and occasional, and made appropriate for the worship of all places, all times, and all occasions and persons.

(*B*) The doctrines of the Psalter do not appear in a dogmatic form, demanding acceptance by the intellect and will; but in a concrete form, expressing the faith already entertained or established. From this point of view, while on the one side the doctrines are not so complete in detail and not so clearly defined in their relations as in the Prophets, yet on the other side they rise to the loftiest heights in their conception of God, sink to the lowest depths in searching the soul of man, expand to the greatest breadths in their comprehension of the union of God and man and the world in the divine ideals of redemption. For these reasons the Psalter is the nearest to the NT. of all the writings of the OT.

Few of the Pss. are didactic, and these are ethical rather than dogmatic. The Pss. are chiefly lyrics, expressing religious emotions, experiences, aspirations. They are contemplative or intuitive, using the religious imagination and fancy rather than the logical faculty and the reasoning powers. They are also with few exceptions quite limited in extent, and doctrines appear in them in bold, graphic, realistic statement, in detached form, and out of connection with any system of belief. The Psalter represents in its various Pss. many different periods of Hebrew Literature. The temporal characteristics have to a great extent been obscured by editorial revisions; but at the same time these are in fact, though not on the surface, really embedded in the Pss., so that it is quite possible to distinguish the several stages in the development of doctrine in correspondence with those that appear in the Prophets.

The doctrine of God is especially rich in the attributes. The kindness, goodness, and love of God stand out more distinctly in the Psalter than in any other part of the OT. The vindicatory, saving righteousness of Yahweh and His discriminating justice are no less prominent. The doctrine of creation appears in simple, beautiful, poetic conceptions, which might have modified the rigid dogma of the theologians, based on the early chapters of Genesis, if the theologians had been sufficiently comprehensive in their study of the Bible to take account of it. It is the divine providence in history as well as the experience of the individual upon which religious poets delight to dwell.

The doctrine of man is especially prominent in the Psalter from the very fact that the Pss. give expression to human experience, whether of the individual, or of the nation. This is well expressed by Calvin. "This Book not unreasonably am I wont to style an anatomy of all parts of the soul, for no one will discover in himself a single feeling whereof the image is not reflected in this mirror. Nay all griefs, sorrows, doubts, fears, hopes, cares, and anxieties, in short all those tumultuous agitations wherewith the minds of men are wont to be tossed, the Holy Ghost hath here represented to the life. The rest of Scripture contains the commands which God gave to His servants to be delivered unto us. But here the prophets themselves holding converse with God, inasmuch as they lay bare all their inmost feelings, invite or impel every one of us to self-examination, that of all the infirmities to which we are liable and all the sins of which we are so full none may remain hidden."

The doctrine of redemption is richly unfolded, especially on its experimental side, in the personal deliverance of the individual from sin and evil. The Penitential Pss. have always been and still are found to be the most suitable expression of Christian penitence and the joy of divine forgiveness. The elegies express the depths of woe that surge up about the reflective soul in all ages as he contemplates the brevity of life, the limitations of man, and the certainty and speedy approach of death. The Pss. of expostulation express, though often in a daring way, venturing close upon the brink of irreverence and despair, the writhings of the soul under the sense of injustice and wrongs that the faithful servants of God have so often to suffer in this life.

The Pilgrim Pss. are the most suitable expression of social religion that have ever been composed. The Guest Pss. sound a note of religious joy in the communion with God that has been attained by no other poets so thoroughly well.

In the Psalter the Messianic ideal is in some respects richer than in the Prophets. The royal Messiah, the son of David, appears in most vivid, dramatic situations in Pss. 2 and 110, which find their only realisation in the resurrection, enthronement, and reign of Jesus Christ. The suffering servant of Pss. 22, 40, 69, transcends that of Is. 53 in his vivid, lifelike picture of the suffering Saviour. The royal Pss. have ever been used in the Church as the most suitable expression of her longing for the second advent of her Lord. The future life of man in a state of redemption after death is more clearly depicted in Pss. 16, 49, 73, than anywhere else in the OT. It is not surprising therefore that Jesus and his apostles used the Psalter so much as reflecting and depicting the Messianic redemption.

(*C*) The ethics of the Psalter are relatively not so high as in the Wisdom Literature, which is essentially ethical. And yet from the point of view of ethical experience they are rich enough to give very important complementary material to the Law, the Prophets, and even Hebrew Wisdom. The ethics of the Law are summed up in the terse and comprehensive experience depicted in Pss. 1, 19, while Ps. 119 presents the Law as a mirror in which the pious man sees himself and others in such a wondrous variety of ethical experience that he is overwhelmed with a sense of a divine presence and influence. The ethics of the Prophets are summed up in that chaste and beautiful guest of Yahweh of Ps. 15.

All along the line of religion, doctrines, and morals the contents of the Pss. have always been found to be just what they are today; such unique, exalted, comprehensive, and satisfactory expressions in lyric form of what mankind needs for union and communion with God, that men in all ages and countries have been convinced that the Psalter is a divinely inspired Book, a rule of faith and life.

§ **46**. *The only objections to the canonicity of the Psalter seriously entertained are based on a number of imprecations upon enemies and protestations of righteousness on the part of suffering servants of God. These objections are invalid because they fail to apprehend that these imprecations and protestations belong necessarily to earlier stages of religion and to certain historic situations where they have their essential propriety.*

These objections to the canonicity of the Psalter are quite modern. They have arisen in the Protestant world in connection with the stress laid upon the doctrine of justification by faith only, which makes any form of self-righteousness impossible; and by the growth of individualism, with its liberty of conscience and opinion, which is necessarily opposed to any kind of persecution or violence, even toward the enemies of religion.

The protestations of righteousness are in the Pss. which appeal to God for help from sufferings of body or of mind in connection with the experience of injustice and wrong. These protestations do not imply sinless perfection, or absolute conformity to the divine ideal of conduct, for they not infrequently are connected with the confession of sin; they are rather protestations of fidelity to God and His religion, which is essentially righteousness (cf. Gn. $15^6$ Hb. $2^4$). Such fidelity demands divine interposition on its behalf, vindication from enemies and deliverance from sufferings and trouble. Though these protestations sometimes rise from plaintive expostulation with God to complaint of injustice and wrong, which seem in their intensity of passion to the modern mind to come close to irreverence, they do not really go so far, for it is in these very Pss. that are found the most sublime conceptions of the righteousness and justice of God, and it is to their God that they appeal in sublime confidence as they plead in intense and agonising petitions which will not be refused.

It is not without significance that the strongest protestations of this kind are found in Pss. 22, 40, 69, which are usually regarded as Messianic, and which Jesus himself used to express his own feelings in his most trying hours, and which his apostles regarded as most aptly suited to the situation of the Passion of their Lord. It is quite true that Jesus Christ was exceptional in his righteousness; but that does not in any way impair their propriety of use for others, for Jesus and his apostles used these Pss. as familiar to them from the liturgical use of the synagogue and the home, and thereby gave their sanction to the legitimacy of this experience for suffering Christians. Notwithstanding the fact that these protestations of righteousness seem to be inconsistent with the experience of sin and ill-desert that are felt by many of the best of men, yet there is no real inconsistency between general fidelity to God and occasional faults and failures. The Christian Church, in the greater part of its history and in the greater part of its membership at the present time, finds no inconsistency between the experience of merit and the

experience of sin. Such a sense of inconsistency is a peculiarity of the Protestant world. And even among Protestants it is the common experience, notwithstanding the recognition of personal sinfulness and that justification is by faith only, that suffering and trouble are not in accord with demerit, and that there is injustice and wrong in the sufferings that the God-fearing often have to endure, and which the wicked often escape. Jesus Christ in the endurance of suffering and wrong taught his disciples how to undergo the sad experience, but that does not remove from him or from his disciples the injustice that there is in the sufferings of the righteous and the inconsistency that there is in the greater welfare of the wicked and their triumph over the righteous. The pious are justified, as Jesus was, in pleading with God against it, and it is not self-righteousness to do so.

It is an exaggeration of the doctrine of justification by faith only, which excludes from Christian experience the consciousness of personal righteousness and merit. Luther misled in his interpretation of Gn. $15^{6}$ and Hb. $2^{4}$. The former represents that God accounted Abraham as really righteous because of his trust in Him. The latter states that the pious live by fidelity, faithfulness, אמונה, and not by faith only. When Nehemiah prayed to God to remember his faithfulness and acts of kindness in His behalf and spare him in the greatness of His kindness, Ne. $13^{14.22}$, he was not self-righteous, but acting in accordance with the common experience of the OT. His prayer of penitence (Ne. 9) is among the finest in the Bible. Jesus distinctly taught the meritoriousness of deeds of love. The only passage that can be adduced to the contrary in his teaching, Lk. $17^{10}$, is wrongly interpreted in this regard (*v.* Br. *Ethical Teaching of Jesus*, pp. 218 sq.). St. Paul, the apostle of justification by faith, did not hesitate to say, as his hour of martyrdom drew near, "I have fought the good fight, I have finished the course, I have kept the faith; henceforth there is laid up for me the crown of righteousness which the Lord, the righteous judge, will give me at that day: and not only to me, but also to all them that have loved his appearing," 2 Tim. $4^{7-8}$, cf. Acts $26^{25 \text{ sq.}}$ $23^{1}$.

The imprecations are not so frequent in the Pss. as in the Law and the Prophets. Although they have a lyric intensity of passion, they are not more bitter than those of other parts of the OT. If imprecations are inconsistent with canonicity, the whole OT. is excluded, and not the Psalter especially. The imprecations of the OT. are connected with the sense of the solidarity of the interests of the individual servant of God with those of the nation of Israel, and with the religion of God itself; so that all personal and national considerations are merged in those of the kingdom of God, whose aggressive, unscrupulous, and deadly foes must be remorselessly crushed in order that the holy religion may continue to exist and

accomplish its sacred mission to the world. Whenever and wherever this sense of solidarity of interests has existed, or still exists, these imprecations express the religious feelings of God's people toward the enemies of God.

It is the modern discrimination between the religion of the individual and that of the nation, and between both of these and the ideal religion of mankind that makes these imprecations impossible to the experience of many moderns. These discriminations certainly belong to a later stage in the development of religion than the indiscriminating sense of solidarity. But individualism, however important, whether we think of the person or the denomination or the nation, ought not to impair the higher interests of the organism of the kingdom of God, as the embodiment of the divine religion of mankind. It is indeed excessive individualism with its lack of appreciation of organic religion, that sees no place for imprecations against the enemies of the kingdom of God. Jesus Christ taught the exceeding value of the soul of the individual and gave an example of self-sacrificing love in dying for his enemies with the prayer for their forgiveness upon his lips; but these enemies knew not the wrong they did to him, to the world, and to themselves. Jesus Christ distinguishes between sins of ignorance and sins of self-will, sins repented of and sins glossed over by self-righteousness and hypocrisy. He pronounced woes upon the Pharisees because they were hypocrites, tempters to sin, and obstructors to the kingdom of God. He denounced them as blind guides and serpents, and dooms them to Gehenna (Br., *Ethical Teaching of Jesus*, pp. 175 sq., 184 sq.). He announced the doom of the traitor Judas. He proclaimed the judgment of the cities that rejected him and his apostles, culminating in the destruction of Jerusalem and the world. The Apocalypse does not misinterpret the spirit of Christ, when it tells of the wrath of the Lamb and describes him in his second Advent as treading the wine-press of the wrath of Almighty God; and when it pictures the martyrs underneath the altar crying aloud: "How long, O Master, the holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" (Rev. $6^{10}$). The righteousness of God is on the one side vindicatory and saving, on the other retributive and destructive. The unfolding of vindicatory righteousness into the highest conception of self-sacrificing love is accompanied with the development of retribution into the most intense hatred and awful wrath. No one knows what love is, who cannot truly hate. It is a weak and sickly individualism which shuts its eyes against the wrath of God, and of the Lamb, and of the Church, the Bride of the Lamb, against evil and incorrigible sin. There is a place, therefore, for imprecation in the highest forms of Christianity, only it is more discriminating than in the OT. religion and much more refined. In substance, the imprecations of the Psalter are normal and valid; in their external form and modes of expression they belong to an age of religion which has been displaced by Christianity.

The imprecations of the Psalter belong to four historic situations: (1) The persecutions of Jeremiah and his associates by those who were pushing the national religion to destruction, Ps. $52^{4}$ sq., cf. Je. $11^{18}$ sq. $15^{15}$ sq. $17^{18}$ $18^{19}$ sq. $20^{11}$ sq.. (2) The brutal cruelty of Edom and Moab toward the Jews at the time of the destruction of Jerusalem by the Babylonians, Ps. 137, cf. Ob.$^{10}$ sq.. (3) The treachery of Sanballat and Tobiah, Ne. 2–6, which threatened the very existence of the congregation of the Restoration. The imprecations of Ne. $4^{4-5}$ $6^{14}$ $13^{29}$ are in accord with those of Pss. $9^{20-21}$ $10^{15}$ $69^{23-29}$ $83^{10-18}$. (4) The persecution of Antiochus, which aimed at the extermination of the worshippers of Yahweh. To this period the majority of the imprecations belong, many of them glosses in older Pss. At that time, if ever, imprecations were appropriate, cf. Pss. $79^{10.\,12}$ $109^{6-15.\,19-20.\,28-29}$. Thus all the imprecations of the Pss. are upon just such treacherous hypocrites, traitors, and bloodthirsty enemies of the kingdom of God, as Jesus himself pronounces imprecations upon, who aim at nothing else than the wilful destruction of the true religion. It is the form and general character of these imprecations which are most obnoxious to the modern mind, especially the physical sufferings that are invoked, the dishonouring of wives and daughters, and the slaughter of babes, even of the unborn. This is from the point of view of the solidarity of interest in the family, tribe, and nation; and especially from the ancient principle of the duty of revenge which was inherited by sons and kinsmen; so that the only way to avoid future peril of revenge was the extermination of all who would be likely in the future to undertake it.

## D. THE INTERPRETATION OF THE PSALTER.

§ **47.** *Jesus and his apostles interpreted the Psalter usually in accordance with the methods of their time, literally or allegorically, as they had need. But they chiefly used it either for practical exhortation, for dogmatic or ethical instruction, or for prophetic anticipations of the life and work of Jesus and his Church.*

(1) Jesus used the Psalter more than any other part of the OT. He used it to describe his own state of mind: Ps. $6^{4}$ in Jn. $12^{27}$, Ps. $22^{2}$ in Mt. $27^{46}$ = Mk. $15^{34}$, Ps. $31^{6}$ in Lk. $23^{46}$, Ps. $35^{19}$ (= $69^{5}$) in Jn. $15^{25}$, Ps. $42^{6}$ in Mt. $26^{38}$ = Mk. $14^{34}$; his actions, Ps. $6^{9}$ in Mt. $7^{23}$ = Lk. $13^{27}$; and the actions of others in his time, Ps. $8^{3}$ in Mt. $21^{16}$, Ps. $41^{10}$ in Jn. $13^{18}$. He also used it for authoritative teaching, Ps. $37^{11}$ in Mt. $5^{5}$, Ps. $48^{3}$ in Mt. $5^{35}$, and for historical reference, Ps. $78^{24}$ in Jn. $6^{31}$. He used Ps. $82^{6}$ in argument with the Pharisees after the Halacha method in Jn. $10^{34}$, arguing from less to greater. He used Ps. $110^{1}$ in Mt. $22^{44}$ = Mk. $12^{36}$ = Lk. $20^{42.\,43}$, in argument with the Pharisees, to show that the Messianic son of David must be at the same time his Lord; cf. 1 Cor. $15^{25}$ Eph. $1^{20}$ Col. $3^{1}$ Heb. $1^{3}$ $8^{1}$ $12^{2}$ 1 Pet. $3^{22}$. He also

applied Ps. $118^{22-23}$ to himself as the headstone of the spiritual temple, Mt. $21^{42}$ = Mk. $12^{10.11}$ = Lk. $20^{17}$ (cf. Acts $4^{11}$ 1 Pet. $2^{4-7}$).

(2) The Gospels use the Pss. freely, applying them to Jesus and his work: (*a*) to his entrance into the world. Ps. $91^{11-12}$ is cited by the devil Mt. $4^{6}$ = Lk. $4^{10.11}$; (*b*) to his experience in life Ps. $69^{10}$ in Jn. $2^{17}$, his teaching Ps. $78^{2}$ in Mt. $13^{35}$, his entrance into Jerusalem Ps. $118^{25-26}$ in Mt. $21^{9}$ $23^{39}$ Mk. $11^{9}$ Lk. $13^{35}$ $19^{38}$ Jn. $12^{13}$; (*c*) to his passion Pss. $22^{8-9.19}$ Jn. $19^{24}$, cf. Mt. $27^{35.39.43}$ = Mk. $15^{24.29}$ = Lk. $23^{34-35}$, Ps. $34^{21}$ in Jn. $19^{36}$, Ps. $69^{22}$ in Mt. $27^{34.48}$ = Mk. $15^{36}$ = Lk. $23^{36}$ = Jn. $19^{28-29}$, Ps. $109^{25}$ in Mt. $27^{39}$. The canticles Lk. 1 are also chiefly mosaics of the Pss. (3) *In the book of Acts*: (*a*) Ps. $89^{20}$ is cited by Paul in Acts $13^{22}$ in historical reference, so Ps. $132^{5}$ by Stephen Acts $7^{46}$; (*b*) Ps. $2^{1.2}$ in Acts $4^{25-28}$ is applied to the persecution of Christ in his disciples, Ps. $69^{26}$ $109^{8}$ in Acts $1^{20}$ as fulfilled in Judas; Ps. $2^{7}$ is applied in Acts $13^{33}$ to the resurrection of Jesus; so Ps. $16^{8-11}$ in Acts $2^{25-32}$ $13^{35}$, and Ps. $110^{1}$ in Acts $2^{34-35}$, Ps. $132^{11}$ in Acts $2^{30}$ to his reign; (*c*) in liturgical use Ps. $146^{6}$ in Acts $4^{24}$, cf. $14^{15}$. (4) *In the epistles of Peter*: (*a*) as practical exhortation Ps. $34^{13-17}$ in 1 Pet. $3^{10-12}$, Ps. $55^{23}$ in 1 Pet. $5^{7}$; as realised in Christian experience, Ps. $34^{9}$ in 1 Pet. $2^{3}$; (*b*) as authoritative doctrine Ps. $90^{4}$ in 2 Pet. $3^{8}$.

(5) St. Paul uses the Psalter freely: (*a*) as practical exhortation Ps. $4^{5}$ in Eph. $4^{26}$, Ps. $112^{9}$ in 2 Cor. $9^{9}$, Ps. $116^{10}$ in 2 Cor. $4^{13}$; (*b*) as authoritative teaching Ps. $24^{1}$ in 1 Cor. $10^{26\,(28)}$, Ps. $32^{1-2}$ in Rom. $4^{7-8}$, Ps. $51^{6}$ in Rom. $3^{4}$, Ps. $94^{11}$ in 1 Cor. $3^{20}$. Ps. $5^{10}$ $10^{7}$ $14^{1-3}$ (= $53^{2-4}$) $36^{2}$ $140^{4}$ are cited as descriptive of the utter wickedness of mankind, in Rom. $3^{10-18}$; (*c*) Ps. $44^{23}$ is cited Rom. $8^{36}$ as realised in Christian experience; (*d*) Ps. $69^{10}$ is cited Rom. $15^{3}$ and applied to the humiliation of Christ. Ps. $8^{7}$ is cited in 1 Cor. $15^{27}$ Eph. $1^{22}$ and applied to the resurrection and reign of Christ; so Ps. $68^{19}$ in Eph. $4^{8}$. Ps. $69^{23-24}$ is cited Rom. $11^{9-10}$ and applied to the fall of Israel. Pss. $18^{50}$ $117^{1}$ are cited Rom. $15^{9-11}$ and applied to the conversion of the Gentiles. Ps. $19^{5}$ in Rom. $10^{18}$ is applied to the preaching of the Gospel. (6) The epistle to the Hebrews makes great use of the Pss.: (*a*) as practical exhortation Ps. $95^{7-11}$ in Heb. $3^{7\,sq.}$, Ps. $118^{6}$ in Heb. $13^{6}$; (*b*) as authoritative teaching Ps. $104^{4}$ in Heb. $1^{7}$; Ps. $135^{14}$ in Heb. $10^{30}$; (*c*) Ps. $2^{7}$ is applied to the resurrection and reign of Christ Heb. $1^{5}$ $5^{5}$; so Ps. $8^{5-7}$ in Heb. $2^{6-8}$, Ps. $97^{7}$ in Heb. $1^{6}$, Ps. $45^{7-8}$ $102^{26-28}$ in Heb. $1^{8-13}$, Ps. $110^{4}$ in Heb. $5^{6}$ $6^{20}$ $7^{17.21}$. Ps. $18^{3}$ $22^{23}$ are applied to his redemptive work in Heb. $2^{12-13}$; so Ps. $40^{7-9}$ in Heb. $10^{5-7}$. In Heb. $4^{1-11}$ Ps. $95^{7-11}$ is interpreted at length in an allegorical way. (7) *In the Apocalypse*: the Psalter is often used in hymns and incidental allusions. Besides these it is cited as predictive of the reign of Christ, Ps. $2^{8-9}$ in Rev. $2^{26-27}$ $12^{5}$ $19^{15}$.

**§ 48.** *In the ancient Catholic Church the Apostolic Fathers and Apologists used the Psalter for practical purposes. The School of Alexandria emphasized the allegorical method of interpretation, the School of Antioch the typical method.*

The Christian writers of the second Christian century followed the example of the apostles in using the Psalter for practical purposes. Nothing at all resembling a Commentary, so far as we know, was composed by any of them. The citations of the Pss. in the Apostolic Fathers, Apologists, and early Fathers, Tertullian, Irenaeus, Cyprian, and others, are similar to those in the New Testament, using the same methods of interpretation, with a more decided tendency to the allegorical method and less restraint from its exaggeration. The School of Alexandria was established by Pantaenus, c. 200, and made famous by the great teachers and theologians, Clement and Origen. Pantaenus is said to have composed the first Commentary (Eusebius, *Ecc. Hist.* $5^{10}$). Clement distinguished between the body and soul of Scripture, and called attention to its fourfold use. Origen made a Commentary on the Psalms, using the allegorical method of Philo, which he worked out in a Christian form and became its father in the Church. He distinguished a threefold sense, body, soul, and spirit, and used thirteen of Philo's rules (*v.* Br.$^{\text{SHS. 448–449}}$). The School of Antioch was established by Lucian and Dorotheus at the close of the third century. Its fundamental principles of interpretation were: (1) Every passage has its literal meaning and only one meaning; (2) alongside of the literal sense is the typical sense which arises out of the relation of the Old Covenant to the New (Kihn, *Theodor von Mopsuestia*, *s.* 29). The most of the Commentators on the Pss. in the Greek Church were from writers of this school. Jerome occupied an intermediate and not altogether consistent position. He strives for historical and grammatical exposition, yet it is easy to see that at the bottom he is more inclined to the allegorical method. Thus there grew up in the ancient Church three exegetical tendencies, the literal and traditional, the allegorical and mystical, the historical and ethical, and these became gradually interwoven in the writings of the Fathers, and in all sorts of abnormal forms of exegesis in others (*v.* Br.$^{\text{SHS. 453}}$).

Corderius (*Expositio Patrum Graecorum in Psalmos*, 3 Tom. 1643) uses the following Greek Commentators: Athanasius, Ammonius, *Anonymous*, Apollinarius, Asterius, *Basilius*, Gennadius, Geo. Alexandrinus, *Gregorius Nazianzenus*, Gregorius Nyssenus, *Didymus*, Dionysius Areopag., *Eusebius Caesariensis*, Hesychius, *Theodoretus*, *Theodorus Antiochenus*, Theodorus

Heracleota, Isidorus, Cyrillus Alexandrinus, Maximus, Pachymera, *Chrysostomus*, Psellus, *Origines*. I have italicised those most frequently cited. Jerome (*ep. ad August.* cxii.) mentions the following Greek interpreters of the Psalter up to his time: Origen, Eusebius of Caesarea, Theodore of Heraklea (the Anonymous of Corderius), Astelios of Skythopolis, Apollinaris of Laodicea, Didymos of Alexandria. All of these interpretations of the Psalter, so far as preserved, are given by Migne in his Greek Patrology. For additional information we may refer to Pitra, *Analecta Sacra*, Bäthgen, *ZATW*., 1886, Lietzmann, *Der Psalmencommentar Theodore von Mopsuestia*, 1902. The work of the great Syrian scholar, Gregory Bar Hebraeus († 1286, given by Lagarde, *Praetermissorum*, 1879), must be added here as the noblest representation of the late Syrian School. The work of Jerome on the Pss. is given in his Epistles, XX., XXVIII., XXX., XXXIV., LXV., CVI., CXL. (Migne, XXII.), and his commentary (edited by Morin, *Anecdota Maredsolana*, III., 1895).

§ 49. *In the Latin Church the allegorical method of interpreting the Psalter prevailed, chiefly through the influence of Ambrose and Augustine, although Junilius and Cassiodorus exerted a modifying influence in the use of the principles of the Antiochan School.*

Ambrose may be regarded as the father of the interpretation of the Psalter in the Western Church; but Augustine, his pupil, was the one who dominated all subsequent times. He distinguishes four kinds of exegesis, — the historical, aetiological, analogical, and allegorical, — and laid down the principle that whatever cannot be referred to good conduct or truth of faith must be regarded as figurative. Junilius, and still more Cassiodorus, exerted a wholesome influence by the introduction into the West of the principles of the Schools of Antioch and Nisibis. He urged the comparison of Scripture with Scriptures, and points out that frequent and intense meditation is the way to a true understanding of them (*v.* Br.[SHS. 449-453]).

Jerome (*ep. ad August.* cxii.) mentions the following Latin interpreters of the Pss.: (1) Hilary of Poitiers, based on Origen and Eusebius; (2) Eusebius of Vercelli, who translated the Commentary of Eusebius of Caesarea; (3) Ambrose. Ambrose († 397) is the only one who was independent and original. Ambrose was a practical prelate, possessed of the true Roman spirit, and he gave the allegorical method a Western practical turn. His *Enarrationes* have had great influence on the Church. Augustine († 430) built his *Enarrationes* on those of Ambrose, and became the basal authority for all subsequent writers. The most wholesome commentary of the times is that of Cassiodorus († 563). Other early Western writers on the Psalter were Hippolytus († 235), Arnobius

(† c. 406), Asterius († 410), Gregory of Tours († 594), Gregory the Great († 604), Prudentius (eighth century). All of these are given by Migne in his Latin Patrology.

§ **50.** *In the Middle Ages the Commentaries were chiefly compilations of the earlier writers, called Epitomes, Glosses, Postilles, Chains, which appeared in great numbers, all under the domination of the allegorical principles of Augustine, often in exaggerated forms.*

The compilers of the Oriental Church were Euthymius Zigabenus († 1118, *v.* Pitra, *Analecta*, IV.); Nicephorus, thirteenth century (given by Migne). A host of writers on the Pss. appear in the West: *Beda* († 735); *Alcuin* († 804); *Walafrid Strabo* († 849); *Haymo* († 853); *Rhabamus Maurus* († 856); *Paschasius Radbertus* († 866); *Hincmar* († 882); *Remigius* (ninth century); *Bruno Herb.* († 1045); *Romualdus* († 1027); *Anselm* († 1109); *Bruno Carth.* († 1101); *Richard St. Victor* († 1173); *Innocentius III.* († 1216); Hugo S. Caro, *Postillae* († 1263) (commentaries 1496 attributed wrongly to Alexander Hales, † 1245); Antonius Patavinus († 1231, *Sermones in Pss.*, 1757); Thomas Aquinas († 1274, *In Psalmos Expositio*, 1876); Albertus Magnus († 1280, *Comm. on Pss.*, Col. 1536); Ayguanus († 1396, *Com. on Ps.*, 1524 +); Nicolaus de Lyra († 1340, *Postillae*, Rom. 1471; *Biblia cum glossa ordinaria*, 6 v., Basel, 1506); Herenthal († 1400, *Catena*, Col. 1483); Turrecremata († 1468, *Expositio*, 1474). Those italicised are found in Migne's Patrology.

§ **51.** *In the Middle Ages Jewish Commentators distinguished themselves as compared with the Christian by a fuller use of the literal and historical methods of interpretation, although no less dependent on Rabbinical tradition than Christian scholars were on Christian tradition.*

The earliest important interpreter of the Pss. whose writings have been preserved was Saadia († 942), author of the Arabic translation of the OT. His Commentary was published in Cracow in 1660. Raschi's Commentary (R. Solomon Isaaki, † 1105) was published in the Rabbinical Bibles, also a Latin translation by Breithaupt, 1710. Aben Ezra's Commentary († 1167) was published in the Rabbinical Bibles. His Commentary on the first ten Pss. was published in Latin and Hebrew by P. Fagius, 1542. David Kimchi's Commentary († 1235) was published, Naples, 1487; Venice, 1518; Isny, 1541; Amsterdam, 1765; Latin translation by Janvier, 1566. The first book of Psalms was published according to the text of the Cambridge Ms. Bible with the larger Commentary of R. David Kimchi, critically edited from nineteen

Mss. and early editions by Schiller Szinessy, Cambridge, 1883. The most important of later commentaries was by Obadiah Sforno, teacher of Reuchlin, Venice, 1586; Amsterdam, 1724.

§ 52. *The Reformation involved a great revival of Biblical study, and especially of the Psalter, the chief book of the OT. The allegorical method was pushed in the background by the Humanists in the interests of the grammatical sense, and so by Roman Catholics as well, and Protestants who were influenced by them. The chief difference was that the Protestants resorted to the Hebrew text as the original supreme authority, the Roman Catholics based themselves on the Vulgate Version, and interpreted it in submission to the authority of the Church and the Fathers. The successors of the Reformers fell back into pedantic and dogmatic methods.*

The Humanists revived the study of the ancient languages and the ancient literatures, and thus the grammatical and literary study of the original texts was employed over against the allegorical method. Lyra and the Jewish Commentators were used more than the Christian Commentators of the Middle Ages. The Protestant Reformers were great exegetes. Luther began his academic lectures with an exposition of the Psalter in 1513. These lectures were published by Seidemann in 1876, under the title, *Dr. Martin Luther's erste und älteste Vorlesungen über die Psalmen aus den Jahren 1513–1516 nach der eigenhändigen lateinischen Handschrift Luthers auf der Königlichen öffentlichen Bibliothek zu Dresden.* Reuchlin published his *Auslegung der sieben Psalmi poenitentiales*, 1512; Bugenhagen, his *in lib. Psalmorum*, 1524; Bucer (Aretius), *Psalmorum libri 5*, 1526. Calvin's *Commentary on the Psalms*, 1564, was by far the best up to his own time. Other commentators of the time of the Reformation were Pellican, 1532; Münster, 1534–1535; Musculus, 1550; Castalio, 1551 +; Marloratus, 1562. The Moravian Rüdinger also issued a valuable Commentary in 1580–1581. The Protestants of the next generation fell back from the vital principle of the Reformers and became dependent on Protestant rules of faith, and were dogmatic and pedantic in their Commentaries. In the following lists, I give, so far as I know, the first edition; when there were subsequent editions, it is indicated by +. The works of Selnecker, 1581; Moller, 1573; Menzel, 1594; Gesner, 1609; Piscator, 1646 + ; Quistorp, 1648; Amyraldus, 1662; Bakius, 1664+ ; Geier, 1668 +; Carlov, 1672+, though with valuable and useful material are reactionary and of no permanent value. The Roman Catholics vied with the Protestants in the sixteenth century in their work on the Psalter: Clarius, 1542 +; Vatablus, 1545; Palisse, 1548; Cajetan, 1530; Campensis, 1533 +; Flaminius, 1558; Gennebradus, 1577 +; Jansenius, 1586. In the early seventeenth century R. C. exegetes employed better

methods, and were more able and fruitful than Protestants, as is evident in Agellius, 1606 + ; Faber Stapulensis, 1609; Lorinus, 1612 + ; Bellarmin, 1611 + ; Mariana, 1619 + ; Torinus, 1632 + ; Muis, 1636 + ; Corderius, 1643 + ; Drexelius, 1643; Hulsius, 1650; Heser, 1654 +.

§ **53.** *In the middle of the seventeenth century the English Puritans emphasized grammatical and practical exegesis; Grotius, Hammond and the Arminians, the historical method; Cocceius and the Federalists, the allegorical. The dogmatic method still prevailed to some extent.*

Ainsworth is the prince of Puritan Commentators. His Commentary on the Pss., issued in 1626, is a monument of learning. He was too much influenced by Rabbinical subtilties, but he employed the grammatical method with great practical skill. Thomas Smith, Thomas Pierson, and especially William Gouge issued practical commentaries introducing a long and valuable series in Great Britain. Hugo Grotius in Holland and Henry Hammond in England revived the Humanistic spirit and laid stress on the literal and historical sense. The Commentaries on the Pss. of Grotius, 1645, and of Hammond, 1653, especially the latter, introduce a new epoch in the interpretation of the Psalter. Cocceius, the founder of the Federal School of Holland, 1660, revived the allegorical method, but with sobriety and practical sense. The *Criticorum Sacrorum*, 1660, sums up the chief material of previous authors, using Munster, Vatablus, Castalio, Clarius, Drusius, and Grotius. This was followed by Poole's *Synopsis Criticorum*, 1669, which uses Muis, Geier, Ainsworth, Hammond, Rivetus, Cocceius, Genebradus, Calovius. The *Biblia Magna*, 1643, and the *Biblia Maxima*, Paris, 1660, both by John de la Haye, are a magnificent summing up of R. C. exegesis, embracing a thorough study of texts and Vrss., and the expositions of Nic. de Lyra, Gagnae, Estii, Menochii, and Tirini. Vol. VI. of the latter contains the Psalter. There was then a lull in work on the Pss. which continued for a century. We may mention, however, the R. C., Le Blanc, 1682 + ; Ferrandus, 1683; Bossuet, 1691; Berthier, 1788 + ; Calmet, 1791 + ; Camponi, 1692 + ; the Protestants, Bythner, 1664; J. H. Michaelis, 1720; Clericus, 1731; Venema, 1762.

§ **54.** *The study of the Psalter was enriched through the work of Kennicott upon the text and of Hare and Lowth upon Hebrew poetry, connected in all these with original work upon the Psalter which influenced all subsequent scholars.*

I have already called attention to the work of Hare, Lowth, and Kennicott on the text and Hebrew Poetry. These scholars carried on the grammatical and historical exegesis of Grotius and Hammond. Lowth in his notes

attached to Merrick's Version, 1768, supported also by an Anonymous, made contributions which were often original and of great value. Kennicott, in his notes on the Psalms, 1772, also greatly advanced the study of the Psalter. All this material was used by Street, 1790, with independent and excellent judgment, resulting in the best Commentary on the Psalms of the eighteenth century. Bishop Horsley, 1815 (posthumous), inherited their spirit. These scholars are the real fathers of a large number of emendations of the text and of new interpretations for which later scholars, especially Germans, have received the credit. Many practical commentaries of great value appeared in this period, such as Henry, 1710; Horne, 1771; Gill, 1774–1776. The Commentaries of Dathe, 1787, and especially Rosenmüller, 1798–1804, represented this period in Germany.

§ 55. *The study of the Psalter has been improved in the last century by a more comprehensive and thoroughgoing study of all the material by Textual Criticism, Higher Criticism, Historical Criticism, and Biblical Theology, with a just estimate of Exegesis in its different phases.*

De Wette, 1811 +, began this most fruitful period, and was followed by Ewald, 1836 +, both with remarkable critical sagacity and profound historical sense. Hitzig, 1836 +, and Olshausen, 1853 +, opened wide the field of Textual Criticism; Hupfeld, 1855 +, and Böttcher, 1864, grammatical and lexicographical exegesis. Delitzsch, 1859 +, shows a deep spiritual sense and a thorough understanding of the genius of the ancient Hebrew people. Hengstenberg, 1842 +, is the father of the reactionaries. On these princes of modern German exegesis a great number of scholars build. Among these we may mention on the continent of Europe: Tholuck, 1843 +; Köster, 1837; Vaihinger, 1845; Reuss, 1879 +; Grätz, 1882–1883; Hirsch, 1882; Moll, 1884 +; Schultz, 1888 +; Bachmann, 1891; Bäthgen, 1892 +; Wellhausen, 1895; Duhm, 1899; Valeton, 1903. Among R. C. scholars, we may mention Alioli, 1832 +; Aigner, 1850; Schegg, 1857²; Crelier, 1858; Rohling, 1871; Thalhofer, 1889⁵. Migne, *Cursus Completus*, 1841, and Cornely, Knabenbauer, and Hammelauer in *Cursus Completus*, 1885, give a thesaurus of interpretation of many scholars, ancient and modern. Many British and American interpreters of the Pss. have been reactionary in the spirit of Hengstenberg, such as Phillips, 1846; Neale, 1860; Wordsworth, 1867; Alexander, 1868+; Murphy, 1875; Cowles, 1872. The Puritan spirit was inherited in Spurgeon, 1870, and Barnes, 1871. Perowne, 1864 +, deserves the credit for the introduction into the English-speaking world of the modern spirit, which indeed is only a rebuilding on the work of the older English scholars of the eighteenth century. The following Commentators deserve mention: *The Psalms Chronologically arranged by Four Friends*, 1867; Kay, 1871; Cook, 1873; Jennings and Low, 1875; Burgess, 1879; Aglen, 1884; Cheyne, 1888+;

Maclaren, 1893–1894 + ; Montefiore, 1901 ; Kirkpatrick, 1903 ; W. T. Davidson, 1903 + ; Ehrlich, 1904. Cheyne and Kirkpatrick are preëminent, the former for his brave investigation of the most difficult problems and his generous recognition of the work of other scholars, the latter for his sound judgment and excellent exegetical method. These scholars easily outrank all their predecessors. Their occasional faults and failures are cordially overlooked in view of their magnificent contributions to Biblical Science.

§ 56. *English Versions of the Psalms began with Wycliffe in 1382. The Version of Coverdale of 1535, revised for the great Bible of 1539, has been used since as the Version of the Book of Common Prayer. The Version of 1611 was made from the Hebrew, with a limited study of other versions. It supplanted all other English Versions except that of PBV. The Version of 1885 was a revision of that of 1611, in closer conformity to the Massoretic text. The R. C. Version is that of Douay.*

John Wycliffe made the first English translation of the Bible from the Vulgate Version, 1382. It was revised by John Purvey in 1388 (*v.* Forshall and Madden's text, 4 v., 1850; Skeats, reprint of Purvey's revision in 1879). Coverdale published a translation of the whole Bible in 1535. His translation of the Psalter was taken up into Matthew's Bible in 1537, and into the Great Bible in 1539–1541. Coverdale, in his dedicatory Epistle to the King and in Prologue, states that he had followed largely five sundry interpreters; to judge from internal evidence, the Vulgate, Luther, the Zurich Version, Pagninus, and Tyndale, the latter not giving the Psalter. The Zurich Version was completed in 1529 by Zwingli, Pellican, Leo Juda, and others. Pagninus' version was a translation of the Psalter into Latin (1527). The Psalter of the PBV. is from the last revision of the Great Bible of 1540 (*v.* Westcott, *The Paragraph Psalter;* Earle, *The Psalter of 1539 a Landmark in English Literature*, 1892 ; Driver, *The Parallel Psalter*, Int. 1904$^2$; Fry, *Description of the Great Psalter*, 1865). The Genevan Version of 1560 was translated into English and used by the Puritans from that time onward. The Bishop's Bible of 1568 was used in the scriptural readings in the Church of England, but not in the recitations of the Psalter. In 1611 the Authorized Version was made by a select company of scholars under the authority of the crown. It displaced all other Vrss. for Protestants in the public and private reading of the Scripture: but did not succeed in displacing the Vrs. of the Great Bible in the recitation of the Psalter. The Roman Catholics continued to adhere to the Douay Version, which was a literal translation of the Vulgate, whereas the AV. was translated from the Hebrew. The AV. has maintained its hold on the English Protestant world until the present time. The RV. of 1885, prepared by a joint British and American Committee, under the authority

of the convocation of Canterbury, has thus far been unable to replace it. The RV. is a more accurate rendering of the Hebrew text of Ben Asher; but it is literalistic and pedantic. It was prepared in a period of transition of Hebrew scholarship and does not satisfy the present conditions of OT. scholarship or the needs of the Church or people. Furthermore, it does not sufficiently consider the Ancient Vrss., and is not based on a revision of the Hebrew text. The margin of the RV. gives the most important part of the work of the Revisers and is of great value. Several independent versions have been made in recent times: John De Witt, 1884; T. K. Cheyne, 1888; Furness, 1898; S. R. Driver, *The Parallel Psalter*, 1904[2] (an important and valuable revision of PBV.). The Jewish Publication Society of America, 1903, gave a new and excellent translation from the Massoretic text. There is no sound reason why Roman Catholics, Protestants, and Jews should not unite and agree in a Version far better than any that has yet been made.

Many metrical versions of the Psalter have been made for use in Christian worship in the service of song, the chief of which are those of Sternhold and Hopkins, and Tate and Brady, used in England; Rouse, used in Scotland; and Watts, used by the Nonconformists of England and their children in America. From a literary point of view the most valuable paraphrase is still that of Merrick, 1765. The fault of all these versions is that they are based either upon English Versions or the Massoretic text. None of them were made with any knowledge whatever of the measures of Hebrew poetry. It is now quite possible to reproduce the poetry of the Psalms in essentially the same measures in English poetry. Scholars who have the poetic gift should undertake this task, which when accomplished will greatly enlarge the use of the Psalter for English-speaking peoples, and enrich their devotion, public and private, with a finer literary flavour.

# A COMMENTARY ON THE BOOK OF PSALMS.

# A COMMENTARY ON THE BOOK OF PSALMS.

## PSALM I., 2 STR. $6^4$.

**Ps. 1 is a didactic Ps. of the Greek period, introductory to the Psalter. In two antith. Strs. it contrasts the happiness of the righteous man (v.[1-2]) with the ultimate ruin of the wicked (v.[4-6]). The righteous man avoids the company of wicked men, and diligently studies the Law. An intermediate gloss compares the righteous to a fruitful tree in a well-watered garden (v.[3]).**

HAPPY the man!
Who doth not walk in the counsel of wicked men,
And in the way of sinners doth not stand,
And in the session of scorners doth not sit down;
But rather in the Law of Yahweh is his delight,
And in His Law he studies day and night.
NOT so the wicked!
But rather they are as the chaff which the wind driveth away;
Therefore wicked men will not rise up in the Judgment,
And sinners (will not enter) into the congregation of righteous men;
For Yahweh knoweth the way of righteous men,
But the way of wicked men will perish (everlastingly).

Ps. 1 is orphan (Intr.§ 37) and therefore was not in any of the Psalters prior to the last. It was doubtless later than any of them. It was not counted originally, for 2 codd. DeR. do not number it; and 5 codd. Kenn., 3 DeR., some codd. 𝔊, Justin (Ap. $1^{40}$), and many fathers (especially Western), and rabbis, combine it with Ps. 2; according to the ancient saying that the first Ps. begins and closes with beatitude (Talm. *Berakoth* f. $9^b$). In Western texts and Vrss. of Acts $13^{33}$, Ps. 2 is cited as Ps. 1; so Meyer, Tisch., Blass; but the great Uncials have δευτέρῳ, so Westcott and Hort, and Wendt. It was selected as an introduction to ψ by the final editor. The date of Ps. 1 may be determined by the following considerations: (1) It is characteristic of late writings that they make much use of earlier ones. V.[3] is based on Je. $17^{5-8}$ and Ez. $47^{12}$, and is therefore postexilic. If v.[3] be original, it gives

evidence of date of Ps.; if a gloss, only as to date of the gloss. The argument of Bä. that the prose writer uses the poet and not the poet the prose, is without force if v.[3] is a prosaic gloss. V.[2b] is based on Jos. 1[8] (D), and is postdeuteronomic; for the Ps. substitutes for the external, "depart out of thy mouth," the first clause of Jos. 1[8], the internal "delight in," indicating a later and more matured conception. The language of the Ps. is that of the Greek period: עצת רשעים v.[1b], מושב לצים v.[1d], פלגי מים v.[3a]. The syntax is also late: והיה v.[3a], יודע v.[6]. (2) The רשעים and צדיקים are classes in the Jewish community. The earlier antitheses between wicked rulers and an oppressed people, characteristic of preëxilic writings; and of righteous Israel and her wicked foes, characteristic of the long period of foreign domination, do not appear; the antithesis is between two classes among the Jews, the righteous, the strict students of the Law, who keep apart from the company of the wicked; and the wicked, who scorn the ethical teachings of Wisdom and transgress the Law. All this implies a fully developed school of Wisdom, as well as an intense scribal devotion to the Law. There is not that exclusive devotion to the Law of Pss. 19[8-15] 119, or to Wisdom of Pr. 1–9; but the author blends the teachings and practice of these two types. He lived in peaceful times before the antagonisms of religious parties, and thus probably in the late Greek period. A similar situation is in BS 6[37] 14[20-21], which seem to be based on this Ps. (3) The reference to the Judgment, v.[5a], implies a judicial interference of Yahweh; not as between Israel and her oppressors, as in the prophetic books, but as between the righteous and wicked in Israel itself. As the result of that Judgment the righteous will rise up, an organized congregation, v.[5b], from which the wicked will be excluded. The wicked will not rise. If the rising here is to be interpreted as a resurrection, then the exclusion of the wicked implies an earlier date than Dn., which includes wicked Israelites in the resurrection, Dn. 12[2], and is more in accord with Is. 26[14-19], where the wicked oppressors do not rise with God's people. The apocalypse, Is. 24–27, seems to belong to the time of Alexander the Great. The resemblance in doctrine between Ps. 1 and Is. 26 would favour the putting of our Ps. between that apocalypse and Dn.; that is, in the Greek period before the persecutions of Antiochus. This Ps. was probably the basis of the doctrine of the Two Ways which plays such an important part in Jewish and early Christian Literature (Mt. 7[13-14]. *V.* Br. Ethical Teaching of Jesus, pp. 82 sq.).

The Ps. has two antith. Strs. of six tetrameter lines each. This has not been observed by Du. or Siev., both of whom regard v.[3] as original to the Ps. The former says: "Keine Strophen, wie mir scheint, sondern nur unregelmässig gebildete Stichen, die sich auch in Stil und Ausdruck der Prosa nähern." The latter says: "Ps. 1 enthält so viel metrisch Anstössiges oder Auffälliges, dass man nicht über den Zweifel herauskommt wie viel davon späterer Verderbnis oder persönlichem Form-ungeschick des Verfassers entstammt." The real difficulty is with both that they did not discern the gloss, and so could not understand the measure, which is really one of the simplest and finest in the Psalter.

Str. I. 1. The poet, in view of the description of the righteous man he is about to give, exclaims: *Happy the man!* He uses a dimeter, or half line, to allow a metrical pause after the exclamation. He is not thinking of mankind, men, women, and children; but of men only. He has not in mind all men, or all Jews, or all pious men; but specifically that kind of a man he is about to describe, one devoting his whole time, night and day, to the study of the Law; that is, the ideal scribe such as Ezra. Jerome tells us the pious Jews thought of King Josiah as the ideal. The righteous man is described first negatively in three syn. tetrameters which yet gradually became more intense, reaching a climax in the last line: *who doth not walk*] cf. Mi. $6^{16}$ Je. $7^{24}$; *doth not stand*] cease from walking and so remain standing; *doth not sit down*] continual participation in. — *in the counsel*] while walking, listening to and receiving counsel or advice, *in the way*] the moral conduct, the course of life, *in the session*] not settling down in the session, or assembly of the scorners, and so being in entire accord with them. — *Wicked men*] a class in antithesis to righteous men, who studied and practised the Law; *sinners*] antith. to upright, a more general term referring to all who fail from or do not conform to the ethical and religious goal or way of life; *scorners*] antith. to wise men; those who mock at and scorn the discipline of wisdom. The righteous man abstains from all such conduct and avoids the company of all such men. — 2. The righteous man is described positively in two syn. lines antith. to the previous three. — *In the Law of Yahweh*] embracing the entire legislation compacted in the Pentateuch, and so called the Law as the first layer of the Canon, in the Greek period when this Ps. was composed (*v*. Br.[SHS 120]), repeated for emphasis. — *his delight*] the good pleasure the righteous man took in the Law, ‖ *studies day and night*] reading it over and over again in the low, murmuring tone of one reading to oneself, to impress it upon the mind and commit it to memory, a method characteristic of oriental students, rather than meditating or musing upon what had been previously read. This study is habitual not only during the day but also during the night. The second line is cited from Jos. $1^8$ (D).

3. The editor of ψ inserts four lines of illustration before the antistrophe.

**AND he is like a tree transplanted beside channels of water,
Which yieldeth his fruit in his season,
Whose leaf withers not;
So all that he doeth, he carries through successfully.**

The happiness of the righteous man is illustrated by the simile of a tree, which is removed from its native soil and transplanted to the most favoured soil, in a fertile garden irrigated by many channels of water, such as Wady Urtas, where were the gardens of Solomon; Engedi, famed for its fertility (Rob.$^{I. 477, cf. 556}$); the gardens of Damascus, Egypt, and Babylon, irrigated by canals drawn from the great rivers; and it is probable that the story of the streams of Eden, Gn. 2, was in the mind of the poet; for he adapts and combines from Je. $17^{8}$ the beautiful and fully stated simile of the man trusting in Yahweh; from Ez. $47^{12b}$ the description of the living trees on the banks of the river of life in the future paradise, which bear fruit monthly and whose leaves are ever green and medicinal (cf. Rev. $22^{2}$); with the irrigated gardens of his own time, for a condensed simile, suggesting a comprehensive ideal to one familiar with the sacred writings. He then interprets the simile of the last line by an adaptation of Jos. $1^{8b}$. The righteous man has in him such life and vigour from his study of God's word that he makes everything that he does to succeed and be prosperous. This verse is thus a mosaic of three earlier passages. The lines are irregular and prosaic (5.4.3.4). The two middle lines are synonymous but synthetic to the first line, and the last line is a synthetic explanation of the simile.

**Str. II.** is an antistrophe to Str. I. V.$^{4}$ is composed (*a*) of a dimeter line, v.$^{4a}$, with metrical pause antithetical to v.$^{1a}$, contrasting the wicked with the righteous man; and of a tetrameter simile, v.$^{4b}$, likening *the wicked* to *chaff* on the threshing floor. This, in Palestine, is usually on flat, open places on hilltops, so that when the ears of grain are thrown up, the heavy grain falls to the ground, while the *wind drives away* the light chaff. This simile is antith. to that in v.$^{3}$, so far as a fruit-bearing tree may be to chaff of grain; but the original antith. was probably of "driveth away" to deliberate walking in counsel, v.$^{1b}$. — **5.** *Rise up in the Judgment*] is antith. to standing in the way, v.$^{1c}$; *enter into the congregation*] antith. to the sitting down in the session, v.$^{1d}$. Wicked

men will not rise up, that is, in the resurrection which takes place in the Judgment, at the end of the age of the world. Only the righteous share in that resurrection. So Is. $26^{14-19}$, the people of God rise, their wicked oppressors do not. So Jesus speaks of the resurrection of the just, Lk. $14^{14}$, without mentioning that of the unjust; and St. Paul sets forth the resurrection of Christians 1 Cor. 15, those who are not, apparently, being in the background of his thoughts and so unmentioned (*v.* Br.$^{MA\ 113\ sq.}$). The resurrection of the wicked appears in OT. only Dn. $12^{2}$, and in NT. explicitly only Jn. $5^{28-29}$ Rev. $20^{11-15}$ (*v.* Br.$^{MG\ 273}$). This interpretation, given by 𝔊, 𝔙, 𝔗, Bä., is more suitable, in view of the late date of the Ps., than the usual modern interpretation, "stand in the judgment," that is, God's providential judgment in the course of human history. The congregation of the righteous men may be conceived as the congregation of the zealous Jews from which the wicked would be kept apart by divine judgment; but better, of the congregation after the judgment of the resurrection, in which there can be no wicked, for they have not been permitted to rise. — **6.** The Str. concludes with two antith. tetrameters summing up the contrast already drawn. There are two ways. *The way of the righteous* is a way which *Yahweh knoweth;* not merely theoretically and ideally, but practically and really by personal acquaintance with and attentive supervision of it, so that it is Yahweh's way, leading unto true and lasting happiness. *The way of wicked men* is a way which goeth on to everlasting ruin, cf. $69^{29}$. The Ps. begins with happiness and concludes with ruin, cf. Ps. 112. All is comprehended between these two ends and in these two ways.

**1.** † אַשְׁרֵי] cstr. pl. abstr. אֶשֶׁר or אֹשֶׁר √אשׁר Ew.$^{§\ 179}$, Lag.$^{BN\ 143}$, BDB., 33 t. always exclam., of man (never of God), *O the happiness*, *happy is* or *be*, c. אִישׁ elsw. $112^{1}$; אדם $32^{2}$ $84^{6.\ 13}$ Pr. $3^{13}$ $8^{34}$ $28^{14}$; גבר Pss. $34^{9}$ $40^{5}$ $94^{12}$ $127^{5}$; הגוי $33^{12}$; הָעָם $89^{16}$ $144^{15.\ 15}$; ptc. $2^{12}$ $32^{1}$ $41^{2}$ $84^{5}$ $106^{3}$ $119^{2}$ $128^{1}$ Is. $30^{18}$ Dn. $12^{12}$; other words Dt. $33^{29}$ 1 K. $10^{8.\ 8}$ (= 2 C. $9^{7.\ 7}$) Jb. $5^{17}$ Pss. $65^{5}$ $119^{1}$ $128^{2}$ $137^{8.\ 9}$ $146^{5}$ Pr. $8^{32}$ $14^{21}$ $16^{20}$ $20^{7}$ $29^{18}$ Ec. $10^{17}$ Is. $32^{20}$ $56^{2}$. — אֲשֶׁר] rel. pron., usually omitted in ψ, dub. here; often gloss of prosaic copyists. — הלך, עָבַר, ישׁב] Pfs. abstr. emphatic presents of characteristic and established state or condition, Ew.$^{§\ 135}$, Ges.$^{§\ 106.\ 2}$, usually expressed in Eng. by auxiliary *do.* — עצת רשׁעים] Jb. $10^{3}$ $21^{16}$ $22^{18}$. ‡ עֵצָה *counsel*, either as (1) *advice*, *guidance*, when used of God, Pss. $33^{11}$ $73^{24}$ $106^{13}$ $107^{11}$, cf. $119^{24}$ of His Law; or (2) *purpose*,

*design, plan,* of men, $1^{1}$ $13^{8}$(?) $14^{6}$(?) $20^{5}$ $33^{10}$ $106^{43}$.—‡ רָשָׁע adj. *wicked;* in ψ either (1) guilty of hostility to God or His people, syn. *enemies;* sg. $17^{13}$ $71^{4}$ $109^{2.6.7}$ $140^{5.9}$; coll. $9^{6.17}$ $10^{2.3.4.13.15}$ $55^{4}$ $58^{11}$ $94^{13}$ $139^{19}$; pl. $3^{8}$ $7^{10}$ $9^{18}$ $11^{2.6}$ $12^{9}$ $17^{9}$ $28^{3}$ $31^{18}$ $58^{4}$ $68^{3}$ $75^{5.11}$ $82^{2.4}$ $91^{8}$ $92^{8}$ $94^{3.3}$ $97^{10}$ $104^{35}$ $119^{53.61.95.110.112}$ $129^{4}$ $141^{10}$ $145^{20}$ $147^{6}$; or (2) guilty of sin against God or man, ethically wicked: sg. $11^{5}$ $32^{10}$ $36^{2}$ $37^{10.12.21.32.35}$ $112^{10}$, coll. $34^{22}$ $39^{2}$, pl. $1^{1.4.5.6}$ $26^{5}$ $36^{12}$ $37^{14.16.17.20.28.34.38.40}$ $50^{16}$ $73^{3.12}$ $106^{18}$ $112^{10}$ $146^{9}$; רִשְׁעֵי (ה)ארץ $75^{9}$ $101^{8}$ $119^{119}$. This word is little used in preëx. Lit. and not at all in sense (2). It is chiefly used in Ez., W. L., and ψ, antith. צַדִּיק.—בְּדֶרֶךְ חַטָּאִים] phr. α.λ. ‡ דֶּרֶךְ in ψ, (1) *way, road, path,* $2^{12}$ $77^{20}$ $80^{13}$ $89^{42}$ $107^{4.7.40}$ $110^{7}$, (2) fig. of course of life or action, undertaking $10^{5}$ $18^{33}$ $35^{6}$ $37^{5.7.23}$ $91^{11}$ $102^{24}$ $119^{37}$ $128^{1}$ $139^{3}$ $146^{9}$, (3) esp. of moral action and character $5^{9}$ $39^{2}$ $49^{14}$ $50^{23}$ $119^{5.26.59.168}$, (4) of duty (commanded by God) $25^{8.12}$ $32^{8}$ $119^{1}$ $143^{8}$, (5) specif. in good sense $1^{6}$ $37^{14}$ $101^{2.6}$ $119^{30}$ $139^{24}$, or (6) in bad sense $1^{1.6}$ $36^{5}$ $107^{17}$ $119^{29}$ $139^{24}$; (7) way of God, His moral administration, $18^{31}$ $77^{14}$ $85^{14}$ $103^{7}$ $138^{5}$ $145^{17}$, or His commands $18^{22}$ $25^{4.9}$ $27^{11}$ $37^{34}$ $51^{15}$ $67^{3}$ $81^{14}$ $86^{11}$ $95^{10}$ $119^{3.14.27.32.33}$.—‡ חַטָּאִים pl. adj. [חַטָּא]. Sg. only f. חַטָּאָה Am. $9^{8}$; alw. in ψ in ethical sense, more comprehensive than רשעים, and antith. ישרים, those who fail or err from the norm of right $1^{1.5}$ $25^{8}$ $26^{9}$ $51^{15}$ $104^{35}$; used both in earliest and latest Lit.—בְּמוֹשַׁב לֵצִים] phr. ἅ.λ. ‡ מוֹשָׁב might be *seat, place of sitting down,* as 𝔊, 𝔙, cf. עיר מושב city as dwelling-place $107^{4.7.36}$, or Zion as place of enthronement of God $132^{13}$; but better *sitting, session, assembly,* as $107^{32}$, Ain., Kirk.—† לֵץ *scorner* Pr. $1^{22}$ $3^{34}$ $9^{7.8}$ $13^{1}$ $14^{6}$ $15^{12}$ $19^{25.29}$ $20^{1}$ $21^{11.24}$ $22^{10}$ $24^{9}$ Is. $29^{20}$, a term characteristic of fully developed *Wisdom,* not used prob. till Greek period. 𝔊 λοιμῶν is interpret. and does not imply a different text. 𝔙 *pestilentiae,* takes the word as abstr. = *homines pestiferi.* Aug. "whose word spreadeth as a canker."—**2.** כִּי אִם] = v.$^{4}$ *but rather, on the contrary,* stronger than כי, *but,* BDB. *Makkeph* alw. used after אם except Gn. $15^{4}$ Nu. $35^{33}$ Ne. $2^{2}$ (*v.* Intr. § 12).—בתורת י׳] cstr. sg. ‡ תּוֹרָה n.f. √ירה (1) the Law in its completion, as $19^{8}$ $78^{5.10}$ $89^{31}$ $94^{12}$ $105^{45}$ $119^{1}$ + 21 t. (*v.* txt.); תורה elsw. ψ, (2) of instruction of poet $78^{1}$, (3) of divine teaching, in the mind $37^{31}$ $40^{9}$. Lag. Du. rd. בְּיִרְאַת, cf. $19^{10}$, on ground that the poet would not repeat himself in syn. lines. But the use of identical words in syn. lines is not uncommon to emphasize the variation in other words.—‡ חֵפֶץ] c. ב. (1) *delight* as $16^{3}$, so usually, but (2) 𝔊 θέλημα, 𝔙 *voluntas, will, purpose,* as Is. $44^{28}$ $46^{10}$ $48^{14}$; elsw. (3) *desire, longing,* Ps. $107^{30}$.—Jos. $1^{8}$ has לא ימוש ספר התורה הזה מפיך והגית בו יומם ולילה. The change from בו to בתורתו was necess. because of omission of ספר in previous line, otherwise it would have furnished a good tetrameter.—יֶהְגֶּה] Qal impf. frequentative ‡ הגה: (1) *growl, groan, moan,* not in ψ. (2) *utter* c. acc. rei. $38^{13}$, subj. לשון $35^{28}$ $71^{24}$; פה $37^{30}$ *speak* abs. $115^{7}$. (3) *utter* indistinct sound as in soliloquy, meditations, c. ב, ‖ שיח $63^{7}$ $77^{13}$; so prob. $77^{7}$ as 𝔊 for 𝔐 נגינתי $143^{5}$; so possibly Jos. $1^{8}$ and here. (4) But better of the low, murmuring sound of reading aloud to oneself, or the repetition of study, Ains.; (5) *imagine, devise,* c. acc. $2^{1}$, as Pr. $15^{28}$ $24^{2}$.—‡ יוֹמָם]

= יום + ם adv. *in the daytime, by day, sq.* לילה, also $32^{4}$ $42^{4}$ $55^{11}$, possibly $13^{3}$ 𝔊, also $88^{2}$ (for יום rd. יומם); ‖ לילה $22^{3}$ $42^{9}$ $78^{14}$ $91^{6}$ $121^{6}$. — **3.** והיה] cannot be ו consec., for there is no previous impf. upon which it can depend. The only previous impf. is frequentative. It cannot be consec. to the str. as a whole, for it introduces a simile, not a consequence. In fact, it is a simple citation from Je. $17^{8}$, where it is ו *consec.* in its context. But taken from its context it can only be ו conj. of late style, introducing a new and independent clause. — כעץ שתול על פלגי מים] is the same as Je. $17^{8}$ except for the insertion of פלגי. Je. cannot have cited from Ps., for the clause in Je. is part of a beautiful simile, and necessary both in syntax and idea; whereas it is loosely attached to Ps., the first clause of a mosaic of three earlier passages, without measure and disturbing the symmetry of Ps. — שָׁתוּל Ptc. pass. = Je. $17^{8}$. √† שתל *transplant* (not *plant*) $92^{14}$ Ez. $17^{8.10.22.23}$ $19^{10.13}$ Ho. $9^{13}$(?). † [שָׁתִיל] *transplanted shoot* Ps. $128^{3}$. — † פַּלְגֵי מַיִם artificial watercourses used to irrigate gardens, parks, and arable land; so here Is. $32^{2}$ Pr. $5^{16}$ $21^{1}$, cf. Ps. $46^{5}$; fig. of tears from eyes Ps. $119^{136}$ La. $3^{48}$, cf. Jb. $29^{6}$ of outrun of oil from vat; פלגים elsw. of overflow of river Is. $30^{25}$, sg. of downfall of rain Ps. $65^{10}$. — פריו יתן בעתו] is generalization of Ez. $47^{12a}$. — † בעתו *in his season, i.e.* of ripe fruit Ho. $2^{11}$ Jb. $5^{26}$, when food is needed Ps. $104^{27}$ $145^{15}$, of rain Dt. $11^{14}$ $28^{12}$ Je. $5^{24}$ Ez. $34^{26}$, appearance of constellation Jb. $38^{32}$, appropriate time Pr. $15^{23}$ Ec. $3^{11}$. — ועלהו לא יבול] direct citation from Ez. $47^{12b}$. — עָלֵהוּ archaic poetic sf. ‡ עָלֶה *leaf, foliage*, only here ψ, usually of fading Is. $1^{30}$ $34^{4}$ $64^{5}$ Je. $8^{13}$ Ez. $47^{12}$. — יִבּוֹל Qal impf. † נָבֵל (1) *sink, drop down*, $18^{46}$ = 2 S. $22^{46}$, of exhaustion of Israel's foes Ex. $18^{18}$ (E) Jb. $14^{18}$. (2) *fall* like leaf or flower, *wither, fade* Is. $1^{30}$ $24^{4}$ $28^{1.4}$ $34^{4}$ $40^{7.8}$ $64^{5}$ Je. $8^{13}$ Ps. $37^{2}$, so here and Ez. $47^{12}$. — וכל] not subj. as AV. after 𝔊, which prob. rd. Qal of Vb.; but obj. after Hiph., so Dr. accord. to Jos. $1^{8}$ on which the clause is based. See v.$^{2b}$. — יַצְלִיחַ] Hiph. impf. ‡ צלח Qal *have success* $45^{5}$, Hiph. *carry a thing through to success* or *victory*, of man $37^{7}$ as here; of God $118^{25}$. — **4.** לא־כן] *not so*, strong antithesis to v.$^{1a}$. It is repeated in 𝔊. So We., Oort, Bä., Che., but by dittog.: exact antith. to v.$^{1a}$ requires dimeter. — הרשעים] *article*, here only in Ps. because of antithesis to האיש v.$^{1a}$. — † כַּמֹּץ] *as chaff*, always as driven by wind, and c. כ of sim.; of wicked $35^{5}$ Ho. $13^{3}$ Jb. $21^{18}$ as here; of hostile nations Is. $17^{13}$ $29^{5}$, of Judah's power Is. $41^{15}$, of passing time Zp. $2^{2}$. — אשר] relative unnecessary prosaic gloss, destroys measure. — תִּדְּפֶנּוּ] Qal impf. 3 f. with *strong* sf., Ges.§ 58(4). √† נדף Qal *drive about*, here chaff, but smoke $68^{3}$, man Jb. $32^{13}$, Niph. *be driven*, of smoke by wind Ps. $68^{3}$, cf. Pr. $21^{6}$; various things Lv. $26^{36}$ Is. $19^{7}$ $41^{2}$ Jb. $13^{25}$. 𝔊, 𝔙, PBV add ἀπὸ προσώπου τῆς γῆς, so Bi., Du., in order to get rid of abruptness of first line. But 𝔊 is an explanatory gloss. — **5.** ‡ עַל־כֵּן] "*upon ground of such conditions, therefore*, introducing, more generally than לָכֵן, the statement of a *fact*, rather than a *declaration*" BDB; also $18^{50}$ $25^{8}$ $42^{7}$ $45^{3.8.18}$ $46^{3}$ $110^{7}$ $119^{104.127.128.129}$. — יָקֻמוּ] def. written Qal impf. 3 pl. *rise up*, of resurrection, 𝔊 ἀναστήσονται, 𝔙 *resurgunt*, 𝔗, $88^{11}$ Is. $26^{14.19}$; most moderns, because of supposed early date of Ps., *stand, abide*, c. ב as $24^{3}$; no other mng. of Qal suits context. —

בְּמִשְׁפָּט] ***in the judgment***, the time when God will pronounce His final judgment at His advent, as Ec. $11^{9}$ $12^{14}$ = דין Dn. $7^{10.22.26}$. It is usually interpreted by moderns of any historic judgment. ‡ מִשְׁפָּט (1) ***act of judgment***, deciding a case, by God, in historic time $9^{8}$ $35^{23}$ $76^{10}$, of Davidic kings $122^{5}$; (2) ***the process, procedure, litigation***, before the judge $112^{5}$ $143^{2}$; (3) ***the sentence*** or ***decision*** $7^{7}$ (if צוה is used, otherwise as (1), so possibly original), $17^{2}$; (4) ***the execution of the judgment*** $9^{5.17}$ $119^{84}$ $146^{7}$ $149^{9}$, acts in execution of $10^{5}$ $48^{12}$ $97^{8}$ $103^{6}$ $105^{5.7}$. (5) attribute of the שֹׁפֵט, ***justice;*** of God $33^{5}$ $37^{28}$ $99^{4.4}$ $111^{7}$, also $36^{7}$ $72^{1}$ (𝔍 pl.), צדק ומ׳ bases of divine throne $89^{15} = 97^{2}$; of man $37^{6.30}$ $72^{2}$ $94^{15}$ $101^{1}$ $106^{3}$; (6) ***ordinance*** promulgated by שֹׁפֵט, judgment as law $19^{10}$ $25^{9}$ $81^{5}$ $119^{7+21\,t.}$ $147^{20}$. (7) ***decision*** of the שֹׁפֵט in a case of law (*v.* Br.$^{\text{Hex. 252 sq.}}$); pl. of series of decisions; in Covt. code and D, collection of pentades in conditional or temporal clauses, c. כי or אם in D, in combination חקים ומ׳ Dt. $4^{1}$+, in Code of H and after in combin. חקות ומ׳ Lv. $18^{4}$+, cf. Ps. $18^{23}$ (= 2 S. $22^{23}$) $89^{31}$ $147^{19}$; (8) that which belongs to one by justice or law, his *right, due*, $140^{18}$; (9) ***the time of judgment***, only here ψ as above. For other uses than those of ψ see BDB.—בַּעֲדַת] cstr. sg. ‡ עֵדָה *congregation*, or *company*, properly assembled by appointment, √יעד. (1) of nations $7^{8}$, of angels $82^{1}$, of evil-doers $22^{17}$, cf. $106^{17.18}$, of bulls, fig. nobles $68^{31}$, ע׳ עריצים $86^{14}$; (2) specif. of the congregation of Israel. 𝔊 *συναγωγή* $74^{2}$ as usual in P, also $62^{9}$ (𝔊), $111^{1}$ (‖ סוד), so here. 𝔊 has here *ἐν βουλῇ* as v.$^{1b}$. בעצת, by editorial assimilation is error. This line is trimeter; we should probably supply vb. יבואו. It is improb. that poet shortened his line to make both lines dependent on יקמו. That looks more like the work of a prosaic copyist.—צַדִּיקִים] pl. ‡ צַדִּיק, (1) ***just, righteous*** in government, of God, in general $119^{137}$ $129^{4}$, in discrimination $7^{10.12}$ $11^{7}$, in redemption $116^{5}$, in all His ways $145^{17}$; (2) ***righteous***, as vindicated and justified by God, (*a*) his people over against enemies sg. coll. $11^{3.5}$ $14^{5}$ $31^{19}$ $55^{23}$ $58^{11.12}$ $64^{11}$ $75^{11}$ $92^{13}$ $94^{21}$ $97^{11}$ $141^{5}$, pl. $33^{1}$ $52^{8}$ $68^{4}$ $69^{29}$ $97^{12}$ $118^{15.20}$ $125^{3.3}$ $140^{14}$ $142^{8}$ $146^{8}$, passing over into, and not always distinguishable from, (*b*) because of zeal for righteousness of Law, sg. coll. $37^{12.16.21.25.30.32}$ $34^{20.22}$, pl. $34^{16}$ $37^{17.29.39}$ and here $1^{5.6}$; (3) ***just, righteous*** in conduct and character, more ethical than above, as in W. L. sg. coll. $5^{13}$ $7^{10}$ $72^{7}$ $112^{4.6}$, pl. $32^{11}$.—**6.** יוֹדֵעַ] Qal ptc. In classic usage ptc. would imply continuous knowledge as disting. fr. impf. frequentative, oft-repeated action, but ‖ impf. תאבד suggests in such a late Ps. the late Heb. usage of ptc. for verbal action without distinction of kind or sphere of time. ידע, vb. ‡ Qal in ψ has but two classes of mng., (1) *know, learn to know* things, of man ***know, understand*** $73^{16}$ $74^{9}$ $81^{6}$, *know so as to estimate and tell* $71^{15}$, ***know by experience*** $9^{21}$ $14^{4}$ (= $53^{5}$) $39^{5.7}$ $73^{22}$ $78^{3.6}$ $82^{5}$ $89^{16}$ $90^{11}$ $92^{7}$ $139^{14}$; *be conscious, aware of* $35^{11.15}$, *recognize, admit, acknowledge* $51^{5}$, *anticipate, expect* $35^{8}$, ***know that*** c. כי $4^{4}$ $20^{7}$ $41^{12}$ $46^{11}$ $56^{10}$ $59^{14}$ $83^{19}$ $100^{3}$ $109^{27}$ $119^{75.152}$ $135^{5}$ $140^{13}$; the sun knows his setting $104^{19}$; (2) *know* a person, *be acquainted with* him and his affairs, (*a*) subj. man, *know* God in intelligent worship and obedience $36^{11}$ $79^{6}$ $87^{4}$, His name $9^{11}$ $91^{14}$, His ways $67^{3}$ $95^{10}$, His testimonies $119^{79.125}$, His judg-

ments $147^{20}$; be acquainted with men $18^{44}$ $101^{4}$; (*b*) subj. God, ***know*** a person, ***be acquainted with*** him, personally interested in his actions and affairs, taking notice of him and regarding him, *c. acc.*, so here as $37^{18}$ $44^{22}$ $69^{20}$ $94^{11}$ $103^{14}$ $138^{6}$ $139^{2.4.23,23}$ $142^{4}$ $144^{3}$, fowls $50^{11}$, c. בצרות נפשי $31^{8}$, c. ל $69^{6}$, abs. $40^{10}$ $73^{11}$ $139^{1}$. — תֹּאבֵד] Qal impf. i.p. for תֹּאבַד, c. דֶּרֶךְ only here, elsw. אבר vb. ‡ Qal, (1) ***perish, vanish away, die*** $49^{11}$ $119^{92}$, emphasis on mortality $146^{4}$, the wicked by divine judgment $37^{20}$ $68^{3}$ $73^{27}$ $92^{10}$ so here; stronger meaning ***be exterminated***, of Israel $80^{17}$, other nations $2^{12}$ $83^{18}$, cf. $9^{4}$; of inanimate things, a vessel $31^{18}$, heavens and earth $102^{27}$; (2) fig. the memory $9^{7}$, name $41^{6}$, hope $9^{19}$, desire $112^{10}$, place of flight $142^{5}$; (3) *be lost, strayed*, of sheep, fig. $119^{176}$. A trimeter line at the end is possible, but not probable. The inf. abs. אָבֹר has probably been lost by copyist error because of identity of letters with תאבר. This is so appropriate metrically and intensively that it is altogether probable.

## PSALM II., 4 STR. $7^{3}$.

**Ps. 2. was the Messianic introduction to 𝔇. It describes the nations plotting against Yahweh and His Messiah** (v.$^{1-3}$); **and in antistr. Yahweh Himself laughing at them and telling them of His installation of His king** (v.$^{4-7a}$). **The Messiah then cites the word of Yahweh constituting him Son of God and giving him the nations as his inheritance** (v.$^{7b-9}$); **and in antistr. warns them to serve Yahweh** (v.$^{10-12c}$). **A liturgical addition pronounces all happy who seek refuge in Him** (v.$^{12d}$).

WHY do nations consent together,
And peoples devise plans in vain?
Kings of earth take their stand,
And princes do consult together,
Against Yahweh and against His anointed:
"Let us tear apart their bands,
And let us cast away from us their cords."
ONE throned in heaven laughs (at them),
My sovereign Lord mocks at them:
Then in His anger He speaks unto them,
And in His burning anger terrifies them:
(Declaring) the decree (of Yahweh),
"Now I, I have set My king,
Upon Zion, My sacred mount."
YAHWEH said unto me:
"My son art thou,
I, to-day, have begotten thee;
I will give nations for thine inheritance,
And for thy possession the ends of the earth;

Thou shalt rule them with an iron sceptre,
As a potter's vessel thou shalt dash them in pieces."
"NOW therefore act prudently, O kings,
Be admonished, governors of earth,
Serve Yahweh with fear,
And rejoice in Him with trembling.
Kiss sincerely, lest He be angry,
And ye perish from the right way,
For quickly His anger will be kindled."

Pss. 2 and 72 are without 𝔇 in titles in 𝔐. But 𝔊 has ψαλμὸς τῷ Δαυίδ in title of Ps. 2 in 𝔊$^{B}$ Ald. Compl., and in title of Ps. 72 in 42 codd. HP. none earlier than eleventh century. These rest probably on editorial conjecture. Ps. $72^{20}$ after doxology, and therefore after attachment of doxologies to ψ, ends with a statement which implies that Ps. 72 concluded 𝔇 (*v.* Intr. § 27). Ps. 2 was therefore introductory to 𝔇 and Ps. 72 its conclusion, and being used for the same purpose by the editor of ψ, he omits the reference to 𝔇. The Ps. describes an ideal situation, in the universal dominion of the monarch and the vain plotting of the nations. Such a situation never emerged in the history of Israel before the exile, in David and his successors; or subsequent to the exile, in the Greek kings of Palestine or the Maccabean princes. The situation is rather that of the Assyrian and Babylonian world-powers, against which there was continual vain rebellion, according to the Hebrew prophets, and the cuneiform monuments of these kings. The same world-wide dominion was held by Persia and Alexander, but there was not the same situation of plotting and rebellion. It is probable that the poet idealizes the dynasty of David into just such a world-power as Assyria or Babylonia, and that he wrote during the supremacy of one of them. The seat of the dominion is Mt. Zion, and therefore we cannot think with Hi. of a Greek king, such as Alexander Jannaeus, or with Du. of Aristobulus I. The king cites a divine word as his title to his dominion. This is based on the covenant made by Yahweh with David, 2 S. $7^{11-16}$ = 1 Ch. $17^{10-14}$, adopting the seed of David as son of God. This is paraphrased Pss. $89^{20 sq.}$ $132^{11-12}$ (Br.$^{MP\ 126\ sq.\ 258\ sq.}$). The king, Messiah and Son of God, of this Ps. must be of the dynasty of David. Therefore we cannot think of Maccabean princes who were not of the line of David. The Ps. refers to a birthday, a time of the installation of the king on Zion. We must therefore think of the day of the institution of the covenant, which is ideally combined with the installation of the dynasty in Jerusalem. It is probable that the Ps. represents David as himself speaking for himself and his seed in Strs. III. and IV.; just as in Str. II. Yahweh speaks, in Str. I. the nations. It is true that, in fact, David was not installed in Jerusalem and on Zion, but at Hebron first by Judah 2 S. $2^{1-4}$, and then some years after by all the tribes $5^{1-3}$; after seven years' reign in Hebron he captured Jerusalem and removed his capitol thither $5^{4-9}$ without any further installation; and the covenant established by Yahweh confirmed him in his dominion there. But the poet combines all these several things in one pic-

ture and regards them all as the installation of the dynasty on Zion. Under these circumstances, it is not so important to determine when the Ps. was written, for in any case the Messianic dynasty is in view. It must, however, be later than the covenant which thinks only of an everlasting dominion and not of a world-wide dominion; and so must be in the period of the supremacy of the world-powers, when first universal dominion could be conceived in connection with the universal rule of God. Therefore we cannot think of the time of David (older scholars even Pe.), or of Solomon (Ew., Bleek, Kirk.), or of Uzziah (Meier), or the time of the prophecy of Immanuel (De.). The earliest time conceivable would be the reign of Hezekiah (Maurer, Gr.); but many arguments point rather to the reign of Josiah, or the time of Jeremiah. These are also against the views that it was composed in the pre-Maccabean times (Che.) or the Maccabean (Bä.). The language does not favour a late date, unless רגשו v.[1], תְּרֹעֵם v.[9] and בר v.[12] be Aramaisms. But they are all good Heb. words appropriate to the age of Je., to which also the phrase ננתקה את מוסרותימו v.[3] points. There is no departure from strict classic style of syntax. The style, rhythm, and poetic conception are of the best types. There is no dependence on other Lit.; the Ps. is throughout original in conception. Ps. 59[9] has essentially the same two lines as 2[4] quoting our Ps.; Ps. 59 is a מכתם, probably the oldest group in $\psi$ (*v.* Intr. § 25). This would prove the preëx. date of the Ps., were it not that Ps. 59[9] is probably a gloss. Ps. 110 has the same essential theme. There is a possible connection between the חק of v.[7a] and the נאם יהוה 110[1], נשבע יהוה 110[4], although the situation of the king is dissimilar. There is possibly a verbal correspondence between יְלִדְתִּיךָ v.[7c] and ילדתך 110[3b]. It is difficult to show dependence; but probably 110 is earlier; at least it reflects a more warlike condition of the Davidic monarchy. Ps. 89[28] has the same idea of extensive dominion and sonship in בכור *firstborn* and עליון למלכי ארץ. However, with Ps. 132 it laments the failure to realize the covenant and is probably later than Ps. 2, which is so confident of its realization. The Ps. is composed of four strs. of 7 trimeters each. There are two parts each of two antith. strs. The two parts are in introverted parall. or inclusion. Str. IV. is synon. with Str. I.; these include Str. III. synon. with Str. II. The parall. of the lines of strs. with the corresponding lines of synon., or antith. strs. has nothing to surpass it. A number of lines are in assonance in מו — v.[3a b, 4a b, 6a b]. The Ps. is Messianic because it presents a world-wide dominion of the Son of David, such as was not a historical reality in the time of the poet or in any previous or subsequent time in history, but remains an ideal at the goal of history. Jesus of Nazareth is represented in the NT. as the Son of David and heir of this ideal. God at his baptism recognized him, "*Thou art my beloved Son*" (that is, Messianic Son) Mk. 1[11], and at his transfiguration (Mk. 9[2-8]). In his reign from heaven over the world he is gradually fulfilling it. When he ascended into heaven and sat down on the right hand of God, he was installed as Son of God in his world-wide dominion as Messiah. So St. Paul Acts 13[33], Rom. 1[4], applies this Ps. to him. Also Heb. 1[5] combines our Ps. with 2 S. 7[14], and refers them to the enthroned

Christ, cf. Heb. $5^6$. Acts $4^{25}$ applies the fruitless rebellion of the nations to the gathering together of Herod and Pilate, the Gentiles and the people of Israel against the crown rights of Jesus. The universal dominion of the Messiah is stated in connection with the enthronement Phil. $2^{10-11}$. It is only gradually realized, for he must reign until he hath put all his enemies under his feet, 1 Cor. $15^{20-28}$. At the Second Advent he is to rule with a rod of iron, Rev. $2^{27}$ $12^5$ $19^{15}$. The Ps. is a proper Ps. for Easter.

**Str. I.** The Ps. conceives of Yahweh as sovereign of all nations; and of the king anointed by Him, as ruling over the kings of the earth. His kingdom is world-wide, cf. $89^{28}$. The nations, like those subjected by the world-power Babylon, are impatient of this dominion, and accordingly they secretly plot together to throw it off. This is graphically described in 4 syn. lines.— **1.** *Why do nations consent together?*] meet in council and come to a common agreement in their desire of rebellion; so most probably from mng. of Heb. stem and context; "rage" AV., RV., JPSV, "rage furiously" PBV, "tumultuously assemble" RV^m, Kirk., and so variously, most moderns, are not sustained by usage or context.—*peoples devise plans*] to make their rebellion successful all *in vain*] for no plan that they can think of, is possible of realization. **2.** *Kings of earth take their stand*] at the head of their nations, to embolden them and arouse their courage; finally, *princes do consult together*] in order for common action in real rebellion. They regard themselves as in bondage, bound by bands and tied by cords, as captives and slaves; and with one voice they resolve: **3.** *Let us tear apart their bands* ‖ *And let us cast away from us their cords*] This is the outcome of their plotting, the climax of their efforts, words and nothing more. They never get so far as actual rebellion. The reason appears in the antistrophe.

**Str. II.** describes, in 4 syn. lines, **4–5**, *One throned in heaven*] in sublime contrast with the plotting nations. He *laughs at them*] those nations consenting together.—*My sovereign Lord*] giving the word its original mng. which is more suited to the context than the proper name *Adonay*, of Vrss.—*mocks at them*] those peoples devising plans in vain.—*In His anger He speaks unto them*] those kings taking their stand; and finally *in His burning anger terrifies them*] those princes consulting together. Nothing more is necessary. The nations are ready to revolt, but Yahweh

is ready for war; and He terrifies the plotters so that they can do nothing. Yahweh's words sound forth in antithesis to the words of the plotters. **6.** *I, I have set My king*] he is already installed, Yahweh's response to v.$^{3a}$ — *upon Zion, My sacred mount,*] the sacred capitol, to which the vassal nations and kings are bound, His response to their resolution, v.$^{3b}$. **7a.** *Declaring the decree of Yahweh*] so 𝔊; these are, however, the words of the poet depending on v.$^{5}$, and probably originally immediately following it, the decree being the words of Yahweh v.$^{6}$, the inviolable law binding all vassals to His dominion: in antith. to v.$^{2c}$. The transposition of this line led 𝔊 to interpret it as words of the king beginning, however, v.$^{6}$, and 𝔐 to make the words of the king begin with v.$^{7}$, both at the expense of the parall. and strs. The Ps. in this decree is thinking of the covenant which Yahweh made with David through Nathan the prophet, constituting David and his seed an everlasting dynasty. That dynasty was set or installed in David, and continued in his seed forever. This covenanted dominion cannot be thrown off. Though it be limited in the time of the poet to a small territory and to a small people, it is, in his ideal, world-wide, universal, over all the nations and kings of the earth. The ideal will certainly be realized, for it is a divine decree; and though nations and kings may plot to overthrow the dominion, as they did that of the world-powers of Assyria and Babylonia, they will not succeed; for the world-power of the king is so identified with Yahweh's dominion that that very thought will terrify the rebellious into submission. Zion the *sacred mount*, consecrated by the theophanic presence of Yahweh in His temple, is the seat of the dominion, the residence, of the anointed king, the capitol of the world, to which all nations and kings are bound, whether by cords of love or bands of iron, cf. Is. $2^{2-4}$; Mi. $4^{1-4}$ where the mountain of the house of Yahweh is the resort of all nations for instruction and government, in order to universal peace.

**Str. III. 7b.** *Yahweh said unto me*] David himself speaks as the father and representative of his dynasty, quoting Yahweh's words to him by Nathan the prophet. These words are in three progressive couplets, each in syn. parall. within itself. — *My son art thou* ‖ *I, to-day, have begotten thee*] David and his seed were adopted as Yahweh's Son on the day of the institution of the

Davidic covenant, when first David reigned by right of divine sonship. The poet ideally combines the installation of David, 2 S. $2^4$, with the covenant recognition of sonship, 2 S. $7^{11-16}$; although the former took place some years earlier. This was an unfolding of the earlier covenant with Israel which constituted Israel as a people, the firstborn son of God, Ex. $4^{22-23}$ (J.), a kingdom of priests, Ex. $19^{3-6}$ (E.). Now the Davidic line, by divine institution, becomes the son and king in a nation, which remains both son and kingdom in larger relations. — **8.** *The nations* ‖ *the ends of the earth*] A universal, world-wide dominion over them was not contemplated in the covenant with David. The *inheritance* ‖ *possession* of the kingdom of Israel was the holy land, Gen. $12^{1-3}$, $49^{10 sq.}$ (*v.* Br. $^{MP\ 481\ sq.}$); that of David's seed, the holy land and holy people. The rule of David extended over Ammon, Moab, Edom, Syria, Philistia; but never reached the extent of the old empires of Egypt, Babylonia, or the Hittites. Subsequently the kingdom of David was divided, each section was reduced, and finally destroyed, the Northern kingdom by Assyria, the Southern by Babylon. These arose successively as the great world-powers; making it evident that if the Davidic kingdom was to be in fact an everlasting kingdom, it must be a world-power, and have ultimate and universal dominion. This logical result of the Davidic covenant, in the light of the history of Babylonia, becomes to the poets of Pss. 2, 89 an essential part of the original covenant, and is put here ideally in the mouth of David himself. — **9.** The rule of the Messiah is to be with *an iron sceptre*, because he has to do with rebellious nations, and these will only obey an iron rule; even though all their array of kings and nations are as *a potter's vessel* when brought in conflict with the power of the one king who rules as the son of God.

**Str. IV.** If we take the last line of the Psalm as original, it is necessary to think of the poet as speaking the warning; but then we are struck by the absence of the Messiah. If, however, we regard that line as a liturgical addition, it is better to think of David himself as warning the kings. There are three couplets of warning, with a concluding line giving the reason for it. The first and second are syn. couplets, progressive one to the other; the third is a synth. couplet progressive to the second. Line by

line this antistr. corresponds with its str. **10–11.** *Act prudently, O kings*]. You have to deal with Yahweh's words, v.$^{7a}$ ‖ *be admonished, governors of earth*]. You have to do with Yahweh's son, v.$^{7b}$ ‖ *Serve Yahweh with fear*], as vassals, not in the usual religious sense of worship and obedience to the Law; to serve Yahweh's son is to serve Him, v.$^{7c}$. — *rejoice in Him with trembling*]. Yahweh has given the nations for the king's inheritance, v.$^{8a}$, that is a reason for rejoicing; but that joy should be accompanied with trembling lest He be displeased. — **12.** *Kiss sincerely*] the kiss of the hands in worship, cf. Jb. $31^{27}$. Worship in purity and fidelity, "with a pure heart" JPSV. because He has given the ends of the earth for the possession of His king, v.$^{8b}$. 𝔊 paraphrases or had a different text in rendering "lay hold of instruction." EV$^{s}$. "kiss the son," the Messiah, cannot be justified by usage or context, and is based on a misinterpretation due to Syriac and Aramaic influence. If the rulers do not render sincere homage, they may fear *lest He be angry* ‖ *lest ye perish*]. He rules with an iron sceptre, v.$^{9a}$; you cannot resist it successfully, you will perish if you try, therefore submit in joy and fear. The reason for this warning is now given, *For quickly His anger will be kindled*]. This is the climax corresponding with the climax of the previous str., v.$^{9b}$. A liturgical editor adds a general statement which does not suit the ideal situation of the Ps., but which is appropriate to the congregation when they use it in worship. — *Happy are all seeking refuge in Him.*

1. ‡ לָ֫מָּה] *2^1* $42^{10}$ $43^{2}$ $44^{24.\ 25}$ $49^{6}$ $68^{17}$ $74^{11}$ $79^{10}$ $80^{18}$ $115^{2}$; but ‡ לָמָה $10^{1}$ $22^{2}$ $42^{10}$ $43^{2}$ $74^{1}$ $88^{15}$; no satisfactory explanation of difference has yet been given (Ges.$^{§ 102 (2) l}$, Ges.$^{L 49. 2 R;\ 102 R}$, Kö. $^{I. p. 144;\ II. pp. 461b, 517 (2)}$, B*D*B.). (*a*) expostulation, *for what reason, why, wherefore:* c. pf. of God $22^{2}$ $42^{10}$ $43^{2}$ $74^{1}$ $80^{18}$; of nations *2^1*; impf. of God $10^{1}$ $44^{24.\ 25}$ $74^{11}$ $88^{15}$; of man $42^{10}$ = $43^{2}$; mountains $68^{17}$. (*b*) Deprecating, *why should*, c. impf. of man $49^{6}$ $79^{10}$ = $115^{2}$. — † רָֽגְשׁוּ] α.λ. Qal pf. 3 pl. √רגשׁ usually explained as cog. with רעשׁ and so *a noisy, tumultuous assembling*, after 𝔙 *turbabuntur;* but in late Heb. this mng. is confined to Hithp., and it is doubtful whether the mng. *tumultuatus est* of 𝔖 is early. At all events this mng. is not suited to the context in any of the forms from the stem in the Heb. or Aram. of OT. The ordinary mng. of the simple form of the stem in Aram. and Syr. is *observe, experience*, so Hiph. of late Heb. It is better to build on this. The noun [רֶגֶשׁ] ‖ סוד $55^{15}$ must mean either *company, companionship*, or *concord;* so

𝕲 ἐν ὁμονοίᾳ *in concord*, AV. *in company;* but 𝕵 *cum terrore*, RV. *with the throng* are both unsuited to the intimate fellowship of friendship in syn. line. The noun [רִגְשָׁה] ‖ סוֹד 64[3] = 𝕵 *a tumultu*, 𝕲 ἀπὸ πλήθους, AV. *insurrection*, RV. *tumult;* but none of these is so appropriate as *companionship*, *concord*, or possibly *conspiracy*, for some such mng. seems to be required by the synonymous סוֹד. It is noteworthy that in our Ps. רגשׁ vb. is synonymous with נוסדו from יסד denom. סוד (see below), and the syn. parall. urges a similar mng. such as *be in concord*, *consent together*, for *consensus* is an easy derivative from *sensus*, the normal mng. of stem in Aram. This mng. best suits the context. Such a poet as the author of our Ps. would hardly begin with an anticlimax. It should also be said that these three uses, the only ones in Bibl. Heb., are all in 𝔇. It may also be said that the Aphel of רגשׁ Aram. Dn. $6^{7.12.16}$ cannot with propriety have the strong mng. of *tumultuous assembling*. The Persian officials would hardly come to their king ר׳ עַל v.[7. 16] in such a fashion, nor would they be likely in this way to assemble to watch Daniel at prayer, v.[12]. The context and the situation would suit better their coming together *in concord* or *in common consent*, *with one accord*, to watch Daniel and to influence the king. 𝕲 ἐφρύαξαν *behave arrogantly* seems to be a paraphrase, rather than a translation. Since writing the above I have noticed that Ehr. takes essentially the same view with me. — גוים] pl. 53 t. in ψ, always of foreign nations; sg. coll. of foreign nations $43^1$ $105^{13.13}$ $147^{20}$; of Israel $33^{12}$ $83^5$ $106^5$. — לאמים] pl. of ‡ לְאֹם prop. *common*, *vulgar people* (BDB.); poet. sg. *people*, both of Israel and Edom Gn. $25^{23}$ (J), elsw. of Israel Is. $51^4$; usually pl. of foreign peoples $2^1$ $7^8$ $9^9$ $44^{3.15}$ $47^4$ $57^{10}$ $65^8$ $67^{5.5}$ $105^{44}$ $108^4$ $148^{11}$ $149^7$. — יֶהְגּוּ] Qal impf. 3 pl. הגה (see $1^2$) frequentative of repeated action, in the discussion and elaboration of devices over against the emphatic present רגשׁ. The tetrastich begins and closes with pf., including the two impfs. The change of tense is awkward in a question. It is probable that the question closes with v.[1], and that v.[2] is a statement of fact. — רִיק and רֵיק] are mixed in MT., both adj. [ריק] vb. Hiph. (1) *pour out* or *down*, of rain, *empty* vessels, not in ψ. (2) c. acc. *draw* sword, either from scabbard (emptying it) or as using to pour out blood, common in Ez., not in ψ, which uses, however, ‖ *draw out* lance Pss. $35^3$ $18^{43}$ (text err.). רֵיק adj. is not used in 𝔇 of ψ either in mng. *empty* of vessels, or *vain*, *idle*, *worthless* of persons or things. רִיק adj. is usually † adverbial לריק *in vain*, of labour without benefit or advantage Lv. $26^{16.20}$ (H.) Is. $49^4$ $65^{23}$ Jb. $39^{16}$, abbreviated ריק Ps. $73^{13}$ Is. $30^7$ Je. $51^{58}$ = Hb. $2^{13}$. It is prob. that רִיק in Ps. $2^1$ belongs here = *in vain*, and that רִיק $4^3$ should be pointed רֵיק *vain*, *unprofitable thing* ‖ כזב as Pr. $12^{11}$ = $28^{19}$. If Ps. $2^1$ is to have that mng., it also should be pointed רֵיק. — **2.** יִתְיַצְּבוּ] Hithp. impf. of graphic description √[יצב], Niph., Hiph., Hoph. are derived from [נצב]. Both Niph. (√נצב) and Hithp. (√יצב) have the same mng., *station oneself*, *take one's stand*. ‡ Hithp. abs. here ($2^2$) and 1 S. $17^{16}$ *taking a stand to fight*, elsw. in ψ *taking a stand for* one against the workers of iniquity $94^{16}$; *holding one's ground* $5^6$; in a way of life $36^5$. ‡ Niph. *take one's stand:* c. בְּ of place, God to plead $82^1$; queen at right

hand of monarch in ceremony of marriage $45^{10}$; *stand firm*, of man $39^{6}$ (text dub.); of Yahweh's word $119^{89}$. ‡ Hiph. (1) *set, station* $41^{13}$; (2) *fix, establish*, boundary $74^{17}$, cf. Dt. $32^{8}$; (3) *cause to stand erect*, of waters $78^{13}$. There is no sufficient reason to substitute here יתיעצו as Lag., We., Oort. — † מַלְכֵי אֶרֶץ] *kings of earth*: $2^{2}$ $76^{13}$ $89^{28}$ $148^{11}$ Ez. $27^{33}$ La. $4^{12}$; with כל prefixed Pss. $102^{16}$ $138^{4}$ 1 K. $10^{23}$ = 2 Ch. $9^{22.23}$; earlier kings of the land Jos. $12^{1.7}$; similar † שׁפטי ארץ] Ps. $2^{10}$ Is. $40^{23}$, with כל prefixed Ps. $148^{11}$ Pr. $8^{16}$; also † כֹּל מַמְלְכוֹת הָאָרֶץ *all the kingdoms of earth* Dt. $28^{25}$ 2 K. $19^{15.19}$ (= Is. $37^{16.20}$) Ezr. $1^{2}$ (= 2 C. $36^{23}$) Is. $23^{17}$ Je. $15^{4}$ $24^{9}$ $25^{26}$ $29^{18}$ $34^{1.17}$, without כל Ps. $68^{33}$. Chr. uses rather † (כל) מַמְלְכוֹת הָאֲרָצוֹת 1 Ch. $29^{30}$ 2 Ch. $12^{8}$ $17^{10}$ $20^{29}$. The phrases centre in the time of Jeremiah. † רוֹזְנִים] *princes*, Qal ptc. [√רזן], only pl. ‖ מלכים here ($2^{2}$) Ju. $5^{3}$ Hb. $1^{10}$ Pr. $8^{15}$ $31^{4}$; ‖ שפטים Is. $40^{23}$. — † נוֹסְדוּ] Niph. pf. emphatic present יסד denom. סוד Ges.$^{§78}$ (*v.* רגש above), *treat about, discuss, consult*, 𝔍 *tractabunt*, Σ συσκέπτονται, so Bä., Bu., Du., so הִוָּסְדָם $31^{14}$. 𝔊 (of $2^{2}$) συνήχθησαν seems to have rd. נוֹעֲדוּ, so Lag., Oort, *BDB*.; Ges., SS., *al.* derive from יסד *fix, establish*, Niph. *sit in conclave*. ‡ יַחַד] as adv. *together*: (1) community, in action, consult. $2^{2}$ $31^{14}$; place, *in same place* $88^{18}$ $133^{1}$; in time, *at the same time* $141^{10}$. (2) *all together, altogether* $33^{15}$ $40^{15}$ $41^{8}$ $62^{10}$ $74^{6.8}$ $98^{8}$. (3) together in the sense of *alike*, the one as well as the other $49^{3.11}$. See B*DB*. — עַל] *against*, repeated before משיחו, separates him emphatically from יהוה. There are two beats of accent on וְעַל־מְשִׁיחוֹ. — מְשִׁיחוֹ] n. m. sf. *His anointed*, sf. referring to Yahweh. √משח *anoint*, spec. *consecrate* to an office. † מָשִׁיחַ is used of high priest of Israel Lv. $4^{3.5.16}$ $6^{15\,(P)}$ Ps. $84^{10}$; of Cyrus as commissioned by Yahweh Is. $45^{1}$; of the prince Dn. $9^{25.26}$; of patriarchs Ps. $105^{15}$ = 1 Ch. $16^{22}$; elsw. of kings of Israel anointed by divine command 1 S. $12^{3.5}$ $16^{6}$ $20^{7}$ $24^{7.7.11}$ $26^{9.11.16.23}$, 2S. $1^{14.16}$ $19^{22}$ $23^{1}$ La. $4^{20}$ Hb. $3^{13}$ Pss. $20^{7}$ $28^{8}$, and esp. of Davidic dynasty with Messianic ideals Pss. $2^{2}$ $18^{51}$ (= 2 S. $22^{51}$) $89^{39.52}$ $132^{10}$ (= 2 Ch. $6^{42}$)$^{17}$, 1 S. $2^{10.35}$. — **3.** נְנַתְּקָה] Piel impf. cohort. 1 pl., expressing resolution, *we will*, or exhortation, *let us tear apart*. ‡ נתק Piel *tear apart, snap*: c. acc. מוסרות Je. $2^{20}$ $5^{5}$ $30^{8}$ Na. $1^{13}$ Ps. $2^{3}$ $107^{14}$. — מוֹסְרוֹתֵימוֹ] 3 pl. sf., fuller form for ־ֵיהֶם, used to soften, make more euphonious the ending; espec. for the assonance which continues for six successive lines. † מוֹסֵר] = מאסר *bond* (√אסר *tie, bind*); subj. *bonds made strong* (those imposed by Assyria) Is. $28^{22}$; elsw. obj. made to symbolize those of Babylon Je. $27^{2}$; פתח מ׳ *loose bonds* Ps. $116^{16}$ Is. $52^{2}$ Jb. $39^{5}$; cf. $12^{18}$; elsw. נִתֵּק מ׳ $2^{3}$ $107^{14}$ Je. $2^{20}$ $5^{5}$ $30^{8}$ Na. $1^{13}$. — וְנַשְׁלִיכָה] Waw coörd. with Hiph. cohort. 1 pl. — מִמֶּנּוּ] reduplication of מן with strong sf. 1 pl. $2^{3}$ $103^{12}$; same as 3 mpl. (but Orientals point 1 pl. מִמֶּנּוּ Baer$^{Jb.\,p.\,57}$, Kö.$^{I.\,290}$). — ‡ עֲבֹת *twisted cord, rope*: $2^{3}$ $118^{27}$ $129^{4}$. — **4.** יוֹשֵׁב] Qal ptc. nominal force: the ordinary mngs., *sit, sit down, dwell*, do not suit here, only the ‡ pregn. *one sitting enthroned*: (1) usually of God $9^{8}$ $29^{10}$ $55^{20}$ $102^{13}$ $132^{14}$; also מכון שבתו *place of His sitting enthroned* (heaven) $33^{14}$; המגביהי לשבת *He who exalts to sit enthroned* $113^{5}$; ההר חמד לשבתו *the mount on which He desired to sit enthroned* $68^{17}$; בשמים $2^{4}$ $123^{1}$; c. ל *loci* $9^{5}$ לכסא; לַמַּבּוּל $29^{10}$; c. על *loci* על כסא $47^{9}$; acc. *loci* ציון $9^{12}$; (ה)כרובים $80^{2}$

99[1]; תהלות ישראל 22[4]. (2) of Davidic king, before God 61[8]; at His right hand 110[1]; successive kings לכסא 132[12]; c. acc. כסאות 122[5].—יִשְׂחָק] impf. Qal i. p. graphic description. √‡ שׂחק *laugh at*, of God, c. ל 37[13] 59[9]; of man, c. עַל 52[8]. As 59[9] depends on *2*[4], it is prob. that למו followed ישׂחק in original text. This is sustained by 𝔊 and rhyme of previous and subsequent lines. Piel *sport, play* 104[26].—אֲדֹנָי (pointing ָי to disting. from ַי, used of men): originally *my sovereign lord* 16[2] 86[3. 4. 5]; so here ‖ one enthroned (though 59[9] cites as יהוה); subsequently *Adonay*, as proper name (*v.* Intr. § 32).—יִלְעַג] Qal impf. 3 p. cited as 2 p. 59[9] √‡ לעג *mock, deride;* also 80[7] and prob. 35[16] (𝔊). Hiph. 22[8] same mng., prob. also Qal originally.—**5.** ‡ אָז] adv. *v.* B*DB*. (1) *temporal* (*a*) past, *then*, sq. pf. 89[20]; (*b*) future, sq. impf. 56[10](?); (*c*) emph. of particular features of description *2*[5] 40[8](?) 96[12]; (*d*) pointing back with emph. to inf. with בְּ 126[2. 2]; (2) *logical sequence*, sq. impf. 19[14] 51[21. 21] 69[5](?) 119[6. 92].—אֵלֵימוֹ] full sf. for rhyme, prob. therefore original close of line: usual prep. with דבר.—בְאַפּוֹ] prep. ב and sf. ‡ אַף: (1) *nostril* as organ of breathing 18[9. 16], smelling 115[6]; אֶרֶךְ אפים prolonged breathing, *long suffering* of God 86[15] 103[8] 145[8], based on Ex. 34[6] (J); elsw. (2) *anger*, (*a*) of man Pss. 37[8] 55[4] 124[3] 138[7]; usually (*b*) of God *2*[12] 10[4] 74[1] 76[8] 78[21. 31. 38. 50] 85[6] 90[11] 106[40] 110[5], באף *2*[5] 6[2] 7[7] 21[10] 27[9] 30[6] 56[8] 77[10] 90[7] 95[11], חרון אף 69[25] 78[49] 85[4]; denom. vb. † אנף is term of D. Qal *be angry*, of Yahweh, c. ב 85[6] 1 K. 8[46] (= 2 C. 6[36]) Is. 12[1] Ezr. 9[14], abs. Ps. *2*[12] 60[3] 79[5] Hithp. *id.* of Yahweh c. ב Dt. 1[37] 4[21] 9[8. 20] 1 K. 11[9] 2 K. 17[18].—בַּחֲרוֹנוֹ] prep. ב sf. חרון nm. √‡ חָרָה with אף subj. 106[40] 124[3] *anger burn agst.*, but without and so impers., c. ל 18[8]; term of EJD. chiefly with preëxilic writers, not of HP., Je., Ez., Is.[2] † Hithp. *heat oneself* in vexation Ps. 37[1. 7. 8] Pr. 24[19], ‡ חרון alw. of God's burning anger, usually in phr. חרון אף 69[25] 78[49] 85[4] as Ex. 32[12] Nu. 25[4] 32[14] Jos. 7[26] (all J) +, phr. chiefly preëxilic prophets; אף is omitted only Ex. 15[7] (song) Ne. 13[18] Ez. 7[12] (del. Co.)[14] Ps. 58[10] (dub. text) 88[17] (pl. *bursts of burning anger*). It is quite prob. that in 2[5] originally the text was חרון אפ׳ which is certainly more rhythmical.—יְבַהֲלֵמוֹ] Piel impf. full sf. for rhyme. ‡ [√בהל] not in Qal but Niph. *be disturbed, dismayed, terrified* 6[3. 4. 11] 30[8] 48[6] 83[18] 90[7] 104[29] Gn. 45[3] (E) Ex. 15[15] (song). Piel subj. Yahweh, *dismay, terrify* Pss. *2*[5] 83[16], elsw. late 2 C. 32[18] Dn. 11[44] Jb. 22[10].—**6.** וַאֲנִי] ו introd. 𝔊, 𝔙, 𝔍, pron. emphatic, solemn proclamation. —† נָסַכְתִּי] pf. Qal aorist of single historic act. Vb. variously explained: (1) *pour out*, of libation and of molten metal, and so *anoint* king; so 𝔗 Σ ἔχρισα (cf. Acts 4[27] ἔχρισας) Ges., Ew., JPSV. (2) *weave a web*, after Is. 25[7], so ἐδιασάμην Aq. Quinta 𝔍. (3) 𝔊 κατεστάθην, 𝔙 *ordinatus sum*, 𝔖 *set, install*, cf. As. *nasâku*, whence *nasiku prince*, cf. Heb. † [נָסִיךְ] Jos. 13[21] Ez. 32[30] Mi. 5[4] Ps. 83[12]; so AV., RV., most moderns, who differ only as to whether (3) is derived from (1) as De., Pe., Bu., SS., or whether it was an independent original stem, BDB. There are but two examples: here (*2*[6]) Qal pf. and Pr. 8[23] Niph. pf. נִסַּכְתִּי; but 𝔊 rds. Niph. here also ἐγὼ δὲ κατεστάθην βασιλεὺς ὑπ' αὐτοῦ = ואני נסכתי מלכו *now I, I was installed His king.* This is preferred by Du. There has been an assimilation by 𝔊 of Ps. *2*[6] to

Pr. $8^{23}$, which required קרשו for קרשי of 𝔐 $v^{6a}$ and subordination of אֲסַפְּרָה in ptc. clause. However, 𝔙 rds. *sanctum eius.* 𝔐 suits context and division of strophes. Introduction of the king, as speaking in v.$^{6}$ instead of Yahweh, destroys parall. with Str. I. and makes v.$^{7b}$ tautological. — מַלְכִּי] *my king*, so as Yahweh's representative = משיחו v.$^{2}$; 𝔊 מלכו = 𝔏 both interp. of original המלך. — מֶלֶךְ nm. (1) for kings other than the line of David $33^{16}$ $45^{14}$ $105^{20.20 \text{ (rd. sg.)}}$ $135^{11.11}$ = $136^{19.20}$; pl. see v.$^{2}$ ‡ (2) for king of David's line (either real or ideal of Mess. promise) $2^{6}$ $18^{51}$ $20^{10}$ $21^{2.8}$ $45^{2.6.12.15.16}$ $61^{7}$ $63^{12}$ $72^{1.1}$ $89^{19}$ $144^{10}$ (rd. sg. ם ָ). ‡ (3) of God as *the king* $5^{3}$ $10^{16}$ $24^{7.8.9.10.10}$ $29^{10}$ $44^{5}$ $47^{2.7.8}$ $48^{3}$ $68^{25}$ $74^{12}$ $84^{4}$ $95^{3}$ $98^{6}$ $99^{4}$ $145^{1}$ $149^{2}$. There is no usage in ψ justifying the opinion of some recent scholars that מלך was used for the nation as the kingdom of God. — עַל צִיּוֹן] *upon Zion*, poetic name for the city of God, where He resides as king and from whence in theophanic presence He rules. ‡ צִיּוֹן usually in ψ alone $9^{12.15}$ $48^{13}$ $51^{20}$ $65^{2}$ $69^{36}$ $76^{3}$ $84^{8}$ $87^{2.5}$ $97^{8}$ $99^{2}$ $102^{14.17.22}$ $126^{1}$ $129^{5}$ $132^{13}$ $137^{1.3}$ $146^{10}$ $147^{12}$; מציון $14^{7}$ (= $53^{7}$) $20^{3}$ $50^{2}$ $110^{2}$ $128^{5}$ $134^{3}$ $135^{21}$ $149^{2}$; הר ציון $48^{3.12}$ $74^{2}$ $78^{68}$ $125^{1}$ Is. $24^{23}$ +; הַרְרֵי צ׳ $133^{3}$. — הַר קָדְשִׁי] *my holy mount;* cstr. best translated in Eng. by adj., not *mount of my holiness.* 𝔊 ἅγιον αὐτοῦ is a diff. interp. from 𝔐 of an original הקדש. † הר קדש as seat of Yahweh's presence $3^{5}$ $15^{1}$ $43^{3}$ $48^{2}$ $99^{9}$, elsw. Is. $11^{9}$ $27^{13}$ $56^{7}$ $57^{13}$ $65^{11.25}$ $66^{20}$, Zp. $3^{11}$ Jo. $2^{1}$ Ob.$^{16}$ Zc. $8^{3}$ Ez. $20^{40}$ Je. $31^{23}$ Dn. $9^{16.20}$; in Ez. $28^{14}$ the reference is to the Oriental Olympus in N.W. Asia; ציון הר קדש only Ps. $2^{6}$ Jo. $4^{17}$, הר צבי קדש Dn. $11^{45}$. The sacred mount elsw. הר ציון (see above), הר יהוה $24^{3}$, הר האלהים $68^{16}$, and (ה)הר defined by context $68^{17}$ $78^{54}$; cf. הַרְרֵי ק׳ $87^{1}$ $110^{3}$ (?) also $30^{8}$ (?) $76^{5}$ (?). — **7.** אֲסַפְּרָה] Pi. impf. 1 sg. cohort. ספר; attached by 𝔊 as ptc. clause to previous v.; so Aq., 𝔙, Du., and by 𝔖 as a final clause impf. 3 sg. As usual in such cases they are varied interpretations of an original text which in this case would be ספר inf. abs., *v.* Ges.$^{§113}$. Str. II. is one line too short, which is improb. in such an artistic poem. Either it has been omitted by copyist, or is to be found in v.$^{7}$, which is too long. v.$^{7a}$ seems more appropriate before v.$^{6}$, where it gives fine antith. to v.$^{2a}$; so Bi., Che.; prob. it was transposed by scribal error. This occasioned all the difficulties. — אֶל חֹק] ‡ חֹק n. m. *something prescribed, a statute*, or *due*, (1) *prescribed limit, boundary*, of heavens $148^{6}$, (2) *enactment, decree, ordinance*, law of festival $81^{5}$; so here, decree of Yahweh respecting Mess. king; covenant with Jacob $105^{10}$; law in general $94^{20}$ $99^{7}$, pl. חֻקִּים *statutes*, of the Law $50^{16}$ $105^{45}$ $119^{5+21 \text{ t. (em. txt.)}}$ $147^{19}$. חֻקּוֹת pl. of חֻקָּה n.f. *statutes* of type of Holiness code (see Br.$^{Hex. 251}$) $18^{23}$ $89^{32}$ $119^{16}$ (?). It is prob. that, with Houb., Bi., Gr., We., Du., Oort, original reading here was חק יהוה *decree of Yahweh*, which is favoured by Vrss.; τὸ πρόσταγμα κυρίου. κύριος εἶπεν 𝔊, *praeceptum eius. dominus dixit* 𝔙, *dei praeceptum. dominus dixit* 𝔍. חק without article is too indefinite. אֶל is prob. interp. of 𝔐, as it was not in text of 𝔊 and is a late use of אֶל for עַל. The emendation אֵת, Houb., Bi., We., is improbable. 𝔍, Aq., Θ, 𝔖, 4 codd. De R. have אֵל = *God*, which may be, by an error of transposition, for an original חק אל. This, however, gives bad measure. 𝔊 is in all respects the best reading. — בְּנִי אָתָּה] is a defec-

tive line; add הָיִיתָ after 2 S. $7^{14}$ (והוא יהוה לי לבן); the vb. omitted by prosaic copyist because unnecessary to the sense, the copula often being implied in pers. pronouns. אַתָּה with *pattach* in pause, for אַתָּה, an early copyist's mistake to which attention is called by Mas. — אֲנִי] emph. as above, v.$^{6a}$. — ‡ הַיּוֹם] *to-day, this day*: $2^7$ $95^7$ $119^{91}$. — יְלִדְתִּיךָ] Qal perf. of completed action in time of speaker for יְלַדְתִּיךָ, which is explained by Ew.§ 190b from attraction of antecedent י; by Ges.§ 44d as possibly derived from יָלַד; by Hu. as due to removal of accent (cf. יְלִדְתַּנִי Je. $15^{10}$; יְלִדְתִּיהוּ Nu. $11^{12}$); prob. copyist's mistake. ‡ ילד vb. Qal used (1) c. 208 t. for mother bearing child, so Ps. $48^7$, fig. $7^{15}$; (2) of father begetting child, in J 11 t. (= 1 C. $1^{10+5\,t.}$) Dt. $32^{18}$ (song) Nu. $11^{12}$ (E both dub.); elsw. only Pr. $17^{21}$ $23^{22.\,24}$ Dn. $11^6$; P. and Ch. use Hiph. הוליד in this sense, so Ru. $4^{18+8\,t.}$ Ju. $11^1$ 2 K. $20^{18}$ = Is. $39^7$ Je. $16^3$ $29^6$ Ez. $18^{10.\,14}$ $47^{22}$ Ec. $5^{13}$ $6^3$ Is. $45^{10}$. The usage of our Ps. is either early or very late, not in accord with that of exilic literature. Niph. *be born*: Pss. $22^{32}$ $78^6$. Pual *be born*: $87^{4.\,5.\,6}$ $90^2$. — **8.** שְׁאַל מִמֶּנִּי] is prob. a gloss. It makes line too long, however we may divide vers.; and str. is complete without it as additional line. It was natural that a gloss of petition should come on the margin of such a divine promise yet unrealized; cf. for similar gloss $110^{2a}$. — וְאֶתְּנָה] ו introducing apodosis of שאל, but prob. it came into text with gloss; vb. Qal impf. cohort. of נתן, corresponding with cohortative of two previous strophes v.$^{3.\,7a}$. — נַחֲלָתֶךָ] *inheritance*, cf. $111^6$; a term esp. characteristic of D. and Je., but also used by P. and later writers. ‡ אֲחֻזָּה] *possession*, a.λ. ψ, but term of P., Ez., Chr. — † אַפְסֵי־אָרֶץ] *ends, extreme limits of earth*. There should be a secondary accent here. The phr. elsw. $22^{28}$ $59^{14}$ $67^8$ $72^8$ (= Zc. $9^{10}$) $98^{3b}$ (= Is. $52^{10b}$) Is. $45^{22}$ Je. $16^{19}$ Dt. $33^{17}$ 1 S. $2^{10}$ Mi. $5^3$ Pr. $30^4$. — **9.** תְּרֹעֵם] Qal impf. 2 m. sf. 3 pl. of רעע *break in pieces*, so Σ, 𝔗, Aram. of רצץ, not used elsw. in ψ; Qal only Jb. $34^{24}$ and other very late passages of Greek period (see BDB.) Je. $11^{16}$ $15^{12}$ Pr. $25^{19}$. Hithpo. only Is. $24^{19}$ (?) Pr. $18^{24}$. But 𝔊, Rev. $2^{27}$ ποιμανεῖν, תִּרְעֵם 𝔖, 𝔙, 𝔍 *rule as shepherd king over them*, is more suited to the context of the sceptre, even if it be of iron; so $78^{71.\,72}$, cf. $28^9$ $49^{15}$ $80^2$ 2 S. $5^2$ $7^7$ Je. $3^{15}$ Mi. $5^3$ Ez. $37^{24}$ Na. $3^{18}$+. — שֵׁבֶט בַּרְזֶל] phr. a.λ. ‡ שֵׁבֶט n. *rod*: (1) *sceptre* of monarch $2^9$ $45^{7.\,7}$ $125^3$, of rod of Yahweh $23^4$ $89^{33}$; (2) *tribe* $74^2$ $78^{55.\,67.\,68}$ $105^{37}$ $122^{4.\,4}$. — תְּנַפְּצֵם] Piel impf. sf. √† נפץ. Qal *shatter*, vessels Ju. $7^{19}$, fig. Je. $22^{28}$ Dn. $12^7$ (possibly Piel). Piel *dash in pieces*, c. acc. infants, Ps. $137^9$ agst. rock; nations with Babylon as a war club Je. $51^{20+8\,t.}$, people like jars Je. $13^{14}$ $48^{12}$, so here like pottery cf. 1 K. $5^{23}$. Pual pass. Is. $27^9$ altar stones pulverized. — † כְּלִי יוֹצֵר] *potter's vessel*, made by the potter out of clay, and so easily broken 2 S. $17^{28}$ Je. $19^{11}$. — **10.** ‡ וְעַתָּה] as $27^6$ $39^8$ $119^{67}$, cf. וְעַתָּ $74^6$ ‡ עַתָּה $12^6$ $17^{11}$ $20^7$. ‡ מֵעַתָּה $113^2$ $115^{18}$ $121^8$ $125^2$ $131^3$. — הַשְׂכִּילוּ] Hiph. imv. 2 pl. √‡ שׂכל (1) *consider, regard, give attention to*, c. acc. $64^{10}$ $106^7$, c. אל pers. $41^2$ (?), c. ב *rei* $101^2$, abs. $94^8$; (2) *have insight* $119^{99}$; (3) *act with circumspection, prudence, insight* $2^{10}$ $36^4$, ptc. משכיל $14^2$ = $53^3$ Am. $5^{13}$ Pr. $10^{5+5\,t.}$ Pr. Jb. $22^2$; (4) later, *give insight, teach* Ps. $32^8$; cf. משכיל n. in titles (*v.* Intr.§ 26). — הִוָּסְרוּ] imv. Niph. ‡ יסר Qal *discipline*, subj. God $94^{10}$ Ho. $10^{10}$. † Niph. *let oneself be admonished, cor-*

*rected* Ps. *2*$^{10}$ as Pr. $29^{19}$, chastened by discipline of God Je. $6^{8}$ $31^{18}$ Lv. $26^{28}$. Piel (1) *discipline, correct* the moral nature, with more or less severity acc. to circumstances, subj. God $94^{12}$ $118^{18.18}$, subj. man's reins $16^{7}$; (2) more severely, *chasten, chastise*, subj. God $6^{2}$ (= $38^{2}$) $39^{12}$ Je. $10^{24}$ $30^{11}$ $31^{18}$ $46^{28}$ Lv. $26^{18.28}$; common in WL.—[שֹׁפְטֵי אָרֶץ] retracted accent on acct. of following monosyl.; so תֹּאבדו v. $^{12a}$, חוֹסי v.$^{12c}$: for phr. *v.* v.$^{2}$.—**11.** [עִבְדוּ אֶת־יהוה] Qal imv. √‡ עבד (1) the primitive mng. *serve* with service, work, is not in ψ; but (2) as vassals of Davidic king $18^{44}$ $72^{11}$, of Yahweh *2*$^{11}$ $102^{23}$; (3) with worship, as His people $22^{31}$ $100^{2}$; so idols $97^{7}$ $106^{36}$.—[בְּיִרְאָה] ‡ יראה n.f. (1) *fear, terror* *2*$^{11}$ $55^{6}$; usually (2) *fear* of God, *reverence, piety* $5^{8}$ $34^{12}$ $90^{11}$ $111^{10}$ $119^{38}$; so for מורא, the Law as object of reverence $19^{10}$, cf. $76^{12}$.—[גִּילוּ] Qal imv. ‡ גיל vb. Qal *rejoice*: abs. $13^{6}$ $51^{10}$; ‖ שׂמח $14^{7}$ $16^{9}$ $32^{11}$ $48^{12}$ $53^{7}$ $96^{11}$ $97^{1.8}$; c. בְּ $149^{2}$; בישועתך $9^{16}$ $13^{6}$ $21^{2}$; ביהוה $35^{9}$; בשם י׳ $89^{17}$; גיל ישׂמח ב $31^{8}$ $118^{24}$ Ct. $1^{4}$ Is. $25^{9}$ Jo. $2^{23}$; all these with pers. subj., but subj. לֵב Ps. $13^{6}$, נפשׁ $35^{9}$, כבוד (‖ נפשׁ) $16^{9}$, ארץ $96^{11}$ $97^{1}$; such overwhelming usage makes it improb. that *2*$^{11}$ and Hos. $10^{5}$ should have the exceptional mng. *tremble* (cf. Ar. stems with the mng. *go round* or *about, be excited to levity*, etc.), although supported by Ges., Ew., Hi., Che. for Ps. *2*$^{11}$ and by Ges. and most moderns for Ho. $10^{5}$; but 𝕲, Hu., De., Pe., AV., RV., *rejoice* for Ps. *2*$^{11}$, and AV., RV. for Ho. $10^{5}$ (the latter possibly error for חיל Ew., Gr.). ‡ גִּיל n. *rejoicing*: $43^{4}$ $45^{16}$ $65^{13}$. 𝕲 rds. ἀγαλλιᾶσθε αὐτῷ, which implies גִּילוּ בוֹ. This completes the line and makes it entirely synonymous with the preceding. בו was omitted by txt. err. because of confusion of בו with לו in גילו.—[רְעָדָה]† n.f., c. ב; cf. $55^{6}$; ‖ פַּחַד Jb. $4^{14}$; elsw. Ps. $48^{7}$, cf. Is. $33^{14}$ also Ex. $15^{15}$.—**12.** [נַשְּׁקוּ] Pi. imv. of † נשׁק Qal *kiss* (1) of affection, usually c. ל pers. Gn. $27^{26.27}$ $29^{11}$ $50^{1}$ Ex. $4^{27}$ (J) Gn. $48^{10}$ Ex. $18^{7}$ (E) 2 S. $14^{33}$ $15^{5}$ $19^{40}$ $20^{9}$ 1 K. $19^{20}$ Pr. $7^{13}$ Ru. $1^{9.14}$; c. acc. pers. Gn. $33^{4}$ (JE dub. form) 1 S. $10^{1}$ $20^{41}$ Ct. $1^{2}$ $8^{1}$; *lips* Pr. $24^{26}$; of divine attributes, abs. Ps. $85^{11}$; (2) of idolatrous worship: c. ל 1 K. $19^{18}$ Jb. $31^{27}$ (hand to the mouth); c. acc. calves Ho. $13^{2}$: עַל פִּי Gn. $41^{40}$ (dub.). Pi. *kiss*: (1) of affection; c. ל pers. Gn. $29^{13}$ (J) $31^{28}$ $32^{1}$ $45^{15}$ (E); (2) here only of worship; Aq. καταφιλήσατε, Σ προσκυνήσατε, 𝕴 *adorate*. Hiph. *kiss*: c. אל of wings of cherubim gently touching Ez. $3^{13}$. But Hu. regards vb. in our Ps. as from other stem נשׁק with supposed mng. *lay hold of, handle*, which is elsewhere in Heb. only as Qal ptc. pl. cstr. נֹשְׁקֵי קֶשֶׁת *equipped with bow* 1 C. $12^{2}$ 2 C. $17^{17}$ (possibly also Ps. $78^{9}$, BDB.); so here *submit yourselves sincerely*, "*füget euch aufrichtig*"; and thus he explains 𝕲 δράξασθε, 𝖁 *apprehendite*; so Ew., Hi., Reuss.—[בַר] dub. mng. *son* (𝕾, AE., Maimonides, Ges., De W., Pe., Bä., and most moderns), elsw. only Pr. $31^{2.2.2}$ (a passage very late, full of Aramaisms); absence of article and use of בֵּן v.$^{7}$ insuperable objections, and no reference to the king in this str., the following as well as preceding context referring to Yahweh. Rd. † בֹּר n. *cleanness*: of hands Ps. $18^{21.25}$ (= 2 S. $22^{21.25}$) Jb. $9^{30}$ $22^{30}$; so Aq., Σ, 𝕴 here *worship in purity*, possibly reading בבר ‖ בירעדה ,ביראה; 𝕲 δράξασθε παιδείας, 𝕿 קבילו אולפנא rest upon a different text. Bä. thinks the 𝕿 paraphrases in reference to Law, for it translates in the same way שׁמע תורה Is. $30^{9}$.

Possibly בר of the Law in Ps. $19^{9}$ suggested this reference. παιδεία of 𝔊 might rest upon מוסר or be a paraphrase as 𝔗. Lag. rds. מוּסָר as v.$^{8}$, מי of מוסר having fallen out after קו of נשקו, so Now. Marti suggests בר as abbr. ברעדה and then נשקו as variant of גילו; so Prince; but these radical changes are unnecessary. Dy., Oort, Hu.: נשקו בו has little in its favour. — [פֶּן] *lest:* final clause with subj. יֶאֱנַף. 𝔊 inserts Κύριος. ‡ פֶּן *conj.* always neg. with impf. subj. $2^{12}$ $7^{3}$ $13^{4.5}$ $28^{1}$ $38^{17}$ $50^{22}$ $59^{12}$ $91^{12}$. — [וְתֹאבְדוּ] ו coord. impf. ‖ subjunctive dependent on פן. — [דֶּרֶךְ] acc. of reference Ri., Bä., Du., acc. of limitation Hi., De., local acc. *on the way.* 𝔊 ἐξ ὁδοῦ δικαίας = דֶּרֶךְ צְדָקָה. This might be interpretation, but it makes the line a trimeter, and gives a complete and excellent parall. חוֹסֵי בוֹ cstr. before prep. Ges.$^{\S 130.(1)}$. † חסה vb. Qal *seek refuge in:* c. ב, always in ψ in God $2^{12}$ $5^{12}$ $7^{2}$ $11^{1}$ $16^{1}$ $18^{3.31}$ (= 2 S. $22^{3.31}$) $25^{20}$ $31^{2.20}$ $34^{9.23}$ $37^{40}$ $57^{2}$ $64^{11}$ $71^{1}$ $118^{8.9}$ $141^{8}$ $144^{2}$; ב to be supplied in thought at least $17^{7}$; בצל כנפיך $36^{8}$ $57^{2}$; בסתר כנפיך $61^{5}$; תחת כנפיו $91^{4}$ (= Ru. $2^{12}$); apart from ψ seldom used: בצל Ju. $9^{15}$ Is. $30^{2}$; in Zion Is. $14^{32}$; in gods Dt. $32^{37}$ (poem); in God Is. $57^{13}$ Nu. $1^{7}$ Pr. $30^{5}$ $14^{32}$ (without ב); בשם י׳ Zp. $3^{12}$. † מַחְסֶה *n. m.* also common in ψ of God as *refuge* of His people $14^{6}$ $46^{2}$ $61^{4}$ $62^{8.9}$ $71^{7}$ $73^{28}$ $91^{2.9}$ $94^{22}$ $142^{6}$ Pr. $14^{26}$ Je. $17^{17}$ Jo. $4^{16}$; so rocks for conies Ps. $104^{18}$; falsehood as refuge Is. $28^{15.17}$; from rain and storm Is. $4^{6}$ $25^{4}$ Jb. $24^{8}$.

## PSALM III., 4 STR. $4^{3}$.

**Ps. 3 is a morning prayer; the first in the order of the Davidic prayer book. The poet exclaims at the number of his adversaries and their denying salvation to him from God (v.$^{2-3}$); asserts that Yahweh was his shield and had answered him (v.$^{4-5}$). He had slept without fear sustained by Yahweh (v.$^{6-7}$), Who had smitten all his enemies, and was his salvation (v.$^{8-9}$).**

YAHWEH, how many are mine adversaries!
Many are rising up against me;
Many are saying of me,
There is no salvation for him.

BUT Thou art a shield about me,
My glory and the lifter-up of my head.
Unto Yahweh I called with my voice,
And He answered me from His holy mountain.

I LAID me down and slept;
I awaked, for He kept sustaining me.
I am not afraid of myriads of people,
Which round about were arrayed against me.

FOR Thou hast smitten all my enemies,
The teeth of the wicked Thou hast broken off.
To Thee Yahweh belongeth my salvation;
And upon Thy people rests Thy blessing.

The Ps. was in 𝔇 (לדוד *v.* Intr. § 27) and 𝔐 (מזמור *v.* Intr. § 31). The title mentions an event in the life of David which in many respects suits the experience of the poet. His derision as one forsaken by God 2 S. $16^{7-8}$, the danger by night 2 S. $17^{1\ sq.}$, the myriads of people 2 S. $15^{13}$, $17^{11}$, and his high and honourable position. The Ps. certainly expresses the experience of a monarch, or some chief of the people, whose blessing was wrapt up in his salvation v.[9] and whose enemies were a myriad, in arms against him v.[7]. He is a Davidic chief far from the holy hill of Zion. Yahweh has answered him v.[5] and smitten his enemies v.[8]. The language and style of the Ps. are simple and of the best type. There is no reference to other scripture unless possibly to Gen. $15^1$ (E) in the imagery of the shield; but though the word is the same, the construction is different. The expression "sacred hill" is used in preëx. writings. The use of שית v.[7] in the sense of *set in battle array*, is elsewhere Is. $22^7$. The Ps. is one of the earliest, and cannot well be later than the period of the monarchy, when it was exposed to the attack of the minor surrounding nations. It would suit well the situation of Jehoshaphat 2 Ch. 20. But, as this is only given in Chr. and not in the parallel of K., it is probable that many other historical experiences, such as that in our Ps., are not recorded in the condensed narratives of the historians. The Ps. gives individual experience, but this became characteristic for the nation, and so the Ps. was adapted to common use, although the language was left in its individual form.

**Str. I. 2–3.** The poet vividly describes *adversaries* in four synth. trimeters as *many*, as *rising up against him*, as *saying of him*, and what they say, *There is no salvation for him*] he does not possess it, and there is no prospect of his ever having it.

**Str. II. 4–5.** The antistr., in four synth. trimeters, contrasts his real experience with the actions and words of the adversaries: Yahweh *a shield about me*] antith. v.[2a]; *my glory and the lifter up of my head*], that is, the one in whom I glory, and the one who has exalted my head in victory over adversaries, antith. v.[2b]; — *Unto Yahweh I called*] in oft-repeated pleading, aloud *with my voice*] antith. v.[3a]; *He answered me*] as an historical fact, the climax, antith. v.[3b]. — *From His holy mountain*] from Zion (*v.* $2^6$); salvation has come in response to my prayer and I am in possession of it.

**Str. III. 6–7** has two synth. couplets. The poet had not been in such peril and anxiety as his adversaries supposed. He had not been wakeful during the night: far otherwise, he says, *I laid me down*], calm and undisturbed; *and slept*]; and when I had sufficient refreshment, *I awaked, for*], all night long Yahweh

*kept sustaining me*]. Under such an experience of the support of Yahweh, *I am not afraid*, even *of myriads of people*. The poet is a king, these myriads are enemies who have come up against him in war; they are foreign people in very great numbers. They are *round about*], so numerous are they, they surround the king and his army. — *they were arrayed*] his adversaries put these myriads in battle array against him.

**8a.** *O rise up, Yahweh, Save me, my God*] appeal to Yahweh to rise up to activity: a gloss, giving the plea of the people of Israel in troublous times, when surrounded by myriads of enemies, and when they were in a less calm and confident frame of mind than the author of the Ps.

**Str. IV. 8b–9.** The antistr. gives the well-grounded reason for the calm confidence expressed in the previous str. Yahweh had already given victory and wrought salvation. *Thou hast smitten all mine enemies*] they have been defeated in battle; that is a reason why he has had a calm and refreshing sleep v.$^{6a}$; — *The teeth of the wicked Thou hast broken off*], so severely have they been smitten, that they are no longer able to bite. This is the reason for the assurance that God kept sustaining him all night long, v.$^{6b}$. — *To Thee belongeth my salvation*] Yahweh was his protector, and it was His affair to save him. Therefore he was not afraid of the myriads of enemies, v.$^{7a}$. — *Upon Thy people rests Thy blessing*]; What matters it then if the enemies are arrayed in arms against them, v.$^{7b}$? Yahweh's blessing not only saves them from evil, but bestows upon them every good that is needful.

**2–3.** מָה] adv. ‡ *how* exclam. as $8^{2.10}$ $21^{2}$ $31^{20}$ $36^{8}$ $66^{3}$ $84^{2}$ $92^{6}$ $104^{24}$ $119^{97.103}$ $133^{1.1}$ $139^{17.17}$, in indirect questions $39^{5}$, *why* $42^{6.12.12}$ $43^{5.5}$ $52^{3}$. — רַבּוּ] Qal pf. 3 pl. √‡ רבב *be many* in numbers, of enemies $3^{2}$ $25^{19}$ $38^{20}$ $69^{5}$, works of Yahweh $104^{24}$, *be much* in quantity $4^{8}$. — צָרָי] n. pl. sf. i.p. ‡ צַר n. m. sg. coll., *adversaries* $44^{11}$ $74^{10}$ $78^{42.61}$ $107^{2}$, pl. $3^{2}$ $13^{5}$ $27^{2.12}$ $44^{6.8}$ $60^{14}$ ($=108^{14}$) $81^{15}$ $89^{24.43}$ $105^{24}$ $106^{11}$ $112^{8}$ $119^{139.157}$ $136^{24}$, agst. God $78^{66}$ $97^{3}$. — אֹמְרִים, קָמִים] ptcs. of continual action Dr.$^{§135}$. — ‡ אמר לְ] usually *say to* $11^{1}$ $16^{2}$ ($=140^{7}$) $35^{3}$ $40^{16}$ (?) $42^{10}$ $50^{12}$ $52^{2}$ $54^{2}$ $66^{3}$ $75^{5}$ $122^{1}$; but also *of, about, concerning* $3^{3}$ $41^{6}$ $71^{10}$ $91^{2}$. — נַפְשִׁי] ‡ paraphrase for personal pronoun *me* JPSV. so $3^{3}$ $7^{3}$ $11^{1}$ $17^{13}$ $26^{9}$ $31^{8}$ $34^{3}$ $35^{3.7.12}$ $41^{5}$ $54^{6}$ $57^{2.5}$ $62^{2.6}$ $66^{16}$ $69^{19}$ $71^{13}$ $86^{2}$ $88^{15}$ $94^{17}$ $103^{1.2.22}$ $104^{1.35}$ $109^{20}$ $116^{7}$ $119^{25.129.167}$ $120^{2.6}$ $130^{5.6}$ $141^{8}$ $142^{5.8}$ $143^{11.12}$ $146^{1}$; נפשך *thee* $121^{7}$, נפשו *he* $25^{13}$ $105^{18}$ $109^{31}$, נפשנו *we* $33^{20}$ $124^{7}$ (*v.* BD*B.*, Br. JBL. 1897, 17 sq.). — אֵין] n. cstr. אַיִן ‡ (1) *nothing, naught*, seldom, כְּאַיִן *as nothing*

$39^6$ $73^2$, (2) cstr. or with sfs. frequent in sense of *denial* of thing, ‡ sq. ל of possession *3*[3] $34^{10}$ $55^{20}$ $119^{165}$ $146^3$ *v.* B*D*B. — [יְשׁוּעָתָה] n. f., fuller form ישועה ancient case ending (Kö.[II 1. § 124 (8)] Ges.[§ 90 (2)], Dr.[§ 182 obs.]) not used with grammatical mng. but euphonic to retract accent before לו. ‡ יְשׁוּעָה n. f. [√ישע] (1) *salvation* from God *3*[3. 9] $14^7$ (= $53^7$) $22^2$ $35^3$ $62^2$ $67^3$ $69^{30}$ $70^5$ (= תשועה $40^{17}$) $78^{22}$ $80^3$ $91^{16}$ $96^2$ $98^{2. 3}$ $106^4$ $119^{123. 155. 166. 174}$ $140^8$, with vbs. of rejoicing c. בְּ $9^{15}$ $13^6$ $35^9$, אלהי יש׳ $88^2$ (dub.). צור יש׳ Dt. $32^{15}$ Ps. $89^{27}$, cf. $62^{3. 7}$, pl. *saving acts* $42^{6. 12}$ $43^5$ $116^{13}$. (2) *victory* wrought by God for His people Ex. $15^2$ Is. $12^2$ Hb. $3^8$ Pss. $20^6$ $21^{2. 6}$ $68^{20}$ $118^{14. 15. 21}$ $149^4$, pl. $18^{51}$ $28^8$ $44^5$ $74^{12}$. The cognate יֶשַׁע see $18^3$, תשועה $33^{17}$ BD*B*. — [באלהים] is gloss; makes line too long and is improbable in 𝔐. 𝔊 ἐν τῷ θεῷ αὐτοῦ = באלהים לו shows that some codd. inserted the divine name before, others after לו. — **4.** [וְאַתָּה] *emphatic* is sufficiently definite in reference to Yahweh without need of יהוה which is gloss, making line too long. — [‡ מגן] *shield* carried by warrior for defence $76^4$; of י׳ as warrior $35^2$; fig. of king $89^{19}$, rulers $47^{10}$, elsw. of Yahweh's defence of His people *3*[4] $7^{11}$ $18^{3. 31. 36}$ $28^7$ $33^{20}$ $59^{12}$ $84^{10. 12}$ $115^{9. 10. 11}$ $119^{114}$ $144^2$. — [בַּעֲדִי] *about me* ‡ בעד always with sfs., here of shield; $139^{11}$ of light; $72^{15}$ $138^8$ *on behalf of*: other mngs. though more fundamental not in ψ B*D*B. — [כְּבוֹדִי] *my glory*, the one in whom I glory, cf. כבודם $106^{20}$. — [מֵרִים] Hiph. ptc. ‡ רום with ראש elsw. $27^6$ $110^7$ (*v.* $9^{14}$). — **5.** [קוֹלִי] acc. of closer definition, *with my voice* (most) as $142^{2. 2}$ cf. $77^{2. 2}$. Hi., Bö., Hu. regard it as giving vb. double subj., active member coming first. The emph. position of קולי is without good reason. The lines rhyme in ־ִי and it is prob. קולי originally came last in line. — [אֶקְרָא] Qal impf. freq. oft repeated calling with the result expressed by ו consec. impf. וַיַּעֲנֵנִי *aorist* single act. — [‡ קרא] (1) usually in ψ, *cry, call out for help* to God $147^9$ (ravens), in prayer, abs. $4^2$ $20^{10}$ $22^3$ $27^7$ $34^7$ $56^{10}$ $69^4$ $81^8$ $102^3$ $116^2$ (?) $119^{145}$ $120^1$ $138^3$; c. acc. sf. $17^6$ $31^{18}$ $50^{15}$ $86^{5. 7}$ $88^{10}$ $91^{15}$ $119^{146}$ $130^1$ $141^1$ $145^{18. 18}$; יהוה $14^4$(= אלהים $53^5$) $18^{4. 7}$, יה $118^5$; c. לְ pers. $57^3$ $141^1$, אֶל *3*[5] $4^4$ $28^1$ $30^9$ $55^{17}$ $61^3$ $66^{17}$ $86^3$ $99^6$, in worship ק׳ בשם $79^6$ $80^{19}$ $105^1$ $116^{4. 13. 17}$, cf. קֹרְאֵי שְׁמוֹ $99^6$. (2) *call unto* c. אל one to another $42^8$. (3) *call, summon* c. acc. $50^1$, c. אל $50^4$, c. על $105^{16}$. (4) *call, name* $49^{12}$ $89^{27}$ $147^4$. — [‡ עָנָה] (1) usually God's *answer* to prayer, abs. $38^{16}$ c. acc. pers. $13^4$ $20^{2. 7}$ $22^{22}$ $60^7$(= $108^7$) $69^{14. 17}$ $81^8$ $99^8$ $118^{21}$ $119^{26}$ $143^1$, מַהֵר עֲנֵנִי $69^{18}$ $102^3$ $143^7$, after קרא *3*[5] $4^2$ $17^6$ $20^{10}$ $22^3$ $86^7$ $91^{15}$ $99^6$ $102^3$ $118^5$ $119^{145}$ $120^1$ $138^3$, other vbs. $18^{42}$ $27^7$ $34^5$ $55^{3. 20}$ $86^1$. (2) *respond*, c. acc. pers. $18^{36}$ (?) $119^{42}$, acc. rei. $65^6$. — **6.** [אֲנִי] emph. antith. ואתה v. 4a. — [שָׁכַבְתִּי] pf. aorist sq. ו consec. impf. result: וָאִישָׁנָה cohort. for jussive 1st p. ‡ שָׁכַב vb. *lie down* to sleep *3*[6] $4^9$, in ease $68^{14}$, prostrate in peril $57^5$, in death $41^9$, in the grave $88^6$. — [‡ ישן] vb. *go to sleep, be asleep, sleep* *3*[6] $4^9$ of י׳ $44^{24}$ $121^4$, in death $13^4$ cf. ‡ יָשֵׁן adj. י׳ $78^{65}$. — [הֱקִיצוֹתִי] Hiph. pf. aorist ‡ √קיץ only Hiph. *awake* from sleep *3*[6] $73^{20}$ $139^{18}$, of death $17^{15}$, י׳ subj. $35^{23}$ $44^{24}$ $59^6$. — [יִסְמְכֵנִי] Qal impf. freq. oft repeated, sustain during the night Dr.[30a not 33b]. ‡ סָמַךְ Qal (1) trans. *lean* or *lay hand upon* $88^8$. (2) God *upholds, sustains* His people *3*[6] $37^{17. 24}$ $51^{14}$ $54^6$ $119^{116}$ $145^{14}$, pass. ptc. $111^8$ (Yahweh's Law) $112^8$ the mind. Niph. *support oneself* $71^6$. — **7.** [לא אִירָא] Qal impf. present

‡ c. מן *afraid of* $3^{7}$ $27^{1}$ $65^{9}$ $91^{5}$ $112^{7}$ $119^{120}$.—רִבְבוֹת] cstr. pl. † רְבָבָה n. f. *myriad* c. $3^{7}$ $91^{7}$, Gn. $24^{60}$ Nu. $10^{36}$ (J) Lv. $26^{8}$ Dt. $32^{30}$ $33^{2}$ (?) Ju. $20^{10}$ Is. $18^{7.8}$ $21^{12}$ $29^{5}$ Ct. $5^{10}$ Ez. $16^{7.17}$ Mi. $6^{7}$, cf. denom. Pual Ps. $144^{13}$.—‡ עם] *people* in ψ (1) sg. coll. *the people of God* $3^{9}$ $14^{47}$ ($=53^{5.7}$) $18^{28}$ $28^{9}$ $29^{11.11}$ $33^{12}$ $35^{18}$ $44^{13}$ $50^{4.7}$ $59^{12}$ $60^{5}$ $62^{9}$ $68^{8.36}$ $72^{2.3.4}$ $73^{10}$ $77^{16.21}$ $78^{1.20.52.62.71}$ $79^{13}$ $80^{5}$ $81^{9.12.14}$ $83^{4}$ $85^{3.7.9}$ $89^{16.20}$ $94^{5.14}$ $95^{7.10}$ $100^{3}$ $105^{24.25.43}$ $106^{4.40.48}$ $107^{32}$ $111^{6.9}$ $113^{8}$ $116^{14.18}$ $125^{2}$ $135^{12.14}$ $136^{16}$ $144^{15.15}$ $148^{14.14}$ $149^{4}$, the future generation $22^{32}$ $102^{19}$, so people of king $110^{3}$; in no case hostile to king or God, and therefore it cannot be interpreted in v.[7] of that portion of Israel hostile to David. (2) sg. coll. of foreign nations $18^{44.44}$ $47^{10}$ $74^{18}$ $94^{8}$ $105^{13}$ so בְּזוּי עם $22^{7}$ and $3^{7}$ of hostile foreign people, also $144^{2}$ (עמי for עמים) $18^{48}$ as 𝔖, Aq., 𝔍, 𝔗. (3) sg. of single people $45^{11}$, prob. also $45^{13}$ $114^{1}$ [עם לציים $74^{14}$ dub.). (4) pl. עמים always foreign nations $7^{9}$ $18^{48}$ $33^{10}$ $45^{6.18}$ $47^{4.10}$ $56^{8}$ $67^{5}$ $68^{31.31}$ $89^{51}$ $96^{5.7.10.13}$ $98^{9}$ $105^{20}$ $106^{34}$, often conceived as taking part ultimately in worship of י׳ $66^{8}$ $87^{6}$ $99^{1}$ $102^{23}$, subj. הגידו $9^{12}$ הודו $57^{10}$ $67^{4.4.6.6}$ $108^{4}$, הודיע $77^{15}$ $105^{1}$, כל הגוים $47^{2}$ $49^{2}$ $96^{3}$ $97^{6}$ $99^{2}$.—אֲשֶׁר] is unnecessary and dub. —סָבִיב] adv. *round-about*, emph. שָׁתוּ עָלָי] phr. α.λ. Qal *real* pf. indef. subj. *they have arrayed against me*, cf. Is. $22^{7}$, best given in English as passive. The context indicates an *army* composed of myriads *set* or *put* in battle array. —**8.** קוּמָה] Qal imv. cohort., urgent entreaty.—הוֹשִׁיעֵנִי] Hiph. imv. sf. 1 sg. —√‡ [ישע] Niph. *be saved*, placed in freedom (1) from evils by God $80^{4.8.20}$ $119^{117}$ c. מן $18^{4}$, (2) in battle and so be *victorious* $33^{16}$. Hiph. (1) *deliver, save* in peril $36^{7}$ $72^{13}$ c. ל pers. $72^{4}$ $116^{6}$ from evils $18^{42}$, of heroic man, frequent in early Lit.; usually of God, who saves His people from external evils $28^{9}$ $69^{36}$ $106^{8}$ $118^{25}$, or the pious among them $3^{8}$ $6^{5}$ $7^{2.11}$ $12^{2}$ $17^{7}$ $18^{28}$ $34^{19}$ $37^{40}$ $54^{3}$ $55^{17}$ $57^{4}$ $69^{2}$ $71^{2.3}$ $76^{10}$ $86^{2.16}$ $106^{47}$ $109^{26}$ $119^{94.146}$ $138^{7}$ $145^{19}$, the king $20^{7.10}$. God is saviour $106^{21}$ and is with His people to save them $31^{3}$; Israel prays, *O save with Thy right hand*, $60^{7}=108^{7}$ cf. Is. $59^{1}$. That from which one is saved c. מן $22^{22}$ $34^{7}$ $44^{8}$ $59^{3}$ $106^{10}$ $107^{13.19}$ $109^{31}$; there is no other salvation, the sword saves not $44^{7}$; (2) *save* from moral troubles or sin; not in ψ or OT. except Ez. $36^{29}$ $37^{23}$; (3) *give victory*, of man $31^{17}$ $44^{4}$, God $98^{1}$.—כִּי הִכִּיתָ] the reason with Hiph. pf. 2 m. action just completed.—√נכה] Hiph. *smite* (1) with a single blow $3^{8}$, if לחי original, as La. $3^{30}$ but it is not found elsw. in ψ, it is not in 𝔊 which rds. ματαίως = חִנָּם. Both are glosses, 𝔥 to make the enemies into later religious enemies; therefore the smiting is the defeat of enemies as in battle as $78^{66}$ $135^{10}$ $136^{17}$.—כָּל־אֹיְבַי] Qal ptc. pl. sf. 1 p. ‡ [איב] Qal pf. only אֹיַבְתִּי Ex. $23^{22}$ (E) elsw. ptc. *enemy* (1) sg. of nation $9^{7}$ $74^{3.10.18}$ $89^{23}$ $106^{10}$ coll. $7^{6}$ $31^{9}$ $42^{10}$ $43^{2}$ $55^{4}$ $61^{4}$ $64^{2}$ $143^{3}$, individual only $55^{13}$ (but cf. $55^{4}$) אֹיְבִי is always coll. $13^{3.5}$ $18^{18}$ $41^{12}$ (possibly all should be pointed ־ַי) אויב ומתנקם $8^{3}=44^{17}$; (2) pl. preceded by כל $3^{8}$ $6^{11}$ $18^{1}$ $21^{9}$ איבי יהוה $37^{20}$ איבי המלך $45^{6}$, elsw. simply general $9^{4}$ $17^{9}$ $18^{4.38.41.49}$ $25^{2.19}$ $27^{2.6}$ $30^{2}$ $31^{16}$ $35^{19}$ $38^{20}$ $41^{3.6}$ $54^{9}$ $56^{10}$ $59^{2}$ $66^{3}$ $68^{2.22.24}$ $69^{5.19}$ $71^{10}$ $72^{9}$ $78^{53}$ $80^{7}$ $81^{15}$ $83^{3}$ $89^{11.43.52}$ $92^{10.10}$ $102^{9}$ $106^{42}$ $110^{1.2}$ $119^{98}$ $127^{5}$ $132^{18}$ $138^{7}$ $139^{22}$ $143^{9.12}$.—שִׁנֵּי שִׁבַּרְתָּ] phr. α.λ. cf. $58^{7}$ La. $3^{16}$ also comparison of their teeth with weapons Ps. $57^{5}$ cf. Pr. $30^{14}$, other phr. (על) חרק שנים *gnashed teeth* upon $35^{16}$ $37^{12}$ $112^{10}$ La. $2^{16}$ cf. Jb. $16^{9}$

טרף לשניהם $124^{6}$.—**9.** ליהוה] rd. לְךָ יהוה to get the missing word of measure —[עַל־עַמְּךָ] 𝔊 has ועל עמך which gives us the missing accent for measure. In both lines היה is understood in the sense of present and abiding experience.—‡[בְּרָכָה] n. f. (1) *blessing* of God $3^{9}$ $21^{4}$ $24^{6}$ $129^{8}$ $133^{3}$, of the people in recognition of good men $109^{17}$; (2) *source of blessing*, seed of righteous $37^{26}$, king $21^{7}$; (3) *blessing, prosperity* $84^{7}$.

## PSALM IV., 4 STR. $4^{4}$.

**Ps. 4 is an evening prayer. The poet is confident that the God of his right has answered his prayer (v.$^{2-3}$). He tells his adversaries that Yahweh hath shewn extraordinary kindness to him, and warns them to tremble and not sin (v.$^{4-5}$). He then urges his followers to offer the right sacrifices, trust in Yahweh, and pray for prosperity and the priestly benediction (v.$^{6-7}$); then affirms his own gladness and peace and goes to sleep in safety (v.$^{8-9}$).**

WHEN I call, answer me, O God of my right;
In my distress Thou hast made room; shew me favour (by hearing) my prayer.
Ye sons of men, how long shall my honour be a reproach,
Will ye love a vain thing, seek after a lie?
BUT know that Yahweh hath shewn extraordinary kindness,
Yahweh heareth when I call unto Him.
Tremble and sin not (ye sons of men).
Say (it) in your heart, (lying) upon your bed, and be still.
(YE sons of mankind) sacrifice right sacrifices,
And trust unto Yahweh, ye many.
Keep saying: "O that He would shew us prosperity,
Lift the light of Thy countenance upon us."
YAHWEH, Thou hast put gladness in my heart
More than that of the season when their corn and new wine were abundant.
In peace at once will I lay me down and I will sleep,
For Thou makest me dwell apart, in safety.

Ps. 4 was originally in 𝔇 as a mate to Ps. 3, an evening prayer following naturally a morning prayer. It was then taken up into 𝔐 and 𝔇𝔎 and assigned for rendering with the music of stringed instruments בנגינות. (See Intr. § 39.) The date of the Ps. depends upon a variety of considerations: (1) The high priestly benediction Nu. $6^{24-26}$ is familiar to the author, for two of its clauses melt together in נסה אור פניך v.$^{7b}$; and בשלום v.$^{9a}$ is suggested by it. This blessing belongs to the sources of P, and was familiar, especially in priestly circles, long before the Exile. (2) The blessing of Moses Dt. 33 is familiar to the author in the phrs. זבחי צדק v.$^{6}$ = Dt. $33^{19}$; דגנם ותירושם v.$^{8b}$;

לבדד לבטח תושיבני v.$^{9b}$ = Dt. $33^{28}$. These favour an early date. (3) The language is of best classic type. בני איש v.$^{8}$ *men of high degree* in antith. with בני אדם *men of low degree*, elsw. in Pss. $49^{3}$ $62^{10}$; הפלה חסד v.$^{4}$ elsw. Ps. $17^{7}$ = הפליא Ps. $31^{22}$. If הפלה were from √פלה a dependence upon Ex. $8^{18}$ $9^{4}$ $11^{7}$ (J) would appear; but this derivation is improbable. אמר בלבב v.$^{5}$ is a phr. of D, here only in ψ. There are two resemblances to previous Ps., cf. v.$^{7a}$ with $3^{3}$, and v.$^{9a}$ with $3^{6a}$; but these are not sufficient to establish common author or date. The language favours a date not earlier than Je. (4) The historical situation is entirely different from that of Ps. 3, where a monarch was in peril from hostile peoples. Here a ruler, probably not a king, is sustained by the people, but oppressed by men of station and influence. By lying, and empty, baseless misrepresentation, they have changed his position of honour to one of reproach. This does not suit the experience of David during the rebellion of Absalom; for the adversaries were not men of rank. These were with David, but the common people were against him, having been seduced by Absalom 2 S. $15^{1-6}$; and David was not in fact in peace and safety 2 S. $17^{24}$–18. The experience of the Ps. is that of a reformer. The language of the Ps. favours a priest such as Amariah 2 C. $19^{11}$, Jehoiada 2 K. 11, Hilkiah 2 K. 22; but all of these excepting the last are too early and none of them were probably sustained by the people over against the princes. The situation is well given in Ezr. 4, where Zerubbabel and Jeshua were opposed at the court of Persia by lies and slanders, which had no basis in fact; and their honour was clouded by such attacks and their work really stayed. This would suit all the conditions of the Ps.

Str. I. **2**. The poet prays that when he *calls*, Yahweh will *answer* him. It is just because Yahweh is the *God of my right*] the God who vindicates his cause against his adversaries and establishes his right, that he can so address Him and pray with confidence to Him. This is fortified in the syn. line by past experience; the God of his right has vindicated his right, *when in distress*, and has *made room for* him. Distress is here a being constrained into narrow limits; pressed from rightful freedom, and shut in on every side. The antith. is the removal of such restraint and pressure, giving room and freedom. The request for answer is strengthened into *shew me favour* (*by hearing*) *my prayer*. "The word suggests the free bestowal of favour rather than the exercise of forgiving clemency" (Kirk); or pity for sufferers. — **3**. The call upon God is followed by antith. remonstrance with his adversaries, who refuse his right and have brought him into distress. They are *sons of men*] men of rank, of high degree, and so have had the power to reduce his *honour* ‖ right, to *reproach*, ‖ distress.

They have done this because they are themselves false and dishonourable men. — *Will ye love a vain thing?*] empty and without reality, more specific — *seek after a lie*]. The reproach that they have brought upon him is thus branded as false, without foundation, and a lie. The charge is concrete and specific; "falsehood" (RV., Dr., JPSV) is too general; "leasing" (PBV, AV.) is obsolete for lie.

**Str. II. 4.** In the antistr., the poet gives his adversaries to *know*, in the first syn. couplet, that *Yahweh hath shewn extraordinary kindness*] as $17^7$ $31^{22}$ renewing the experience of v.[2]. 𝔐, though sustained by Vrss. ancient and modern and most critics with the mng.: hath separated, set apart, or distinguished, for Himself, the pious, godly man, is not so well suited to context and is not sustained by good usage. — *Yahweh heareth when I call unto Him*] constant experience resuming v.[2a]. **5**. In the second syn. couplet, he warns them that had brought his honour to reproach, to *tremble* and not *sin*] by taking the steps necessary to realise their thoughts, make them effective in conduct. Over against their loving a vain thing and seeking out a lie against him, the poet warns them; *say* (what you have to say) *in your heart*, to yourselves, in secret, while lying *upon your bed*, and *be still*] give no expression to your wicked thoughts.

**Str. III.** The poet now turns to his discouraged people. **6**. They are *sons of mankind*] men of low degree over against the sons of men, men of high degree v.[3]; the measure as well as the antith. requires this insertion. He exhorts them to *sacrifice right sacrifices*] while he is calling on the God of his right, v.[2a]. These were the normal sacrifices, in accordance with law and custom (Du., Bä.), rather than "of righteousness" offered in a right spirit (Pe., De., Hu., Kirk) or symb. of righteous acts (Aug, Chrysostom) or which justify, cf. v.[2], Genebr. **7**. He reminds his followers that they are *many* in numbers, and they should *trust unto Yahweh*, Who has made room for him in the past and Who shews favour to him in his prayer v.[2b]. He urges them to *keep saying*] expressing the wish, the strong desire, "*O that He would shew us prosperity*"], so JPSV, antith. to the reproach that has come upon their chiefs, cf. v.[3a]. This is better suited to the context than the question "Who will shew us?" of EV[s]. They should beg the bestowal of the

divine benediction, *Lift the light of Thy countenance upon us*, in place of the vain thing and the lie, that the adversaries have sought out against him. The poet is thinking of the blessing of the high priest, Nu. $6^{24-26}$ (P), which wishes that the light of Yahweh's face may shine upon His people with favour, bestowing peace and prosperity. This blessing the Psalmist seeks directly from Yahweh Himself, so $67^{2}$, cf. $44^{4}$ $89^{16}$.

**Str. IV.** The antistr. asserts the poet's gladness, peace, and safety, over against the prayers of his people in the previous str., in introverted parallel clauses. *Yahweh, Thou hast put gladness in my heart*] the response to the prayer v.$^{7b}$. This joy is greater than that of those who in harvest season rejoice that *their corn and new wine were abundant*]. This is in response to the petition v.$^{7a}$. He resolves to *lay* him *down* and go to *sleep at once, in peace*, in the experience of that same trusting unto Yahweh which he has commended to his followers v.$^{6b}$. He enjoys the calm peace which is imparted in the priestly benediction for which they had asked. *Thou makest me dwell apart in safety*] response to the offering of right sacrifices by his people v.$^{6a}$. In calm, peaceful trust he goes to sleep upon his bed with this evening prayer upon his lips.

**2.** בְּקָרְאִי] Qal inf. cstr. sf. 1 p., temporal clause; imv. Qal sf. 1 p. in apodosis עֲנֵנִי *v.* $3^{5}$. — אֱלֹהֵי צִדְקִי] phr. *a.λ.* *God of my right*, who rights me, vindicates my right, cf. אלהי ישעי $18^{47}$; א׳ חַסְדִּי $59^{11.18}$. ‡ צֶדֶק n.m.: (1) *what is right, just*, מַעְגְּלֵי צ׳ *right paths* $23^{3}$, זִבְחֵי צ׳ $4^{6}$ $51^{21}$ Dt. $33^{19}$; (2) righteousness in government (*a*) of rulers $58^{2}$ $94^{15}$, (*b*) of laws $119^{7.62.75.106.138.144.160.164.172}$, (*c*) of king $45^{5}$ $72^{2}$ Is. $11^{4.5}$, (*d*) of God's attitude as sovereign: personified agent $85^{11.12.14}$, foundation of His throne $89^{15} = 97^{2}$, in His government $9^{9}$ $65^{6}$ $96^{13} = 98^{9}$, administration of justice $7^{18}$ $48^{11}$ $50^{6} = 97^{6}$, vindication of His people $9^{5}$ $35^{24.28}$, אלהי צדקי $4^{2}$, it is everlasting $119^{142}$. (3) righteousness, justice in a cause $35^{27}$ Is. $59^{4}$, שפט כ׳ $7^{9}$, נמל כ׳ $18^{21}$, השיב כ׳ v.$^{25}$, שמע צ׳ $17^{1}$, הוציא צ׳ $37^{6}$; (4) rightness in speech $52^{5}$; (5) ethically right $17^{15}$ $45^{8}$ Je. $22^{13}$ Ho. $10^{12}$ W.L. עשה צ $119^{121}$, פעל צ׳ $15^{2}$; (6) righteousness as vindicated in deliverance $40^{10}$ $119^{123}$; (7) שַׁעֲרֵי צֶדֶק *gates of* the God *Zedek* $118^{19}$; cf. Is. $1^{26}$ Je. $31^{23}$ $50^{7}$. — בַּצָּר] emphatic position; בְּ temporal c. צָר for usual ‡ צַר n. in ψ *straits, distress* $32^{7}$ $60^{13}$ $108^{13}$ $119^{143}$, alw. elsw. either בְּצַר לְ $18^{7}$ $66^{14}$ $106^{44}$ $107^{6.13.19.28}$ = בְּיוֹם צַר לְ $59^{17}$ $102^{3}$, or כי צר לי $31^{10}$ $69^{18}$: therefore here also בצר־לי, the transposition of לי a copyist's error. Moreover, this construction improves the measure, for the superfluous tone disappears. — הִרְחַבְתָּ] Hiph. pf. 2 sg. *hast made room*, only

here in this fig. sense, but cf. $18^{37}$. The pf. prob. refers to past experience, Dr.$^{§9}$. It is tempting with Bö.$^{§939(g)\ 947(g)}$ to think of a *precative* pf. here; but, as Dr.$^{§20}$, there is lack of evidence of such a usage in Heb., *v.* Ges.$^{§106(3b)}$; although Ew.$^{§223b}$ sustains it. — חָנֵּנִי] Qal imv. sf. 1 p. ‡√חנן (1) *shew favour, be gracious;* so usually of God as bestowing redemption from enemies, evils and sins c. acc. $4^{2}$ $6^{3}$ $9^{14}$ $25^{16}$ $26^{11}$ $27^{7}$ $30^{11}$ $31^{10}$ $41^{5.11}$ $51^{3}$ $56^{2}$ $57^{2.2}$ $59^{6}$ $86^{3.16}$, all 𝔇; elsw. $67^{2}$ $102^{14}$ $119^{58.132}$ $123^{2.3.3}$; not used in 𝔎 or 𝔄 exc. abs. $77^{10}$; (2) of God in bestowal of favours in more general sense: תּוֹרָתְךָ חָנֵּנִי preg. with two acc. *be gracious to me* (in giving) *Thy Law* $119^{29}$; (3) of man in dealing with poor, alw. ptc., abs. חוֹנֵן $37^{21.26}$ $112^{5}$, c. ל $109^{12}$. Poel *direct favour toward* $102^{15}$ as Pr. $14^{21}$. Hithp. אֶתְחַנָּן אֶל *seek* or *implore favour* of God $30^{9}$ $142^{2}$. — וּשְׁמַע] makes line too long; is a gloss, being implied in pregnant clause; cf. $119^{29}$. — תפלה] v. Intr. § 1. — **3.** ‡ בְּנֵי אִישׁ] pl. cstr., vocative, n. of relation c. coll. sg. איש. This phr. in ψ elsw. only antith. בְּנֵי אָדָם $49^{3}$ $62^{10}$, where men of high degree are contrasted with men of low degree: so here, esp. if we insert בני אדם in v.$^{6}$. In fact איש in ψ usually means man as a self-respecting individual with a certain amount of dignity $62^{4}$, having talent $105^{17}$, sometimes pious $25^{12}$ $34^{13}$ $109^{16}$ $112^{1.5}$, sometimes an enemy or wicked $31^{21}$ $37^{7}$ $38^{15}$ $92^{7}$. ‡ בְּנֵי אָדָם in ψ alw. *mankind* $11^{4}$ $12^{2.9}$ $14^{2}$ (= $53^{3}$) $21^{11}$ $31^{20}$ $33^{13}$ $36^{8}$ $45^{3}$ $66^{5}$ $89^{48}$ $90^{3}$ $107^{8.15.21.31}$ $115^{16}$ $145^{12}$. In $57^{5}$ $58^{2}$ it must have the special sense of בני איש if subj., but this is improb. It is obj., and so has same mng. as all other passages. — ‡ עַד־מֶה] *how long* as $74^{9}$ (?) $79^{5}$ $89^{47}$. — כְּבוֹדִי] antith. with כְלִמָּה, only here ψ. כבוד in the mng. *honour, reputation, character* of man is elsewhere only 2 Ch. $26^{18}$ Pr. $20^{3}$ $21^{1}$ $25^{27}$ Ec. $10^{1}$; but cf. $7^{6}$. — לְ] before כלמה is preg., implying היה become. — ‡ כְלִמָּה] n. f. in its original sense of *insult*, not in ψ, but as *reproach;* elsw. $35^{26}$ $44^{16}$ $69^{8.20}$ $71^{13}$ $109^{29}$; cf. $89^{51}$. 𝔊 ἕως πότε βαρυκάρδιοι ἵνα τι = כִּבְדֵי לֵב לָמָּה, though sustained by Houb., Genebr., We., is better explained as due to a mistake quite common, esp. in Egyptian Aramaic script, of ב for כ; J *incliti mei* after Aq. οἱ ἔνδοξοί μου כְּבֵדַי = נִכְבָּדַי $149^{8}$ *my honourable men.* But MT followed by Σ, 𝔗, 𝔖 suits rhythm and context. — תֶּאֱהָבוּן] Qal impf. 2 pl. אהב, fuller archaic form to get full-toned penult before monosyl.; obj. רִיק (*v.* $2^{1}$): cf. $11^{5}$ $52^{5.6}$ $109^{17}$ for loving other forms of evil. — תְּבַקְשׁוּ כָזָב] phr. α.λ. Vb. Piel impf. 2 pl. cf. ב׳ רע Ps. $17^{11}$. ‡ כזב *lie, falsehood* $4^{3}$, $5^{7}$ $40^{5}$ $58^{4}$ $62^{5.10}$. — **4.** הפלה י׳ חָסִיד לוֹ] phr. α.λ. vb. Hiph. pf. aorist. The line is too long in 𝔐, either י׳ or לו must be a gloss. But it is the latter, bec. we should rd. † הפלא חֶסֶד as $17^{7}$ $31^{22}$, *shew extraordinary kindness.* The misinterpretation as חסיד occasioned the addition of לו; 37 codd. Ken. 28 De Rossi rd. הפלא. Most recent critics, Dy., Che., Gr., We., Oort, Du. rd. חֶסֶד, but differ as to חסדו לו or חסדי לו or חסד לי. The use of חסד is so important in ψ that it seems best to give the complete usage here. †(חסד) vb. denom. only Hithp. *shew oneself kind:* Ps. $18^{26}$ = 2 S. $22^{26}$. ‡ חֶסֶד n.m. (1) of man *kindness* (*a*) toward men in doing favours and benefits $141^{5}$, (*b*) especially as extended to the lowly, needy, and miserable $109^{12.16}$; (2) of God *kindness, lovingkindness*, in condescension to the needs of His creatures. He is חַסְדִּי

$144^{2}$; אֱלֹהֵי חַסְדִּי $59^{18}$; אֱלֹהֵי חסדו $59^{11}$ (so 𝔊, 𝔙, Ew., Hup., De., Pe., Che., Bä.); His is the kindness $62^{13}$; it is with Him $130^{7}$; specifically (*a*) *in redemption from enemies and troubles:* $21^{8}$ $31^{17.\,22}$ (= $4^{4}$) $32^{10}$ $33^{22}$ $36^{8}$ $42^{9}$ $44^{27}$ $48^{10}$ $59^{17}$ $66^{20}$ $85^{8}$ $90^{14}$ $94^{18}$ $107^{8.\,15.\,21.\,31}$ $143^{8.\,12}$; men should trust in it $13^{6}$ $52^{10}$; rejoice in it $31^{8}$; hope in it $33^{18}$ $147^{11}$. (*b*) *in preservation of life from death:* $6^{5}$ $86^{13}$. (*c*) *in quickening spiritual life:* $109^{26}$ $119^{41.\,76.\,88.\,124.\,149.\,159}$. (*d*) *in redemption from sin:* $25^{7}$ $51^{3}$. (*e*) *in keeping the covenants with David and his dynasty:* $18^{51}$ $89^{29.\,34}$. (*f*) grouped with other divine attributes: חסד ואמת Pss. $25^{10}$ $40^{11.\,12}$ $57^{4}$ $61^{8}$ $85^{11}$ $89^{15}$ $115^{1}$ $138^{2}$ Gn. $24^{27}$ (J); רב חסד ואמת Ex. $34^{6}$ (J) Ps. $86^{15}$; ‖ אמת Pss. $26^{3}$ $117^{2}$ Mi. $7^{20}$; ‖ אמונה Pss. $88^{12}$ $89^{3.\,25}$ $92^{3}$; ‖ רחמים $77^{9}$ $98^{3}$ $103^{4}$; חסד ומשפט $101^{1}$ Je. $9^{23}$; ‖ צדקה Ps. $36^{11}$; טוב וחסד $23^{6}$. (*g*) The kindness of God is (*a*) *abundant:* רב חסד *abundant, plenteous in kindness* Nu. $14^{18}$ (J) Ne. $9^{17}$ (Qr.) Jo. $2^{13}$ Jon. $4^{2}$ Ps. $86^{5}$ $103^{8}$ (cf. Ex. $34^{6}$ (J) Ps. $86^{15}$); רֹב חַסְדֶּךָ Ne. $13^{22}$ Pss. $5^{8}$ $69^{14}$ $106^{7}$ (𝔊, 𝔙, Aq., 𝔗 to be preferred to MT. חֲסָדֶיךָ); רֹב חֲסָדָיו La. $3^{32}$ Ps. $106^{45}$ (Kt., 𝔊 in both preferable). (*b*) *great in extent:* גְּדָל חסד $145^{8}$; great as the heavens $57^{11}$ $103^{11}$; cf. $36^{6}$ $108^{5}$; the earth is full of it $33^{5}$ $119^{64}$. (*c*) *everlasting:* לְעוֹלָם חסדו Je. $33^{11}$ 1 Ch. $16^{34.\,41}$ 2 Ch. $5^{13}$ $7^{3.\,6}$ $20^{21}$ Ezr. $3^{11}$ Pss. $100^{5}$ $106^{1}$ $107^{1}$ $118^{1.\,2.\,3.\,4.\,29}$ $136^{1-26\,(26\,t.)}$; cf. $52^{3}$ $103^{17}$ $138^{8}$. (*d*) *good:* $63^{4}$ $69^{17}$ $109^{21}$. (*h*) pl. *mercies, deeds of kindness:* the historic displays, mostly late: Pss. $25^{6}$ $89^{2}$ Is. $63^{7}$; promised in Davidic covenant Ps. $89^{50}$; in general La. $3^{22}$ Ps. $17^{7}$; cf. $31^{22}$ $4^{4}$ (sg.) $107^{43}$. ‡ חָסִיד adj. (1) *kind:* of man $18^{26}$ = 2 S. $22^{26}$; of nation Ps. $43^{1}$; of God, only $145^{17}$ Je. $3^{12}$. (2) as n. *pious, godly:* because kindness, as prominent in the godly, comes to imply other attributes and be a designation of the godly character, piety; sg. $4^{4}$ $12^{2}$ (?) $32^{6}$ $86^{2}$; *Thy pious one* $16^{10}$ (Kt. pl.) pl. *the pious, godly,* those of the people who were faithful, devoted to God's service, only in ψ and chiefly if not entirely in late Pss. $149^{1.\,5}$; *His pious ones* $30^{5}$ $31^{24}$ $37^{28}$ $85^{9}$ $97^{10}$ $116^{15}$ $148^{14}$ $149^{9}$; *Thy pious ones* $52^{11}$ $79^{2}$ $89^{20}$ $132^{9}$ $145^{10}$; *My pious ones* $50^{5}$; *her* (Zion's) *pious ones* $132^{16}$. In the Maccabean age συναγωγὴ Ἀσιδαίων denoted, technically, the party of the pious who opposed the Hellenisation of Judaea. See 1 Macc. $2^{42}$ $7^{13}$ 2 Macc. $14^{6}$; so perhaps Pss. $116^{15}$ $149^{1.\,5.\,9}$.—**5.** רִגְזוּ] imv. Qal 2 pl. refers to בְּנֵי אִישׁ v.$^{3}$ ‡ רגז Qal *be agitated, quiver, tremble,* of foundations of mountains $18^{8}$, depths of sea $77^{17}$, of the earth $77^{19}$, peoples $99^{1}$, so here most suitably. 𝔊, Σ ὀργίζεσθε = Eph. $4^{26}$, 𝔍, *be angry,* AV. is sustained by Is. $28^{21}$ of God's anger and Pr. $29^{9}$ of man's. But in these cases it is rather the quivering and trembling of passion, which is justifiable; and is regarded by many as Hiph. v. BDB.—וְאַל־תֶּחֱטָאוּ] two tones, neg. Qal impf. pl. 2 m. jussive ו conj. *and* not advers. *but,* as required by interp. of 𝔊, 𝔍. 𝔍 *nolite* (*peccare*) might imply תאבו and so give us the missing word of this tetrameter. But 𝔊 has ἃ λέγετε. This may be an interp. to get an obj. for אמרו or it may rest upon an original אשר = ‡ אֲשׁוּר *step, going,* for mode of life as $17^{5}$ $37^{31}$ $40^{8}$ $44^{19}$ $73^{2}$ cf. $17^{11}$. Probably בן אדם is the missing word which must be supplied in thought and might have been omitted by prosaic copyist as unnecessary. ‡ חטא vb. Qal in ψ alw. *miss the goal* or *path of right and duty, sin* (agst. God): abs. $4^{5}$ $78^{32}$, in confession $106^{6}$; c. לְ $78^{17}$ $119^{11}$ in con-

fession $41^{5}$ $51^{6}$; c. ב of instr. $39^{2}$ cf. Jb. $2^{10}$. Piel in ψ only †*purify from uncleanness* $51^{9}$; elsw. in this sense Lv. $14^{49.52}$ Nu. $19^{19}$ (P). Hiph. *bring to condemnation* or *punishment* Dt. $24^{4}$ Is. $29^{21}$, possibly Ps. $59^{18}$ (insertion in text). — אִמְרוּ בִלְבַבְכֶם]. † אמר בלבב phr. α.λ. ψ, but Dt. $7^{17}$ $8^{17}$ $9^{4}$ $18^{21}$ Is. $14^{13}$ $47^{8}$ $49^{21}$ Je. $5^{24}$ $13^{22}$ Zp. $1^{12}$ $2^{15}$ cf. Ho. $7^{2}$ (?), cf. † אמר בלב Ps. $10^{6.11.13}$ $14^{1}$ (= $53^{2}$) $35^{25}$ $74^{8}$, elsw. Gn. $17^{17}$ (P) $27^{41}$ (JE) 1 K. $12^{26}$ Est. $6^{6}$ Ec. $2^{1.15}$ $3^{17.18}$ Is. $47^{10}$ Ob.$^{3}$ Zc. $12^{5}$ cf. Gn. $8^{21}$ (J) 1 S. $27^{1}$. † דבר בלבב Ps. $15^{2}$ בלב Ec. $2^{15}$. The use of לֵבָב is so important in ψ that the entire usage is given below: ‡ לֵבָב n.m. *the inner, middle or central part:* usually *of men* (1) *the inner man* in contrast with the outer, שאר ולבב $73^{26}$; hands $73^{13}$ (La. $3^{41}$?); speech $28^{3}$ $78^{18}$. (2) *the inner man* indef. *the soul*, comprehending mind, affections and will; or in connection with certain vbs. having more specif. reference to some one of them $62^{9}$ $73^{26}$ $86^{11}$ $139^{23}$; בכל לבב $86^{12}$ $111^{1}$ 1 S. $7^{3}$ $12^{20.24}$ 1 K. $14^{8}$ 2 K. $10^{31}$ 2 Ch. $15^{15}$ $22^{9}$ $31^{21}$ Je. $29^{13}$ Jo. $2^{12}$; abbr. from phr. בכל־ל׳ ובכל־נפש characteristic of D. בל׳ Ps. $84^{6}$ (?); עם ל׳ $77^{7}$ (rd. c. הגה as 𝔊); כל׳ $20^{5}$ 1 S. $13^{14}$ $14^{7}$. (3) specif. ref. to *mind* (characteristic of לבב); (*a*) *knowledge:* ל׳ חכמה $90^{12}$ (cf. Jb. $9^{4}$). (*b*) *thinking, reflection:* $73^{7}$ ($77^{7}$ supra *2*). (4) specif. ref. to moral character (charact. of לבב): יְשַׁר ל׳ $119^{7}$(?) Dt. $9^{5}$ 1 Ch. $29^{17}$, cf. 2 Ch. $29^{34}$ 1 K. $3^{6}$ 2 K. $10^{15}$; תָּם־ל׳ Ps. $78^{72}$ $101^{2}$ Gn. $20^{5.6}$ (E) 1 K. $9^{4}$; בר ל׳ Ps. $24^{4}$, cf. בָּרֵי ל׳ $73^{1}$; as seat of erring $95^{10}$; as froward $101^{4}$; as seat of pride $101^{5}$; הקשה ל׳ $95^{8}$. (5) = *the man himself* (mng. charact. of נפש); so here ($4^{5}$) and in all uses of phrases with לבב given above, including $15^{2}$; also יְחִי לְבַבְכֶם *let your heart* (you yourselves) *live* (late) $22^{27}$ $69^{33}$, cf. $119^{175}$. (6) specif. as *seat of the appetites* (for which usually נֶפֶשׁ) $104^{15}$; סעד ל׳ *stay the heart* (with food) $104^{15}$ (Ju. $19^{8}$ (?)). (7) specif. as *seat of the emotions and passions* (for which usually נפש); of trouble $13^{3}$ $25^{17}$ $73^{21}$ $109^{16}$. (8) *seat of courage* (for which usually רוּח) $31^{25}$, elsw. only Dn. $11^{25}$. — עַל־מִשְׁכְּבְכֶם] preg. *lying upon your bed.* ‡ מִשְׁכָּב n.m. $4^{5}$ $36^{5}$ $41^{4}$ $149^{5}$. — וְדֹמּוּ] ו conj., Qal imv. 2 p.; ‡ דמם vb. (1) *be silent, still* $4^{5}$ $30^{13}$ $35^{15}$ (prob.); (2) *be still* = perish $31^{18}$; c. ל *resigned to* $37^{7}$ $62^{6}$ (?). Poal *be quieted, composed* $131^{2}$. — **6.** זִבְחוּ זִבְחֵי] Qal imv. 2 pl. The subj. cannot be בני איש, but their antithesis. That is elsewhere בני אדם, v.$^{3}$. It was omitted by prosaic copyist in text, making measure at fault. ‡ זבח vb. *slaughter sacrifice*, espec. for communion meals; c. acc. of the kind of sacrifice $4^{6}$ $27^{6}$ $50^{14.23}$ $107^{22}$ $116^{17}$, c. ב, $54^{8}$; all made to God, but of sons and daughters offered to idols $106^{37}$ (Qal) $^{38}$ (Piel, as usual of such sacrifices). ‡ זֶבַח n.m. *sacrifice*, esp. of the class, peace offerings (*a*) for communion meals ‖ עולה, מנחה $40^{7}$ $51^{18}$; (*b*) covenant $50^{5}$, cf. v.$^{8}$; (*c*) (י)זבחי תודה thank offerings $107^{22}$ $116^{17}$; (*d*) זבחי תרועה for festivals $27^{6}$; (*e*) phrs. זבחי אלהים $51^{19}$; זִבְחֵי צֶדֶק *right, normal sacrifices* here as Dt. $33^{19}$ Ps. $51^{21}$; (*f*) heathen sacrifices $106^{28}$. — † וּבִטְחוּ אֶל יהוה] Qal imv. 2 p. phr. 2 K. $18^{22}$ (= Is. $36^{7}$) Pss. $4^{6}$ $31^{7}$ $56^{4}$ $86^{2}$ Pr. $3^{5}$ to God; to persons Ju. $20^{36}$; things Je. $7^{4}$; disting. from בטח ב, *v.* Ps. $9^{11}$; בטח על *rely upon, v.* $31^{15}$. This line is also defective. Gr. attaches רַבִּים in sense of *nobles;* but these were the בני איש, v.$^{3a}$, and that mng. of רבים is rare and very late. We might, however, take it in the usual sense of *the*

*many*, the common multitude ‖ בְּנֵי אָדָם. The displacement was due to the influence of $3^2$ upon copyist. — **7.** אֹמְרִים] ptc. pl. verbal force as $3^3$. — מִי יַרְאֵנוּ] Makkeph should be stricken out; for there are two tones, not one, if רבים goes with previous line. The מִי might be question: *Who can* or *will shew us?* expressing discontent and despair; but better as wish, Ges.§ 151 (1). ‡ טוב n.m. (1) *welfare, happiness*, obj. ראה $4^7$ $34^{13}$ Ec. $2^{24}$ $3^{13}$ Jb. $7^7$ (cf. Je. $29^{32}$), בקש Ps. $122^9$, cf. $34^{11}$ $84^{12}$ $85^{13}$, טוב וחסר $23^6$, בטוב in prosperity $25^{13}$, מטוב *afar from happiness* $39^3$; (2) *good things*, sg. coll. $21^4$, obj. שבע $104^{28}$, cf. $103^5$, מלא $107^9$; (3) *good, benefit*, $119^{65.\,122}$; (4) moral good in antith. to רע $34^{15}$ $37^{27}$ $52^5$ Dt. $30^{15}$ Is. $5^{20}$ Am. $5^{14.\,15}$, עשה טוב Ps. $14^{1.\,3}$ (= $53^{2.\,4}$) $37^{3.\,27}$ Ec. $3^{12}$ (?) $7^{20}$, רדף טוב *pursue good* Ps. $38^{21}$. — נְסָה] α.λ. Qal imv. cohort.; incorrect for נְשָׂא √נסס denom. נֵס *banner, standard*, and so *wave* the same, Σ ἐπίσημον ποίησον. 𝔊 ἐσημειώθη, 𝔙 *signatum est* = נִסָּה Niph. pf., so Genebr., cf. $60^6$. לְהִתְנוֹסֵס Hithp. *that it may be displayed*, of the banner, 𝔊 ἔδωκας σημείωσιν. This suits עַל, but not the *light of the divine countenance.* Moderns after ἐπᾶρον Aq., Θ, *leva*, 𝔍, 𝔗, AE., De W., Ges.§ 76 (2)a, Ew.§ 227b, Kö.I. 43 (10)c regard it as error for נשא $10^{12}$, so cod. 245 Kenn., נשה cod. 30, usually שא $25^{18}$, שאו $24^{7.\,9}$ $81^3$ $96^8$ $134^2$. It refers to the blessing of the high priest, Nu. $6^{24-26}$ (source of P) in the syn. clause יִשָּׂא פניו אליך יָאֵר פָּנָיו אֵלֶיךָ Nu. $6^{26}$, the two melting together in the phr. נשא אור פניך, cf. $67^2$; the prep. עַל is a late inexactness for אֶל, cf. also $44^4$ $89^{16}$. ‡ אור n.m. (1) *light* as diffused, created $104^2$; (2) *light* of luminaries, stars $148^3$, cf. $136^7$; (3) *daylight* $49^{20}$, cf. $139^{11}$; (4) *light* of fire $78^{14}$; (5) of life $56^{14}$; (6) of prosperity $97^{11}$ $112^4$; (7) of instruction $37^6$ $119^{105}$; (8) of face $38^{11}$, of God's enlightening face $4^7$ $44^4$ $89^{16}$, cf. $27^1$ $36^{10}$ $43^3$. — פָּנִים as used ‡ of God in anthropomorphic and theophanic sense (*a*) *His face* in favour אור פ׳ $4^7$ $44^4$ $89^{16}$, מאור פ׳ $90^8$, האיר פ׳ $31^{17}$ $67^2$ $80^{4.\,8.\,20}$ $119^{135}$, indifference הסתיר פ׳ (מן) $10^{11}$ $13^2$ $22^{25}$ $27^9$ $30^8$ $44^{25}$ $51^{11}$ $69^{18}$ $88^{15}$ $102^3$ $104^{29}$ $143^7$, in hostility c. ב $34^{17}$ $80^{17}$; (*b*) *His presence* בקש פ׳ $24^6$ $27^{8.\,8}$ $105^4$, חלה פ׳ $119^{58}$, קדם פ׳ $89^{15}$ $95^2$, אראה פ׳ $42^3$, חזה פ׳ $11^7$ $17^{15}$, סתר פ׳ $31^{21}$, in anger $21^{10}$ La. $4^{16}$, עַל פ׳ in judgment Ps. $9^{20}$. — יהוה] at close of line makes it too long. It should go with next line to make that a tetrameter; so 𝔖, Che., Du. — **8.** נָתַתָּה] fully written Qal pf. 2 m. √נתן. — שִׂמְחָה] n.f. *joy, gladness* $4^8$ $16^{11}$ $21^7$ $30^{12}$ $43^4$ $45^{16}$ $51^{10}$ $68^4$ $97^{11}$ $100^2$ $106^5$ $137^{3.\,6}$. — בְּלִבִּי] short form; cf. long form לבבכם v.$^5$. The difference was due to the carelessness of a copyist. The long form is unusual in ψ, therefore more prob. original here. The לֵב as ‡ seat of emotions and passions; of joy in some form of שמח $4^8$ $16^9$ $19^9$ $33^{21}$ $105^3$ (= 1 Ch. $16^{10}$) Ex. $4^{14}$ (J) Pr. $15^{13.\,30}$ $17^{22}$ $27^{9.\,11}$ Ec. $2^{10.\,10}$ $5^{19}$ Ct. $3^{11}$ Is. $24^7$ Zc. $10^7$ (cf. לבב Dt. $28^{47}$ Is. $30^{29}$ Je. $15^{16}$ Ez. $36^5$), שוש Ps. $119^{111}$, גיל $13^6$, עלז $28^7$; of desire $21^3$ $37^4$; of trouble $38^{9.\,11}$ $55^5$; other emotions $22^{15}$ $27^3$ $39^4$ $40^{13}$ $61^3$ $107^{12}$ $109^{22}$ $143^4$; of courage $27^{14}$ $76^6$ $119^{32}$. — מֵעֵת] pregn. = טוב משמחת העת אשר; 𝔊, 𝔖 add ἐλαίου = ויצהרם. This makes line too long, and is gloss to make statement of harvest more complete, as Ho. $2^{24}$ —— ־ָם sf. indef., acc. to Ew., Ol., Bä., as proverbial comparison of the Psalmist's personal joy in God with the harvest joy of others, cf. Is. $9^2$. Moll., Pe., think

of the prosperous harvest of the enemy as contrasted with the joy in God of the Psalmist. It is better to think of the former prosperity in harvest, and that which they have been urged to pray for = טוב v.$^{7a}$. — **9.** בְּשָׁלוֹם] emph. suggested by ישם לך שלום Nu. $6^{26}$, the other parts of formula used v.$^{7b}$ (*v.* $28^{3}$). ‡ יַחְדָּו] adv. *together:* (1) of community of action $34^{4}$ $55^{15}$ $71^{10}$ $83^{6}$(?) $102^{23}$; of parts of building $122^{3}$; (2) *at once, at one and the same time,* joining both vbs. in action of same persons, only here $4^{9}$ in this sense, elsewhere (3) emph. *all together* $14^{3}$ (= $53^{4}$) $19^{10}$ $35^{26}$ $37^{38}$ $48^{5}$. — אֶשְׁכְּבָה] Qal impf. 1 p. s. cohort. resolution *I will lie down* or *lay me down.* וְאִישָׁן, because of adv. coördinating two vbs. must be ו coörd. and the form should be אִישָׁנָה, as $3^{6}$. Coördination may be expressed by repeating the subj. in English. — אַתָּה] emph. pr. 2 m. referring to יהוה v.$^{8a\,(7b)}$, therefore יהוה, unnecessary in this line and making it too long, is a gloss. — לְבָדָד] adv. *apart, in solitariness,* Nu. $23^{9}$ Mi. $7^{14}$ (both with שכן), here emphasized by לָבֶטַח *in security* n.m. with לְ prep., with ישב not elsw. ψ, but Lv. $25^{18.\,19}$ $26^{5}$ Ju. $18^{7}$ 1 K. $5^{5}$ Je. $32^{37}$ $49^{31}$ Zp. $2^{15}$, c. שכב Pr. $3^{29}$ Is. $47^{8}$ Ez. $28^{26}$ $34^{25.\,28}$ $38^{8.\,11.\,14}$ $39^{6.\,26}$ Zc. $14^{11}$ Dt. $33^{12}$ Ps. $16^{9}$ Je. $23^{6}$ $33^{16}$; לְ omitted with ישב Dt. $12^{10}$ 1 S. $12^{11}$ with שכן Dt. $33^{28}$ Pr. $1^{33}$. This passage is prob. based on Dt. $33^{28}$, espec. as there it is in a land דגן ותירוש as v.$^{8}$. — תּוֹשִׁיבֵנִי] Hiph. impf. 2 m. sf. 1 s. *make to dwell* as in Je. $32^{37}$.

## PSALM V., 5 STR. $4^{5}$.

**Ps. 5 is a prayer composed for public worship. The choir, at morning sacrifice, prays Yahweh to hearken to the cry for help (v.$^{2-4}$); for evil and wickedness of speech and action have no place in His presence and are abhorrent to Him (v.$^{5-7}$). Standing in the court and worshipping towards the temple, they pray for guidance (v.$^{8-9}$); because the adversaries have abundant wickedness in mind, speech, and act, they plead that God would thrust them forth from His people (v.$^{10-11}$); and they intercede for blessing upon all who seek refuge in Him (v.$^{12-13}$).**

O GIVE ear to my words, Yahweh; consider my murmuring;
O hearken to the voice of my crying for help, my King, and my God;
For unto Thee I pray in the morning, Thou hearest my voice;
In the morning I set in order (my prayer) for Thee and I keep watch (for Thee).
FOR Thou art not a God taking delight in wickedness, evil cannot be Thy guest;
Boasters cannot take their stand before Thine eyes;
Thou dost hate all workers of trouble, speakers of a lie;
Men of blood and deceit Thou abhorrest, Yahweh.
BUT as for me through the abundance of Thy kindness I enter Thy house;
I worship with the reverence that is due Thee, towards Thy holy temple.
Yahweh lead me in Thy righteousness because of those lying in wait for me;
Even before me Thy way: (before Thee are my ways).

FOR there is no right in their mouth, in their heart is ruin;
An open grave is their throat, with their tongue they flatter.
Declare them guilty, O (my) God, let them fall from their plans:
In the abundance of their wickedness thrust them out, for they rebelled against Thee.

BUT let all that seek refuge in Thee, rejoice, forever shout for joy;
And let them exult in Thee, all that love Thy name;
For Thou on Thy part blessest the righteous, Yahweh,
And Thou coverest them over with a great shield, with favour crownest them.

Ps. 5 was in 𝔇 as the 2d morning prayer, then in 𝔐 and also in 𝔇𝔎 as its 1st morning prayer (*v.* Intr. § 27. 31. 33). There seems to be a designed antithesis between the assignment of Ps. 4, an evening prayer בנגינות *with stringed instruments*, and Ps. 5 a morning prayer אל הנחילות *for flute playing* (*v.* Intr. § 39), probably because the former was regarded as more suited to evening prayer, the preparation for sleep; and the latter to morning prayer, the preparation for work. The antith. between the righteous and the wicked differs much from that of Ps. 1 and implies a much earlier date. The Ps. lacks the personal experience of Pss. 3–4, and is throughout that of the congregation of righteous worshippers. The wicked are wicked men in Israel itself. They are chiefly wicked in tongue: expressions are heaped up for this, *boasters*, v.[6], *speakers of a lie*, *men of deceit*, v.[7], *no right in their mouth*, *an open grave their throat*, *with their tongue they flatter*, v.[10]. Such do not appear in Preëx. or Exil. Literature; but in the peaceful times of Persian and Greek dominion. They are also men, who in their *mind* plot ruin, v.[10], and have *plans* against the righteous, v.[11], and they are also *workers of trouble*, v.[6], *men of blood*, v.[7]; *they rebel* against Yahweh, v.[11]. The righteous on the other hand are those who observe morning prayer and sacrifice in the courts of the temple, v.[4, 8], from which evil is excluded from being a guest, v.[5]; they seek refuge in Yahweh and love His name, v.[12]. The author may have been one of the Levitical singers of the 2d temple. If so, his Ps. must have been composed earlier than those Levitical Pss. which appear in 𝔎 and 𝔄. It must have been written in times of external peace and internal strife; after the second temple had been long built; and sacrifices were habitual in its courts — thus in the middle Persian period.

**Str. I. 2.** The choir, standing in the court of the temple, v.[8], prays: *O give ear to my words, Yahweh*], those of this Ps., which has as its complement, *consider my murmuring*], the faint utterance which accompanies the words, and also has its petition. This makes better parall. than EV[s] "meditation." — **3.** The syn. clause is *O hearken to the voice of my crying for help*]. The righteous need help as the next Str. shows; and their words are a cry, aloud with the voice to Yahweh for it. The complement of l. 2 is syn.

with Yahweh, who is here in the plea, *my King and my God*], in personal special relations to the righteous petitioners, and in the double relation as King of the kingdom of Israel, and God of His people. — **4**. The reason for hearing is given in the syn. couplet, which is also syn. to the previous couplet. *For unto Thee I pray in the morning*], at the appointed hour of sacrifice, when Yahweh was accustomed to hear the *voice* of His worshippers in the liturgical morning prayer at the morning sacrifice. — *I set in order*] arrange, supplying "my prayer" EV$^{s}$ JPSV, "my case," Dr., "cause," Kirk, possibly of the parts of prayer with an allusion to the parts of the sacrifice. — *and I keep watch*], for God's manifestation of His acceptance of the prayer as it ascends to Him, with the flame of the sacrifice of the altar.

**Str. II. 5–7**. The reason for the prayer for help is given in four syn. lines. Those who occasion the cry for help are described as having *wickedness* and its complement *evil*, syn. with which are *boasters* of the evil which they plan and do, *workers of trouble*, with its complement, *speakers of a lie*; and *men of blood and deceit*. Wickedness and evil of speech are chiefly emphasized in these boasters, characteristics of wickedness in postex. Israel; but wickedness of violent action is also involved in men of blood and workers of trouble. God's attitude towards these men is graphically stated in the syn. clauses: *Thou art not a God taking delight in*], but the very reverse, as is brought out in the complementary statement, *evil cannot be Thy guest*], be welcome in the house, in the courts of Yahweh, among His worshippers; ‖ *stand before Thine eyes*], in the choir of worshippers, standing before the temple building; followed by the positive statement, *Thou dost hate;* and the climax, *abhor*. This attitude of God towards those against whom the choir of Israel cries for help, gives strong reason for the assurance that He will give that help.

**Str. III. 8**. The choir returns to the direct petition of the first Str.; stating in a syn. couplet, parall. to the second couplet of the first Str., the fact: *I enter Thy house* ‖ *I worship towards Thy holy temple*], indicating with sufficient clearness that the choir is in the precincts of the temple, and prostrating themselves in the court, looking towards the temple, the throne room of Yahweh's abode. These clauses are qualified with the recognition of the

*abundance of kindness* of Yahweh which permitted this entrance, and a devout statement of the *reverence* with which the worship was accompanied. — **9.** The second couplet is parallel with the first couplet of Str. I., only the petition, "give ear, consider, hearken," advances to, *lead me*, with its syn., *even before me*, and the sphere of it, *Thy righteousness* ‖ *Thy way*. Guidance in life is needed *because of those lying in wait*, the insidious foes described above in the previous Str. and again in the following. The last clause omitted by MT., but suggested by Vrss., is the climax, *before Thee are my ways*] complementary of, *Even before me Thy way*,] even them, make them Thy way.]

**Str. IV. 10–11** is syn. with the second Str. and is a stronger representation of the attitude of God towards the wicked. There are two couplets, making four syn. lines. The emphasis upon wickedness of speech is still stronger; *There is no right in their mouth*], with its complement *in their heart*], that is in their mind, — *ruin*], the *plan* in their mind is to engulf the righteous in ruins; cf. $52^4$ and so ‖ *an open grave is their throat*, with its complement, *with their tongue they flatter*. There is yet in the last line wickedness of action, *in the abundance of their wickedness*, with its complement, *for they rebelled against Thee*. The attitude of God towards them passes over, from their exclusion from the temple worship, God's hatred and abhorrence of them, in Str. II., to the stronger and more aggressive; *declare them guilty*, with its complement, *let them fall from their plans*], fail in them, and the climax, *thrust them out*.

**Str. V. 12–13** is a final intercession which is parall. with Str. I. and III.; but needs no subsequent Str. parall. with II. and IV.; for the wicked have been left behind, thrust out from the community, as well as excluded from the temple. The choir accordingly rises, from petition for help, to intercession for the righteous. This is in two couplets, which again are syn. throughout. They are described as those *that seek refuge in Thee*], in the temple worship ‖; *love Thy name*], the holy name of Yahweh, as connected with His holy temple. They are finally designated as the *righteous*. These, in the syn. clauses; *rejoice*, with its complement, *forever shout for joy*; ‖ *exult in Thee*; three terms for the liturgy of temple worship. The climax is reached in the

more comprehensive *blessest,* and its specific double simile of tender care and loving attention; *coverest them over with a great shield*], so guarding from all evil and adversaries; and its complement, *with favour crownest them*], as favoured guests rejoicing at a feast in their honour, cf. $23^{5}$, $103^{4}$.

**2.** אֲמָרַי] pl. sf. 1. p. emph. ‡ אֹמֶר n.m. (1) *utterance, word* $19^{4}$, of men esp. in prayer $5^{2}$ $141^{6}$. אִמְרֵי פִי Dt. $32^{1}$ Ps. $19^{15}$ $54^{4}$ $78^{1}$ $138^{4}$, fig. day to day $19^{3}$; of God, אמרי אל $107^{11}$. (2) promise of God $77^{9}$, command $68^{12}$. — הַאֲזִינָה] Hiph. imv. cohort. — ‡ √ [אָזַן] denom. אֹזֶן n.f. *ear*, only Hiph. (1) *give ear to*, of God's listening to prayer, c. acc. rei $5^{2}$ $17^{1}$ $55^{2}$ $86^{6}$ $140^{7}$ $141^{1}$, c. אֶל rei $39^{13}$ $143^{1}$, c. לְ rei $54^{4}$; אל pers. $77^{2}$, Dt. $1^{45}$, abs. Pss. $80^{2}$ $84^{9}$. (2) *perceive by ear, hear*, abs. $135^{17}$, listen to; of men, abs. $49^{2}$, c. עַל rei $78^{1}$. — בִּינָה] Qal imv. cohort. בִּין *observe, mark, give heed to*, c. acc. as Dt. $32^{7}$ Pss. $50^{22}$ $94^{7.8}$, but only here in connection with prayer. — † הֲגִיגִי] $5^{2}$ $39^{4}$ *my musing, my murmuring*, faint utterance, rather than *meditation* of EV$^{s}$. 𝔊 κραυγῆς μου, 𝔙 *clamorem meum*. The former is too weak, the latter too strong. — **3.** הַקְשִׁיבָה] Hiph. imv. cohort. ‡ [קָשַׁב] Hiph. *hearken*, לקול only here; but c. לְ pers. $55^{3}$, c. בקול $66^{19}$ $86^{6}$, c. אל $142^{7}$, c. acc. $17^{1}$ $61^{2}$, abs. with אזנך $10^{17}$, dub. (אזן gloss), cf. $130^{2}$. — שַׁוְעִי] Piel inf. cstr. BDB., Ols.$^{§182d}$, so Du. for שַׁוְעִי. † √ [שׁוע] only Piel *cry for help*, abs. $5^{3}$ $18^{42}$ $72^{12}$ $119^{147}$ Jb. $19^{7}$ $24^{12}$ $29^{12}$ $30^{28}$ $35^{9}$ $36^{13}$ Is. $58^{9}$ La. $3^{8}$, Jon. $2^{3}$ Hb. $1^{2}$, so prob. $88^{2}$, c. אֶל pers. Pss. $18^{7}$ $22^{25}$ $28^{2}$(= $31^{23}$) $30^{3}$ $88^{14}$ Jb. $30^{20}$ $38^{41}$. Bä. regards it as n., for usual שועתי $18^{7}$, cf. Kö.$^{II.1,\,p.50}$. — ‡ מַלְכִּי וֵאלֹהָי] = $84^{4}$, מלכי אלהים $44^{5}$ (𝔊 ואלהי). מֶלֶךְ ‡ God as King of Israel, Dt. $33^{5}$ Pss. $10^{16}$ $29^{10}$ $48^{3}$ $68^{25}$ $74^{12}$ $145^{1}$ $149^{2}$, מלך הכבוד $24^{7.8.9.10.10}$, universal king $47^{3.7.8}$ $95^{3}$ $98^{6}$ $99^{4}$ Je. $10^{7.10}$. — כִּי־אֵלֶיךָ emph. beginning a new line. — אֶתְפַּלָּל] Hiph. impf. 1 sg. present. ‡ התפלל c. אֶל *pray unto*, elsw. $32^{6}$, c. בְּעַד *intercede for* $72^{15}$. — **4.** יהוה] is attached by 𝔊 Du. to previous clause, and properly, if original, but it is a gloss making line too long. — בֹּקֶר תִּשְׁמַע קוֹלִי] belongs with previous clause to complete pentameter. בֹּקֶר acc. time in the morning, the hour of prayer, so $59^{17}$ $88^{14}$ $92^{3}$, the three hours of prayer $55^{18}$. It belongs with אתפלל and not with תשמע. — אֶעֱרָךְ] shortened form due to Makkeph, which, however, is an erroneous combination. Separate words are needed for measure. ‡ עָרַךְ (1) *arrange*, used Gn. $22^{9}$ (E) for arranging wood of sacrifice, Ex. $40^{4.23}$, (P) of shew bread, so here in fig. sense as most, or as Jb. $32^{14}$ $33^{5}$ $37^{19}$ *arrange, set forth*, words in order; elsw. arrange lamp Ps. $132^{17}$, table $23^{5}$ $78^{19}$, *set forth in order* thoughts $40^{6}$, a case $50^{21}$. (2) c. לְ *resemble* $89^{7}$ (‖ דמה). — לָךְ] should be repeated with אצפה for the completion of the line. This is necess. to get two tones after caesura, and gives better euphony. Moreover, this prep. is required by the vb. — אֲצַפֶּה] Piel impf. 1 p. ‡ צפה Qal *watch*, c. לְ $37^{32}$, c. בְּ $66^{7}$. Piel c. אֶל La. $4^{17}$, c. בְּ Mi. $7^{7}$, so c. לְ Ps. $5^{4}$. — **5.** This v. is too long, a Makkeph should combine לא־אל, and if original כי also. אָתָּה if original, is out of place separated from לא. It is doubtless a prosaic gloss. —

אֵל] n.m. archaic name of God as the *Strong* one (for use in ψ *v.* Intr. § 36).— ‡ חָפֵץ] vb. adj. cstr. acc. of God only here, but of man $34^{13}$ $35^{27}$, pl. cstr. before names $35^{27}$ $40^{15}$ = $70^{5}$ with sf. $111^{2}$. The vb. itself ‡ used of God, c. with בְּ pers. $18^{20}$ $22^{9}$ $41^{12}$, rei. $147^{10}$, c. acc. rei. $37^{23}$ $40^{7}$ $51^{8.18.21}$ $115^{3}$ $135^{6}$, all in mng. *delight in, have pleasure in.* For syn. רצון *v.* v.$^{13}$.— ‡ רֶשַׁע] n.m. *wickedness* (1) in violence and crime $141^{4}$ Pr. $12^{3}$; (2) of enemies Ps. $125^{3}$ (but 𝕲 SS. רָשָׁע); (3) in ethical sense $5^{5}$ $10^{15}$ $45^{8}$ $84^{11}$ (?), cf. Pr. $8^{7}$ Jb. $34^{8.10}$ $35^{8}$ Ec. $7^{25}$ $8^{8}$. (For רָשָׁע *v.* Ps. $1^{1}$.) — יְגֻרְךָ] Qal impf. 3 sg. sf. 2 sg. defective for יגורך potential mood, Ges.$^{§107 (4b)}$, Dr.$^{§37}$. ‡ גור Qal (1) *sojourn* in land, c. ב loci $105^{12.23}$, of Israel in Egypt and patriarchs in Canaan, cf. Gn. $26^{3}$(J); (2) fig. *be a guest* of Yahweh, c. ב loci, in His temple Pss. $15^{1}$ $61^{5}$, c. acc. pers. fig. $5^{5}$, cf. $120^{5}$. ‡ גֵּר n.m. only in sense of *sojourner*, c ב loci $119^{19}$, c. עם pers. $39^{13}$: abs. ‖ widow and orphan $94^{6}$ $146^{9}$.— רָע] either adj. *evil man* 𝕲, 𝕵, Hu., De., Ki., al. as $10^{15}$ ‖ הוללים v.$^{6}$; or n.m. *evil* ‖ רֶשַׁע, EV$^{s}$., Dr. most, in accord with complementary part of a pentameter.— ‡ רַע] adj.: (1) *bad, disagreeable, malignant* $144^{10}$ (sword); *fierce* $78^{49}$ (messenger of God). (2) *unpleasant* $112^{7}$ Je. $49^{23}$. (3) *evil, wicked* ethically, of pers. אדם רע Ps. $140^{2}$, רָע *evil man* $10^{15}$ Jb. $21^{30}$ Pr. $11^{21}$ $12^{13}$, *thing* עשה הרע בעיני Ps. $51^{6}$ phr. of D. Dt. $4^{25}$ +, c. 60 t.; of *deeds* Pss. $55^{16}$ $64^{6}$ $141^{4}$. ‡ רַע n.m.: (1) *evil distress, adversity* $23^{4}$; † יְמֵי רע $49^{6}$ $94^{13}$, cf. Am. $6^{3}$; ברע *in adversity* Ps. $10^{6}$, cf. $121^{7}$ $140^{12}$. (2) *evil, injury, wrong* $7^{5}$ $41^{6}$ $54^{7}$ $73^{8}$ $109^{20}$; לרע *for harm* $56^{6}$ Je. $7^{6}$ $25^{7}$ Is. $59^{7}$. (3) *evil*, in ethical sense, Pss. $7^{10}$ $34^{14.17}$ $36^{5}$ $52^{5}$ $97^{10}$ $101^{4}$ $119^{101}$, prob. also $5^{5}$ (others adj. *evil man*); סור מֵרָע $34^{15}$ $37^{27}$ Is. $59^{15}$ Pr. $3^{7}$ $13^{19}$ $14^{16}$ $16^{6.17}$ Jb. $1^{1.8}$ $2^{3}$ $28^{28}$, cf. רעה Ps. $21^{12}$.— **6.** יִתְיַצְּבוּ] Hithp. impf. 3 pl. potential *v.* $2^{2}$.— הוֹלְלִים] ptc. pl. ‡ [הלל] vb. Qal *be boastful* $75^{5}$, elsw. only ptc. *boasters* $5^{6}$ $73^{3}$ $75^{5}$; Piel same mng., c. על $10^{3}$ (?) and in good sense, c. ב $44^{9}$ $56^{5.11}$; Hithp. *make one's boast* c. ב in bad sense $49^{7}$ $52^{3}$ $97^{7}$, in good sense $34^{3}$ $105^{3}$, abs. $63^{12}$ $64^{11}$ $106^{5}$. *v.* Intr. § 35 for the use of vb. in the sense of *praise.*— ‡ לְנֶגֶד עֵינֶיךָ] *before Thine eyes*, locally, in temple worship; elsw. ideally of God $18^{25}$, of man $26^{3}$ $36^{2}$ $101^{3}$.— שָׂנֵאתָ] Qal pf. 2 sg. emph. present √ שנא *hate*, cf. $11^{5}$ where alone, elsw. in ψ God hates evil. But the idea is common in Prophets. The vb. is frequently used of righteous men hating evil $26^{5}$ $31^{7}$ + 10 t. ψ.— † כָּל־פֹּעֲלֵי אָוֶן] *all workers of trouble*, Qal ptc. pl. cstr. nominal force phr. $6^{9}$ $14^{4}$(= $53^{5}$ without כל) $92^{8}$ $94^{4}$ $101^{8}$ (without כל) $28^{3}$ $36^{13}$ $59^{3}$ $64^{3}$ $94^{16}$ $125^{5}$ $141^{4.9}$, elsw. Ho. $6^{8}$ Is. $31^{2}$ Jb. $31^{3}$ $34^{8.22}$ Pr. $10^{29}$ $21^{15}$. Text is wrongly divided here, giving only first part of pentameter. The second or complementary part is v.$^{7a}$. דֹּבְרֵי כָזָב. The separation, or else prosaic view of a copyist, occasioned the insertion of the vb. תאבד, which is inappropriate between שנא and תעב.— **7.** ‡ דֹּבְרֵי כָזָב] = $58^{4}$ Qal ptc. pl. √[דבר] *speak* Qal only inf. and ptc. cf. antith. ד׳ אמת $15^{2}$, elsw. $28^{3}$ $31^{19}$ $51^{6}$ $63^{12}$ $101^{7}$ $109^{20}$; *v.* $4^{3}$ for כָּזָב.— † אִישׁ דָּמִים] n. of relation coll., cf. 2 S. $16^{7.8}$, for usual † אַנְשֵׁי דָמִים *those guilty of bloodshed* Pss. $26^{9}$ $55^{24}$ $59^{3}$ $139^{19}$ Pr. $29^{10}$, cf. Pss. $9^{13}$ $51^{16}$. There should be no Makkeph after איש, and possibly we should rd. אַנְשֵׁי as usual.— ‡ וּמִרְמָה] is also dependent on איש, cf. Pss. $43^{1}$ $55^{24}$. Other uses of מִרְמָה *deceit* $10^{7}$ $17^{1}$ $24^{4}$ $34^{14}$ $35^{20}$ $36^{4}$ $38^{13}$ $50^{19}$ $52^{6}$ $55^{12}$ $109^{2}$.— יְתָעֵב] Piel impf. 3 sg. יהוה subj. is an unnatural change of tense

though in 𝔐, 𝔊. But 𝔍 *abominaberis* has preserved the original תְּתַעֵב, the weak ת having been omitted in other texts by txt. err. on acct. of the following ת, which would then very easily be interp. as 3 pers. ‡ [√תעב] not in Qal, but Piel: *abhor* (1) in ritual sense, of God, Israel $106^{40}$; (2) in ethical sense, of God $5^7$, man $119^{163}$; (3) in physical sense $107^{18}$. Hiph. in ethical sense $14^1 = 53^2$ *make abominable, cause* their evil deeds *to be abhorred.* — **8.** וַאֲנִי] emph. antith. 2 pers. v.$^5$. — † רֹב חֶסֶד] *abundance of kindness* as $69^{14}$ $106^7$ (𝔊, 𝔙, Aq. 𝔗 to be preferred to 𝔐 חסדיך) Ne. $13^{22}$, רב חסדו $106^{45}$ (?) La. $3^{32}$, cf. † רַב חסד $86^{5.15}$ $103^8$ based on Ec. $34^6$ Nu. $14^{18}$ (J.) and later Ne. $9^{17}$ Jo. $2^{18}$ Jon. $4^2$. — בֵּיתֶךָ] acc. loci after אבוא Qal impf. 1 p. sg. present, *I enter Thy house* for ordinary worship, so $66^{13}$, cf. entrance of processions $42^5$ $55^{15}$ $122^1$, in other phr. see $23^6$. בוא c. acc. loci seldom in ψ, elsw. $71^3$ $105^{23}$, more common with ב or אל (*26^4*). — אֶשְׁתַּחֲוֶה] Hithp. impf. 1 p. ‡ √(שחה) only Hithp. (1) *do homage to* a king c. ל $45^{12}$ $72^{11}$; (2) (*a*) *bow down in worship* of God c. לפני $22^{28.30}$ $86^9$, c. אל, looking towards $5^8$ $138^2$, c. ל $99^{5.9}$ $132^7$; (*b*) in the more general sense of *worship*, abs. $95^6$, c. ל $29^2$ $66^4$ $96^9$ $97^7$; (*c*) idolatrous worship, c. ל $81^{10}$ $106^{19}$. — הֵיכַל קָדְשְׁךָ] refers to the hall of the temple into which priests only were admitted to worship with the holy incense, as the place unto which worship was directed. $5^8 = 138^2$ Jon. $2^{5.8}$ without prep.; as place defiled by enemy Ps. $79^1$. קדש היכלך as source of blessing $65^5$. היכל קדשו is used $11^4$ Mi. $1^2$ Hb. $2^{20}$ in more general sense for the heavenly temple in which God resides. Other uses of ‡ היכל without קדש are (1) palace of king Ps. $45^{16}$, fig. of ivory boxes $45^9$, of well-shaped daughters $144^{12}$; (2) of the hall of the temple $27^4$ $48^{10}$, of the heavenly temple $18^7$ $29^9$ $68^{30}$. — יִרְאָתֶךָ] obj. sf. Ges.§ 135 (4) *reverence due Thee*, cf. $34^{12}$ $90^{11}$ $111^{10}$ $119^{38}$, *v.* $2^{11}$. — **9.** נְחֵנִי] Qal imv. sf. 1 p. sq. ‡ נחה Qal *lead* sq. acc. usually, God subj. Ex. $15^{13}$ Ps. $77^{21}$, fig. $5^9$ $27^{11}$, c. ב $139^{24}$, man subj. c. עד $60^{11} = 108^{11}$, Hiph. *lead, guide* $78^{14.53.72}$ $107^{30}$, esp. in path of blessing $23^3$ $31^4$ $61^3$ $67^5$, $73^{24}$, cf. $43^3$ $139^{10}$ $143^{10}$. ‡ צְדָקָה n.f. *righteousness:* (1) in government of king $72^{1.3}$, of God, as attribute $33^5$ $36^7$ $71^{19}$ $99^4$ Je. $9^{23}$; (2) *righteousness*, as ethically right Ps. $106^{3.31}$, cf. Gn. $15^6$ (JE); (3) as vindicated, *justification, salvation* (*a*) of God ‖ ברכה $24^5$, חסד $36^{11}$ $103^{17}$. בצ׳ He guides, delivers, exalts His people $5^9$ $31^2$ $71^2$ $89^{17}$ $119^{40}$ $143^{1.11}$, cf. $69^{28}$ (denied to wicked). His saving righteousness $22^{32}$ $40^{11}$ $51^{16}$ $71^{15.16.24}$ $98^2$ $145^7$, ידע צ׳ $88^{13}$, עֹמדת לעד $111^3$ $112^{3.9}$, cf. $119^{142}$; (4) pl. the *righteous acts* (*a*) of God in vindication of right $103^6$; (*b*) of man's moral conduct $11^7$ (*si vera*) Is. $64^5$ Je. $51^{10}$. — לְמַעַן] prep. *because of*, referring to enemies, שוררים $5^9$ $27^{11}$, צוררים $8^3$, איבים $60^{19}$. — שׁוֹרְרָי] Polel ptc. pl. sf. 1 p. sg. מ prefix elided BDB. Ges.§ 52. ‡ √שׁור, always in same form $5^9 = 27^{11}$ $54^7$ $56^3$ $59^{11}$; 𝔊 ἐχθρῶν 𝔍 *insidiatores*, Dr. *watchful foes* = more strictly *liers in wait for me.* — הישר] Kt. הַיְשַׁר Qr. Ges.§ 70 (2) Hiph. imv. ‡ √יָשַׁר Qal *be smooth, straight, right,* Piel *esteem right* $119^{128}$, † Hiph. *make smooth, even* only here, elsw. *look straight,* only Pr. $4^{25}$. Vrss. differ 𝔊, Bar. Heb. ἐνώπιόν σου τὴν ὁδόν μου, some codd. 𝔊 ἐνώπιόν μου, few ὁδόν σου, Aq. Σ, 𝔍, 𝔖, 𝔗 agree with 𝔐. It is prob. as the line is defective, that the difference represents two parts of an original complete line הישר לפני דרכך לפניך דרכי. This gives us rhyme in

-*kā* and -*ī*. — **10.** פִּיהוּ] txt. err. for פִּימוֹ $17^{10}$ as 𝔊, 𝔍; sg. improb. in the midst of pls. — נְכוֹנָה] Niph. ptc. fem. √כון *v.* $7^{10}$ *what is right*, as Jb. $42^{7.8}$ 𝔊 ἀλήθεια 𝔍 *rectum*. — קִרְבָּם] *their inward part* (𝔊 καρδία interprets, 𝔍 *interiora* is literal), as the seat of thought, and so local acc. antith. פה $49^{12}$ (?) $62^{5}$ $64^{7}$ (?) $94^{19}$ $103^{1}$; seat of לֵב $39^{4}$ $55^{5}$ $109^{22}$, of רוח $51^{12}$, בקרב לב $36^{2}$. — הַוּוֹת] pl. ‡ הַוָּה n.f. in ψ always pl. of intensity, *ruin* into which one has fallen and been engulfed, either as meditated $5^{10}$ $52^{4}$, spoken $38^{13}$, or accomplished $55^{12}$ $57^{2}$, all 𝔇; elsw. of pestilence $91^{3}$ and of wicked throne $94^{20}$. Ps. $52^{9}$ הַוָּתוֹ 𝔐 error for הונו 𝔊, 𝔗 and most moderns. — † קֶבֶר פָּתוּחַ] There should be no Makkeph, phr. elsw. Je. $5^{16}$ (of quiver). ‡ קֶבֶר n. *tomb* $88^{6.12}$, cf. $49^{12}$ (Vrss. not 𝔐). — יַחֲלִיקוּן] Hiph. impf. 3 pl. fuller form. ‡ √חלק Qal *be smooth, slippery*, of deceptive words $55^{22}$. Hiph. *flatter* with tongue $5^{10}$ Pr. $28^{23}$, abs. *deal smoothly*, c. אל Ps. $36^{3}$. — **11.** הַאֲשִׁימֵם] α.λ. Hiph. imv. sf. 3 pl. √אָשַׁם Qal (1) *commit an offence, do a wrong*; (2) *be* or *become guilty*, not in ψ; but (3) *be held guilty, bear punishment* $34^{22.23}$. Hiph. *declare guilty* $5^{11}$. 𝔊 κρῖνον αὐτούς, Aq. Σ κατάκρινον αὐτούς, 𝔍 *condemna eos*. — אלהים] is surprising in a petition of 𝔇, though sustained by 𝔊, 𝔍 al. It is probable that the original was אֱלֹהַי. — יִפְּלוּ מִ] Qal impf. juss. pl. 3 m. either (1) *fall from*, as 𝔊, 𝔍, DeW., Ew., Hi., Bä., as BS. $14^{2}$ ψ Solomon $4^{16}$; or (2) *fall, perish, because of by*, as Pe., Che., Dr., Kirk, Du., which suits parall., so $27^{2}$. — מִמֹּעֲצוֹתֵיהֶם] should have two accents in measure, pl. sf. 3 pl. with prep. מִן. — † [מוֹעֵצָה] n.f. only pl. *counsels, plans* $5^{11}$ $81^{13}$ Mi. $6^{16}$ Ho. $11^{6}$ Je. $7^{24}$ Pr. $1^{31}$ $22^{20}$. — בְּרֹב פִּשְׁעֵיהֶם] is attached by 𝔊 to previous clause, but that destroys the measure. 𝔊, 𝔍 κατά, *juxta* = כְּ not so good as בְּ 𝔐. — ‡ פֶּשַׁע] n.m. *transgression* against God $107^{17}$, personified as evil spirit $36^{2}$, recognised by sinner $32^{5}$ $51^{5}$, God visits it $89^{33}$, forgives $32^{1}$, removes $103^{12}$, covers it over $65^{4}$, blots it out $51^{3}$, remembers it not $25^{7}$, delivers from it $39^{9}$; (2) *guilt of transgression* $5^{11}$ $19^{14}$ $59^{4}$. — הַדִּיחֵמוֹ] Hiph. imv. with full sounding sf. 3 pl. for ־ם above. ‡√נדח *thrust out, banish*, here the wicked, but $62^{5}$ the good man from his position. Hiph. *be thrust out* $147^{2}$. — כִּי־מָרוּ בָךְ] should have two accents for measure. מָרוּ because of following monosyl. 𝔊 adds κύριε = 𝔍 *domine*, but this is gloss making line too long. ‡ מָרָה vb. Qal be *disobedient, rebellious*, c. ב Ho. $14^{1}$ and here, elsw. c. acc. pers., also words of God Ps. $105^{28}$ abs. $78^{8}$. Hiph. *shew disobedience*, alw. towards God, abs. $106^{7.43}$, c. acc. $78^{17.40.56}$ $106^{33}$ $107^{11}$, prob. also $139^{20}$ (acc. 𝔍, Σ, Aq., not 𝔐). — **12.** וְ] adversative to previous Str. — יִשְׂמְחוּ] Qal impf. 3 pl. juss. שמח vb. Qal *be glad, rejoice*: ‡ in relation to God and sacred things: (*a*) abs. $5^{12}$ $9^{3}$ $14^{7}$ (= $53^{7}$) $16^{9}$ $34^{3}$ $35^{27}$ $48^{12}$ $67^{5}$ $68^{4}$ $69^{33}$ $90^{14}$ $96^{11}$ $97^{1.8}$ $105^{3}$ $107^{42}$ $119^{74}$; (*b*) c. ב *rei vel pers.* $31^{8}$ $32^{11}$ $33^{21}$ $40^{17}$ (= $70^{5}$) $63^{12}$ $64^{11}$ $66^{6}$ $85^{7}$ $97^{12}$ $104^{34}$ $118^{24}$ $149^{2}$; in other relations *v.* BDB. — חוֹסֵי בָךְ] Qal ptc. pl. cstr. with retracted accent, *v.* $2^{12}$. — יְרַנֵּנוּ] Piel impf. juss. ‡ רנן vb. Qal *be jubilant, shout for joy*: only $35^{27}$, for which $40^{17}$ = $70^{5}$ substitute שׂושׂ. But Qal is 8 t. in Is. $^{2.3}$. Piel same mng. more intensive (1) abs. $5^{12}$ $63^{8}$ $67^{5}$ $71^{23}$ $90^{14}$ $96^{12}$ $98^{4.8}$ $132^{9.16.16}$ $149^{5}$; (2) c. ב of theme $20^{6}$ $33^{1}$ $89^{13}$ $92^{5}$, c. acc. $51^{16}$ $59^{17}$ $145^{7}$, c. לְ $95^{1}$, c. אל $84^{3}$(?). Hiph. (1) same mng.: abs. $32^{11}$, c. לְ $81^{2}$; (2) *cause to jubilate*

65[9]. For nouns *v. 17*[1]. — [וְתָסֵךְ עָלֵימוֹ] is out of place, destroying the measure of this line and making the construction difficult. It is needed in v.[13b] to complete the line and give an appropriate vb. to צִנָּה. — [תָּסֵךְ] Hiph. impf. 2 p. juss. form appropriate to its present context; but it should correspond with תעטרנו v.[13] if transferred, and be pointed as *indicative*. ‡ סָכַךְ vb. Qal *screen, cover*, c. לְ 140[8](?) usually c. עַל in other Lit. Hiph. same c. עַל, here, לְ 91[4]. — [יַעְלְצוּ] Qal impf. juss. as syn. verbs. † עָלַץ vb. *exult* c. בְּ 5[12] 9[3] 1 S. 2[1], abs. Ps. 25[2] 68[4] Pr. 11[10] 28[12] 1 C. 16[32] (= עלז Ps. 96[12]), cf. עלז 28[7], עלס Jb. 20[18], diff. forms of same word, softened in later usage. — [אֹהֲבֵי שְׁמֶךָ] ptc. pl. cstr. nominal force אהב. Phr. elsw. 69[37] 119[132], cf. 9[11] 61[6] 83[17]. 𝔊 has πάντες, which represents an original כל, needed for measure. ‡ Love to God is post Deuteronomic 31[24] 97[10] 116[1] 145[20], to house 26[8], to salvation 40[17] 70[5], to law 119[47 + 10 t.], Jerusalem 122[6]. — **13.** [כִּי אַתָּה] causal with emph. pro. There should be no Makkeph: the two tones are needed for measure. 𝔊, 𝔍 attach יהוה to second clause, 𝔐 to first; that suits the measure. — [תְּבָרֵךְ צַדִּיק] Piel impf. 2 ms., general statement. This phr. is α.λ., but cf. 115[13] כִּי יִרְאֵי י׳. ‡ בֵּרַךְ (1) *bless* Yahweh 16[7] 26[12] 34[2] 63[5] 103[1. 2. 20. 21. 22. 22] 104[1. 35] 115[18] 134[1. 2] 135[19. 20] 145[2. 10], בּ׳ שֵׁם 96[2] 100[4] 145[1. 21], Elohim 66[8] 68[27]; (2) Piel used of God abs. 109[28], c. acc. the king 45[3], the people 29[11] 67[2. 7. 8] 107[38] 115[12. 12. 13] 128[5] 134[3] 147[13], His inheritance 28[9], house of Aaron 115[12], vegetation 65[11], provisions 132[15. 15], as well as those given above; (3) used of men, *bless* 118[26] 129[8]; (4) congratulation 10[3](?) 49[19] 62[5], homage 72[15]. For *Qal v. 1*[1]. — [כַּצִּנָּה] belongs to חסך עלימו *v.* v.[12]. ‡ צִנָּה is the large shield; מָגֵן 3[4], the smaller one, elsw. 35[2] 91[4]. — ‡ [רָצוֹן] ‖. צִנָּה (1) of the *good will, favour* of God, elsw. 30[6. 8] 51[20] 69[14] 89[18] 106[4] Is. 49[8]; (2) *acceptance* of persons offering sacrifice, לרצון Ps. 19[15] as Je. 6[20] Lv. 22[21] Is. 56[7]; (3) of God's *will* Pss. 40[9] 103[21] 143[10], of man's *desire* 145[16. 19] as 2 C. 15[15]. — [תַּעְטְרֶנּוּ] Qal impf. 2 m. sf. 3 pl. † [עָטַר] vb. *surround*, elsw. only 1 S. 23[26]. This is necessary according to arrangement of 𝔐, but if not connected with צִנָּה it is better to take it as ‡ [עטר] vb. *crown* Pss. 8[6] 65[12] 103[4], denom. of ‡ עֲטָרָה *crown* 21[4], and point as Piel תְּעַטְּרֵנוּ. So 𝔊, 𝔍.

## PSALM VI., 4 STR. 5[3].

**Ps. 6 is a penitential prayer. The congregation prays Yahweh not to chasten in anger; but to heal the long-continued languishing and dismay (v.[2-4a]); pleads that the peril of death may cease, for there can be no ritual commemoration of Yahweh in Sheol (v.[4b-6]). The sufferings are indeed extreme: weariness, nights of complaining, bursts of tears, and eye wasting because of the adversaries (v.[7-8]). But Yahweh has heard the prayer, and the enemies must depart in shame (v.[9-11]).**

YAHWEH, do not in Thine anger rebuke *me*,
Do not in Thy rage chasten *me:*
Be gracious to me, for *I* am languishing;
Heal me, for dismayed are *my* bones;
Yea exceedingly dismayed is *my* soul.
BUT Thou, O Yahweh, how long (shall it continue)?
O return, deliver *my* life;
Save me for the sake of *Thy* kindness;
For in death there is no commemoration of *Thee;*
In Sheol who can give *Thee* (ritual) praise?
(FOR) I am weary with *my* groaning;
I must complain every night on *my* bed;
I make dissolve with my tears *my* couch.
Wasteth away because of grief *mine* eye;
Waxeth old because of all *mine* adversaries.
DEPART, ye workers of trouble from *me;*
For He hath heard the voice of *my* weeping,
Yahweh hath heard *my* supplication,
Yahweh accepteth *my* prayer;
They will turn back, they will be put to shame in a moment.

Ps. 6 was in 𝔇, its first penitential prayer. It was taken up into 𝔐 and 𝔇ℜ (*v.* Intr. §§ 27, 31, 33), and appointed to be sung with the bass voice עַל־הַשְּׁמִינִית to the accompaniment of stringed instruments בנגינות (*v.* Intr. § 39), both peculiarly appropriate to the musical expression of penitence. The Ps. was composed for the congregation, and there is no trace in it of the experience of an individual. It is doubtless the earliest of the seven penitential Pss. 6, 32, 38, 51, 102, 130, 143, and prior to the penitential prayers Ezr. 9; Ne. 9; Dn. 9. The church appropriately assigns these Pss. to Ash Wednesday. Ps. 6 is related to several other passages of OT. (1) v.[2] differs from Ps. 38[2] only in that the latter omits אל in second clause, and substitutes the late קֶצֶף for the earlier and simpler אף. Je. 10[24] has a similar thought, and possibly was in the mind of the author. (2) v.[6b] is similar to Is. 38[18] (מכתם = מכתב, *v.* Intr. § 25), where we have בִּשְׁאוֹל מִי יוֹדֶה־לָּךְ = כִּי לֹא שְׁאוֹל תּוֹדֶךָּ v.[6b]; but the measure shows that we must read יוֹדֶךָּ. Is. 38 is pentameter, Ps. 6, trimeter, therefore changes were necessary. In ‖ line of Ps. 6 זֵכֶר is used, and in the other half of line of Is. 38[18] הלל. The latter is the simpler and probably the earlier usage. זֵכֶר in the sense of *commemoration* is only elsw. Pss. 30[5] 97[12] 102[13] 111[4]. The thought is more natural and more appropriate to the context of Is. 38 than to Ps. 6; it was essential there, but not so essential here. The Ps. is therefore later. (3) v.[7a] is identical with Je., which latter is certainly original. (4) v.[8a] is the same as Ps. 31[10b], except that מן takes the place of בְּ. We may safely conclude that Ps. 6 was later than Je. and Is. 38, but earlier than Pss. 31 and 38. The adversaries, who caused so much grief to the congregation, were not wicked rulers of Israel or hostile nations, but workers of trouble in Israel itself. They are not represented as a class over against the צדיקים and חסידים (cf. Ps. 1[5]); but in a simpler and

more primitive way. They were probably the enemies of the congregation of the Restoration, who were restoring the ritual worship in Jerusalem, in the midst of great hostility on the part of their neighbours and also of the lower grade of people, who did not cordially unite in their reform. The Ps. is one of the choicest specimens of the use of assonance. The lines require but few transpositions to have them all end in ִי, except in the Str. II. v.5b. 6a-b, which purposely end in ךָ for the expression of formal antithesis, and in the last lines of Strs. III. and IV. v.8b. 11a, where intentionally pl. ֵי takes the place of sing. ִי for the other four lines of these strs. Besides, there is assonance in ָה in v.7b. c, 8a. b. Several trimeters were injured by later scribes by the insertion of יהוה for greater clearness of meaning, v.3a. b (not in 𝔊) 5a. 9b, and by amplification, by insertion of כל v.8a and מאד v.11a. Only one line is too short in 𝔐, occasioned by the omission of כי after לְךָ.

**Str. I. 2.** The congregation prays Yahweh in two syn. couplets; negatively, *do not rebuke* ‖ *do not chasten, in thine anger* ‖ *in thy rage;* thus recognising that Yahweh had sufficient reason to be angry with them and to be in rage against them; and that their sufferings were due to His rebuke and chastisement. — **3.** They have now suffered sufficiently, and so, in a second syn. couplet, also syn. to the first, they pray positively *be gracious to me*, more specifically, *heal me*, the reason for which is their great need: *I am languishing* ‖ *I am dismayed.* This latter is in the last line limited to the *bones*, which does not imply physical injury; but, as in other Pss. of penitence and lamentation, the sympathy of nerves and bones with the emotions and passions; and so the aching of the bodily frame in accord with the internal emotional agony, which now is expressed in climax. — **4a.** *yea exceedingly dismayed is my soul.*

**Str. II. 4b.** The prayer becomes more intense. The first line expostulates with Yahweh for the long continuance of the chastisement, with its suffering and peril. — *How long?*] shall it yet continue? This is followed by two syn. couplets, the second synth. to the first, giving the reason for it. — **5.** In the first couplet is the plea, — *O return*] with favour, condensing the thought of the previous line. The long continuance of suffering seems to imply divine absence or inattention. — *Deliver* ‖ *save*] make the return effective by redemptive interposition. It is the *life* of the congregation that is in peril by the continuance of this chastisement, and the kindness of Yahweh which is strained by

it. — 6. The motive proposed for this deliverance is, that if the life of the community is destroyed, the *commemoration* of Yahweh ‖ His *praise*, in the worship of the ritual, will be destroyed; and though the congregation may continue their existence in the realm of *Death* and the cavern of *Sheol*, the abode of the dead, they will be no longer a congregation worshipping Yahweh in the ritual of the temple, as prescribed by Yahweh in His Law, and so well pleasing to Him. The *Sheol* of the Hebrews corresponds with *Hades* of the Greeks, the subterranean region whither all mankind go at death and live in a shadowy state of existence.

**Str. III.** **7**. The congregation now intensifies the plea in five syn. lines, describing their sad condition, which again subdivides into an introductory line and two syn. couplets. The *groaning* has continued so long, and has become so intense, that they are *weary*, worn out with it. — *Every night* on the *bed*, ‖ the *couch*, they *must complain*, and with such an intensity of grief, that *tears* burst from the eyes in a flood, wet the *couch*, and cause it to *dissolve*, as in a stream of rushing water. The figure seems extravagant to Western taste, but not to the Oriental. But it is still more extravagant in MT. and Vrss. in the previous line: "make my bed swim." This, by a change of vocalisation merely, gives the more suitable mng. "must complain," as we have given it above. — **8**. *The eye wasteth away* by this continual weeping, *because of grief;* and it *waxeth old*, becomes like the weakened, enfeebled eye of an old man, with little power of vision, — *because of all mine adversaries*] whose actions cause such *grief* and such bursts of tears.

**Str. IV.** **9–11**. — The congregation have not been overwhelmed by their grief and the divine chastisement; their prayer receives its answer while they are making it. They express their confidence in a Str. of introverted parall. wherein the first and last lines are syn., and find their reason in the intervening syn. triplet. The reason is that *Yahweh hath heard* (repeated in emphasis) ‖ *accepteth*]. That which he heard was *the voice of my weeping* ‖ *my supplication* ‖ *my prayer*. Therefore the congregation warns the *workers of trouble* = adversaries, v.[8]: *Depart from me;* and expresses the assurance that *they will turn back, they will be put to shame*, and that *in a moment*, instantly without delay. This

shaming of the enemies in the climax is in striking antith. to the anxiety they have caused the congregation, v.$^{3b. 4a}$. A later editor, wishing to emphasise this still more, inserts v.$^{11a}$.

*They shall be shamed, and they shall be dismayed exceedingly, all mine enemies.*

**2.** אַל] with Hiph. juss. תוֹכִיחֵנִי is usually attached to vb., here separated for assonance in נִי so l.2. —‡ יכח] vb. Hiph. (1) *decide, judge* $94^{10}$; (2) *convince, convict* $50^{21}$; (3) *reprove, chide* $50^{8}$ $105^{14}$; (4) *correct, rebuke* $6^{2} = 38^{2}$ $141^{5}$ Jb. $5^{17}$ $13^{10. 10}$ Pr. $3^{12}$. — וְאַל־בַּחֲמָתְךָ] has two beats. ‡ חֵמָה n.f. (1) *venom*, of serpents $58^{5(5?)}$, as Dt. $32^{24. 33}$, of arrows $140^{4}$; (2) *burning anger, rage*, of man $37^{8}$ $76^{11. 11}$, of God $6^{2}$ $38^{2}$ $59^{14}$ $78^{38}$ $79^{6}$ $88^{8}$ $89^{47}$ $90^{7}$ $106^{23}$. — יהוה] is a gloss in both lines. In $3^{b}$ it is not in 𝔊. — **3.** † אֻמְלַל] α.λ. adj. = † אֻמְלָל Ne. $3^{34}$; but better ptc. מְאֻמְלָל with מ omitted as frequently in intensives when with shewa. — רְפָאֵנִי] Qal imv. ‡ רפא vb. *heal* from peril of death as $30^{3}$ $41^{5}$ $103^{3}$ $107^{20}$, more general mng. $147^{3}$. — ‡ עֶצֶם] n.f. *bone* for bodily suffering as $22^{15. 18}$ $31^{11}$ $32^{3}$ $34^{21}$ $35^{10}$ $38^{4}$ $42^{11}$ $51^{10}$ $102^{4. 6}$ $109^{18}$, for skeleton of the dead $53^{6}$ $141^{7}$. — **4.** מְאֹד] adv. *exceedingly* 35 t. in ψ. — ואת] Kt. וְאַתָּה Qr 𝔊 σὺ dub. — עַד־מָתָי] 𝔊 ἕως πότε, abs. *how long* (shall it be). ‡ מתי adv. *when* $41^{6}$ $42^{3}$ $94^{8}$ $101^{2}$ $119^{82. 84}$. — עד־מתי *until when, how long?* sq. pf. $80^{5}$, impf. $74^{10}$ $82^{2}$ $94^{3}$, abs. $6^{4}$ $90^{13}$ $94^{3}$. It is difficult to see with this interp. why 𝔐 connects with previous line. By connecting with subsequent context we get 2 str. of 5 l. each, which is evidently correct. We might read וַיֶּאֱת עַד־מֹתִי Qal impf. ו consec. ‡ אָתָה vb. *come* Ps. $68^{32}$ Dt. $33^{21}$, c. עד Mi. $4^{8}$ and מֹתִי n. 1 sf. *my death* (*v.* v.$^{6}$) and render, *And so it is come unto my death*, I am at the point of death, which admirably suits the context (Br.$^{SHS\ 374}$). — **5.** שׁוּבָה] Qal. imv. cohort. שׁוּב as $7^{8}$ $80^{15}$ $90^{3}$ all of God. — יהוה] is a gloss as v.$^{3ab}$. — חַלְּצָה] Piel imv. cohort. ‡ √חלץ Qal *draw off*, not in ψ but † Niph. *be delivered* $60^{7} = 108^{7}$ Pr. $11^{8. 9}$ Piel *rescue, deliver* sq. נֶפֶשׁ *life* $6^{5}$ $116^{8}$, c. acc. p. $18^{20}$ (= 2 S. $22^{20}$) $34^{8}$ $50^{15}$ $81^{8}$ $91^{15}$ $119^{153}$ $140^{2}$ (Ps. $7^{5}$ dub.). — נַפְשִׁי] ‡ in the sense of *life*, elsw. הִצִּיל נ׳ $22^{21}$ $33^{19}$ $56^{14}$, מלט נ׳ $89^{49}$ $116^{4}$, פדה נ׳ $34^{23}$ $55^{19}$ $71^{23}$, cf. $49^{9}$, שׁמר נ׳ $25^{20}$ $97^{10}$, בקשׁ נ׳ $35^{4}$ $38^{13}$ $40^{15}$ $54^{5}$ $63^{10}$ $70^{3}$ $86^{14}$; other uses $7^{6}$ $31^{14}$ $56^{7}$ $59^{4}$ $69^{2}$ $71^{10}$ $72^{13. 14}$ $74^{19}$ $78^{50}$ $119^{109}$ $124^{4. 5}$. For נפשׁ with other mngs. *v.* $3^{3}$ $10^{3}$ $16^{10}$ $17^{9}$ $22^{30}$ *B*DB. Br.$^{JBL\ 1897,\ 17\ sq.}$. — לְמַעַן חַסְדֶּךָ] = $44^{27}$ v. $4^{4}$. — **6.** בַמָּוֶת] ב local, in the place or state of death. ‡ מות n.m. (1) *death* as opp. life $13^{4}$ $33^{19}$ $49^{18}$ $56^{14}$ $68^{21}$ $73^{4}$ $78^{50}$ $116^{8. 15}$; (2) *death by violence* $7^{14}$ $18^{5.6}$ $22^{16}$ $55^{5}$ $116^{3}$, as penalty $118^{18}$; † (3) *state or place of death* $6^{6}$ $49^{15}$ Is. $28^{15. 18}$ $38^{18}$ Ho. $13^{14}$ Hb. $2^{5}$ Ct. $8^{6}$ Pr. $5^{5}$ $7^{27}$ ‖. אבדון Jb. $28^{22}$, שַׁעֲרֵי מ׳ *gates of death* Pss. $9^{14}$ $107^{18}$ Jb. $38^{17}$. — † שְׁאוֹל n.f. *the underworld* Dt. $32^{22}$ Is $14^{9}$ Pr. $15^{24}$; under mts. and sea Jb. $26^{6}$ Jon. $2^{3}$, contrasted with height of heaven Am. $9^{2}$ Jb. $11^{8}$ Ps. $139^{8}$ Is. $7^{11}$. Thither men descend at death Gn. $37^{35}$ (E) $42^{38}$ $44^{29. 31}$ (J) 1 S. $2^{6}$ 1 K. $2^{6. 9}$ Jb. $7^{9}$ $21^{13}$ Is. $14^{11. 15}$ Ps. $88^{4}$, Korah and his associates by divine judgment Nu. $16^{30. 33}$ (J) cf. Ps. $55^{16}$. It has a mouth Ps. $141^{7}$ and is a city with gates Is. $38^{10}$ and has bars Jb. $17^{16(?)}$.

It is syn. with מות Pr. $5^{5}$ $7^{27}$ Ct. $8^{6}$ Ps. $89^{49}$. It is personified Is. $28^{15.18}$, as insatiable monster $5^{14}$ Hb. $2^{5}$ Pr. $1^{12}$ $27^{20}$ $30^{16}$, and has snares Ps. $18^{6}$ (= 2 S $22^{6}$), cf. $116^{3}$. It is dark and gloomy and from it there is no return Jb. $17^{13}$ (cf. v.$^{16}$ $7^{9}$); earthly distinctions cease there Jb. $3^{17-19}$ $21^{23-26}$. Ec. $9^{5.6.10}$ represent the dead as without work or knowledge or wisdom: but these gloomy passages of Jb. and Ec. are not to be taken too seriously, for they do not correspond with the ordinary representation of other passages. In postex. Lit. the condition of the righteous and the wicked is often distinguished. The wicked, whether nations or individuals, descend to Sheol Pss. $9^{18}$ $31^{18}$ (cf. Nu. $16^{30.33}$); death acts as their shepherd, and they waste away without power or honour Ps. $49^{15.15}$. Sheol consumes them as drought-water Jb. $24^{19}$. The righteous dread to go thither because there is no ritual worship there Ps. $6^{6}$, cf. *$88^{6}$* Is. *$38^{18}$*; deliverance from Sheol is a blessing Pss. $30^{4}$ $86^{13}$ Pr. $23^{14}$. In Ez. it is a place of reproach, the abode of uncircumcised $31^{15.16.17}$ $32^{21.27}$. The righteous will not be abandoned to Sheol Ps. $16^{10}$, cf. $17^{15}$, but will be ransomed from it $49^{16}$, cf. $73^{23.26}$ Is. $57^{1.2}$ Jb. $14^{13}$ $17^{13}$. In latest Lit. there is a distinction in Sheol. It has depths to which the wicked fools descend Pr. $9^{18}$. It is contrasted with אבדון Pr. $15^{11}$. בור, שחת when ‖ שאול are in the bad sense of a pit or place of the lost v. *$7^{16}$* which prepares the way for local distinction in later Judaism as reflected in Lk. $16^{19-31}$. שאול is also used fig. of degradation in sin Is. $57^{9}$ and of place of exile for Israel Ho. $13^{14.14}$. — זִכְרֶךָ] sf. obj. ‡ זֵכֶר n.m. (1) *remembrance, memory* of person or people $112^{6}$ blotted out by their destruction $9^{7}$ $34^{17}$ $109^{15}$; (2) *commemoration* of Yahweh in the ritual *$6^{6}$* $30^{5}$ $97^{12}$ $102^{13}$ $111^{4}$ $145^{7}$; (3) *memorial* by which one is remembered $135^{3}$. — מִי] *who can*, implying neg. answer (v. *$4^{7}$*). — יוֹדֶה לָּךְ] Hiph. impf. 3 m. ידה (*v.* Intr. § 39). לָךְ makes the line too long. It is an error of late style for earlier יוֹדֶךָ of Is. $38^{18}$. — 7. יָגַעְתִּי] Qal pf. 1 p., of *state* or *condition* Dr. $§^{11}$ ‡ יָגַע c. ב $6^{7}$ $69^{4}$ Is. $43^{22}$ $57^{10}$ Je. $45^{3}$. — אַנְחָתִי] n.f. sf. 1 p. ‡ אֲנָחָה n.f. *sighing, groaning*, in distress, physical or mental $6^{7}$ $31^{11}$ $38^{10}$ $102^{6}$. The line lacks a word. Du. rightly prefixes כי, giving reason of foregoing. It was omitted because of previous לָךְ. — אַשְׂחֶה] Hiph. impf. 1 p. frequentative, √שָׂחָה vb. *swim*, elsw. Is. $25^{11}$ Ez. $47^{5}$, so here 𝔊 λουσω, 𝔍 *natare faciam*. This suits subsequent context, but not the previous, or mention of time, and is indeed an extravagant metaphor. It is more natural to take it as parallel with the next line. Therefore we should point it אָשִׂיחָה, Qal impf. cohort. שיח as $55^{18}$ $77^{4}$ Jb. $23^{2}$. — בְּכָל־לַיְלָה] *in every night*, phr. α.λ. dub., a later intensification by inserting כל. Rd. ‡ בלילה as $42^{9}$ $77^{7}$ $88^{2}$ $90^{11}$ $119^{55}$ $121^{6}$ $136^{9}$. — מִטָּתִי] n.f. sf. *my couch* ‡ מִטָּה n.f. α.λ. ψ ‖ ‡ עֶרֶשׂ $6^{7}$ $41^{4}$ $132^{3}$. — אַמְסֶה] Hiph. impf. freq., tr. to beginning of l. in order to assonance, of עַרְשִׂי in ־ִי. † מסה vb. *melt* for usual מסס Hiph. *cause to melt*, dissolve elsw. of ice $147^{18}$, *cause to vanish* $39^{12}$, fig. לב, *intimidate* Jos. $14^{8}$. מסס Hiph. only Dt. $1^{28}$. It is possible that we should rd. here cohort. אַמְסֶה ‖ אָשִׂיחָה in order to assonance with עָשְׁשָׁה, עָתְקָה. — 8. † עָשְׁשָׁה] vb. Qal pf. 3 f. denom. עָשׁ n.m. *moth*, as waster, consumer $39^{12}$; vb. elsw. $31^{10.11}$. — ‡ כַּעַס] n.m. *vexation*, as (1) *grief* *$6^{8}$* $10^{14}$ $31^{10}$ Ec. $1^{18}$ $2^{23}$ $7^{3}$ $11^{10}$; (2) as anger of

Yahweh Ps. $85^{6}$, cf. Dt. $32^{19.27}$ 1 K. $15^{30}$ $21^{22}$ 2 K. $23^{26}$. — ‡ עָתְקָה] vb. Qal pf. sf. *advance in years*, grow old, as Jb. $21^{7}$. — צֹורְרָי] Qal ptc. pl. sf. 1 p. † צרר vb. *be an adversary* Nu. $10^{9}$ $25^{17.18}$ $33^{55}$ (all P) Is. $11^{13}$ Ps. $129^{1.2}$ Est. $3^{10}$ $8^{1}$ $9^{10.24}$; ptc. sg., usually single person, but Ps. $7^{5}$ prob. coll.; pl. of God's adversaries $8^{3}$ $74^{4.23}$, man's Ex. $23^{22}$ (E) Am. $5^{12}$ Pss. $7^{7}$ $23^{5}$ $31^{12}$ $42^{11}$; c. כל $10^{5}$ $69^{20}$ $143^{12}$; so prob. here except that assonance in ־ָי is then abandoned. — 9. סורו מ׳] Qal imv. ‡ סור vb. Qal (1) *turn aside* Ps. $119^{102}$, † מֵרָע $34^{15}$ $37^{27}$ Jb. $28^{28}$ Pr. $3^{7}$ $13^{19}$ $16^{6.7}$, *revolt* Ps. $14^{3}$ Je. $5^{23}$ Dt. $11^{16}$ $17^{17}$; (2) *depart*, c. מן pers. Ps. $6^{9}$ $119^{115}$ $139^{19}$; (3) *be removed*, c. מן pers. $101^{4}$. Hiph. (1) *remove*, take away, c. מן $18^{23}$ $39^{11}$ $81^{7}$ $119^{29}$ Ex. $8^{4.27}$ (J) $23^{25}$ (E) Is. $3^{1}$; (2) *put aside*, reject, Ps. $66^{20}$, cf. Is. $31^{2}$. — פֹּעֲלֵי אָוֶן] v. $5^{6}$. כל is gloss, as $28^{3}$ $36^{13}$ $59^{3}$ $64^{3}$ $125^{5}$ $141^{4.9}$ unnecessary amplification. — מִמֶּנִּי] should be tr. to the end of the line for assonance. — יהוה] is a gloss, destroying the measure. — שָׁמַע קוֹל בִּכְיִי] phr. α.λ. but שמע קול $18^{7}$ $55^{18}$ $64^{2}$ $119^{149}$ v. $4^{4}$. ‡ בְּכִי n.m. *weeping* $30^{6}$ $102^{10}$. — 10. שָׁמַע תְּחִנָּתִי] cf. שׁ׳ קוֹל תַּחֲנוּנַי $28^{2.6}$ $31^{23}$ $116^{1}$. ‡ תְּחִנָּה n.f. sf. 1 p. alw. this form Pss. $55^{2}$ $119^{170}$. — 11. יֵבֹשׁוּ וְיִבָּהֲלוּ] Qal impf. בוש coördinate by simple ו with Niph. impf. בהל as $83^{18}$. For other uses of בהל *v.* v.$^{3}$ $2^{5}$. ‡ בוש vb. Qal (1) *feel shame* $22^{6}$ $25^{3.3}$ $31^{18}$ $37^{19}$ $86^{17}$ $97^{7}$ $109^{28}$ $119^{6.46.78.80}$ $127^{5}$, אל אבושה $31^{2}$ (= $71^{1}$)$^{18}$ $25^{2}$, cf. $25^{20}$; (2) *be ashamed*, *put to shame* $6^{11}$ $71^{13}$, sq. הכלם $35^{4}$ $69^{7}$ Je. $14^{3}$ $22^{22}$ Is. $41^{11}$ $45^{16.17}$ Ez. $16^{52}$ $36^{32}$ Ezr. $9^{6}$, חפר Pss. $35^{26}$ $40^{15}$ $70^{3}$ $71^{24}$ Je. $15^{9}$ Mi. $3^{7}$ Jb. $6^{20}$, סג Ps. $129^{5}$, נבהל $6^{11}$ $83^{18}$. Hiph. put to shame $14^{6}$ $119^{31.116}$, enemies by defeat $44^{8}$ $53^{6}$. — יָשֻׁבוּ יֵבֹשׁוּ] impfs. without ו coördinate more emphatic. ו is given, however, 𝔊. בוש preceded by שוב α.λ. It evidently has the mng. here of turn back in defeat, as $9^{4.18}$ $56^{10}$. — רָגַע] i.p. ‡ רֶגַע n.m. *moment* of time $30^{6}$, elsw. adv. acc. in a moment $6^{11}$, כרגע $73^{19}$ as Nu. $16^{21}$ = $17^{10}$. 𝔊 inserts σφόδρα מְאֹד as above. Du. thinks v.$^{10a}$ a gloss as variation of v.$^{9b}$. It suits the measure and assonance better than v.$^{11a}$. The Str. is just one line too long, and one of the lines must be thrown out. V.$^{11a}$ is a pentameter and least suitable to the context.

## PSALM VII., 2 STR. $10^{3}$.

**Ps. 7 is a prayer for deliverance from a personal enemy: (1) a petition for salvation from his pursuer, with an imprecation of death upon himself, if he had done the wrong charged against him (v.$^{2-6}$); (2) expressing confidence that Yahweh was preparing weapons against his pursuer, and that his mischief and treachery would receive just retribution (v.$^{13-17}$). Subsequent editors inserted a plea for the judgment of the nations in an ultimate world judgment (v.$^{7-8}$), a judgment between the righteous and wicked in Israel (v.$^{9b-12}$), and a liturgical couplet of praise (v.$^{18}$).**

MY God, in Thee do I seek refuge;
Save me from him that pursues, and deliver me;
Lest, like a lion, he tear me,
While there be (none) to tear away and none to deliver.
My God, if I have done this,
If there be iniquity in my palms,
If I requited him that was at peace with me with evil;
Let him pursue me, and let him overtake me,
And let him tread to the earth my life,
And my honour let him lay in the dust.
IF not, He whets His sword,
Doth tread His bow and make it ready,
And doth prepare for him deadly weapons;
His arrows He maketh into fiery ones.
Lo! he travaileth with iniquity,
And conceiveth mischief and bringeth (it) forth.
A pit he hath dug and dug out,
And he will fall into the hole he is making.
His mischief will return on his own head,
And upon his own pate his violence come down.

Ps. 7 was in 𝔇, but only in its original form. In that form the historical reference in the title "which he sang to Yahweh because of the words of Cush, the Benjamite" has some propriety; although there is no mention of such a person in the history of the times of David. This fact gives some force to the correctness of a tradition only preserved here; for we know of nothing in the Literature upon which it could be based. There is nothing in the original form of the Ps. that prevents the composition by David under some such circumstances, when he was pursued by Saul and his Benjamite warriors. The traditional circumstance may, however, have been an editorial conjecture. This prayer appropriately follows Ps. 6 in 𝔇. It was not included in 𝔈 or 𝔇ℜ. Accordingly, no musical assignment was made. 𝔊, 𝔙 have מזמור, implying its use in 𝔐 (*v.* Intr. § *31*) instead of שגיון of 𝔥 which was probably a txt. err. The word has not yet been explained (*v.* Intr. § *34*). There is a striking inconsistency between the plea for interposition against an individual enemy in v.$^{2-6.\ 13-17}$ and the judgment of nations v.$^{7-9a}$, and between the righteous and wicked in Israel v.$^{10-12}$ (*v.* Bi., Che.). This can only be explained by the insertion of these latter as glosses, to give the Ps. a more general reference for congregational use under later circumstances. Moreover v.$^{2-6.\ 13-17}$ are trimeters: v.$^{7-12}$ in the main at least pentameters. Che. is mistaken in regarding v.$^{7-12}$ as homogeneous. There is a difference between Yahweh's judgment of the nations v.$^{7-8}$ and Elohim's judgment of the wicked in Israel v.$^{10-12}$. The original Ps. is very early, possibly as early as David; the Yahwistic gloss belongs to the Persian period, the Elohistic gloss to the Greek period. Other minor glosses harmonized in a measure the differences, and a liturgical addition made the Ps. more appropriate for use.

**Str. I.** is composed of a trimeter tetrastich followed by two trimeter tristichs. — **2–3**. The tetrastich has a synth. couplet stating, *My God, in Thee do I seek refuge*] followed by the petition, *save me from him that pursues me and deliver me*]. The poet was pursued by a personal enemy, an individual; and has sought refuge in Yahweh for deliverance, possibly at the sanctuary itself. A synth. couplet gives the reason for the plea, *lest, like a lion, he tear me*]. The pursuer will tear him, as a lion his prey, unless his God saves him. *There is none* (other) *to tear* him *away*, from this lion, *and none* (else) *to deliver* him. The pursuer seems to have some pretext for this pursuit: he charges the poet with violation of covenant and personal injury. This the poet repudiates before his God, in a syn. tristich of conditional clauses, followed by a syn. tristich of imprecation upon himself if the condition which he denies be true. — **4–5a**. *If I have done this*] the specific thing charged against him by his pursuer; *if there be iniquity in my palms*] a phr. usually referring to the acceptance of bribes: it can hardly be physical injury by the hands, for there could be no dispute about that. — *if I requited him that was at peace with me with evil*] that is, one in a covenant of peace, a friend who had a right to look for good treatment, involving therefore treacherous breach of friendship and covenant, justly exciting the penalty of pursuit and death. He recognises the rightfulness of the pursuit if his statement be false. — **6**. *Let him pursue me*] as he is doing, v.[2b], and furthermore, *let him overtake me*], do not save me from him, v.[2b], and *let him tread to the earth my life*], trample me under foot and kill me as v.[3a], *and my honour*], phr. for living soul, life, *let him lay in the dust*], throw down prostrate in the dust of death, cf. v.[3b]. A later editor, adapting the Str. for congregational use, makes the pursuer pl.: "all that pursue me" v.[2b], inserts "enemy" v.[6a], and makes a premature renouncement of treachery.

Nay, I used to rescue them that were my adversaries to no purpose (v.[5b]).

**7–12** constitute a series of glosses separating the two Strs. of the original Ps. They take a wider outlook than the rescue of an individual from his personal enemy; they contemplate the judgment of the nations, and of the wicked adversaries of the righteous in Israel. There were probably three separate stages in these

glosses v.$^{7-8}$, v.$^{9a}$, and v.$^{9b-12}$. **7–8** were probably three pentameters in the original text. They are syn. lines of beauty and power written by a real poet.

O arise, Yahweh, in Thine anger; lift Thyself up in outbursts of rage;
O rouse Thyself, Yahweh my God, to the judgment Thou hast commanded,
While the congregation of peoples assemble around Thee, on high O sit enthroned.

Yahweh is urged in a pressing appeal: *O arise, Yahweh,* ‖ *lift Thyself up* ‖ *O rouse Thyself, Yahweh my God* ‖ *on high O sit enthroned.*] These were probably the original readings. (For variations see textual notes.) It is an invocation of the congregation of Israel to their national God to intervene on their behalf; to sit on His throne of judgment and convoke all parties to His judgment seat. It is assumed that the decision will be in favour of His people, *in anger* ‖ *outbursts of rage*] manifested in striking ways. It is also affirmed that such a *judgment* has been already *commanded.* The people of God were sure that it would eventually take place, they are in such straits that they urge that it shall be at once. — *While the congregation of peoples assemble around Thee*]. It is a judgment of nations, gathered from all parts about the divine throne for that purpose. This reflects an entirely different situation from that of the original Ps., and a state of mind represented in Pss. 96–100, cf. Jo. 3.

**9a**, a trimeter line, *Yahweh judgeth the peoples*], is entirely apart from previous or subsequent context, stating a fact in the midst of earnest entreaties for judgment. It is a marginal gloss.

**9b–12** is a series of pentameters of a different type from the original Ps. and also from v.$^{7-8}$.

JUDGE me, Yahweh, according to my righteousness, according to the integrity that is upon me.
O let the evil of the wicked come to an end, and establish the righteous.
A trier of hearts and reins is the righteous God.
My shield is upon God, a Saviour of the upright in mind.
God is a righteous judge, an 'El taking vengeance every day.

The antith. is now, not between the individual and his pursuer, nor between Yahweh and the nations, but between the righteous and the wicked in Israel itself; and so is of a much later date. The judgment is not an ultimate one, but a daily testing and taking vengeance; and the divine name is *Elohim* and not Yahweh.

This gloss is not earlier than the Greek period (cf. Ps. 1). The author represents the righteous in Israel. The key word of the five lines is righteousness, *according to my righteousness* v.[9b], *the righteous* v.[10a], *the righteous God* v.[10b], *the upright in mind* v.[11b], *righteous judge* v.[12]; cf. the syn. terms for judgment: *judge me* v.[9a], *establish* v.[10a], in the sense of vindicate, cf. 99[4]; *trier* v.[10b], *Saviour* v.[11], *judge* v.[12]. In the other parts of the lines *according to the integrity that is upon me* v.[9b] has as its antith., *O let the evil of the wicked come to an end* v.[10a]; *trier of hearts and reins* has as its antith. *taking vengeance every day.* — *My shield over me is God*], protecting me from all enemies as 3[4]. 𝔐 "upon God" makes God the shield bearer of His people, a conception which all EV.[s] shrink from, in their varied modes of paraphrase. It is possible that the text of 𝔊 v.[12a] is correct: *strong and patient;* if so, the pentameter line is complete without "El taking vengeance every day," and that must be regarded as a minor gloss. But it is better suited to the context than the additional words of 𝔊, and gives a better climax. Rather 𝔊 is a gloss.

**Str. II. 13 sq.** is an antistr. The condition of the imprecation in the previous Str. is taken for granted as false, in the abrupt *if not*] without vb. in the original, ("if it is not so, and it is not"; explained by gloss, *if he*, the pursuer, *turn not*). Yahweh becomes the pursuer of the poet's pursuer. This is expressed in four syn. trimeters in antith. with v.[2-3], so ancient Vrss. EV.[s] and most comm., but many moderns Che., Bä., Du., Ehr. make the enemies of Str. I. the actor here also. — **13-14.** *He whets His sword*] in behalf of the one who has sought refuge in Him v.[2a]; *He doth tread His bow and make it ready*], to save from the pursuer v.[2b]; *He doth prepare for him deadly weapons*], to kill the lion ready to tear his prey v.[3a]; *His arrows He maketh into fiery ones*], in response to the apparent abandonment of v.[3b]. This tetrastich is followed by two trimeter tristichs v.[15-16a] v.[16b-17], bringing out the true character of the pursuer and his ultimate ruin. — **15-16a.** *Lo! he travaileth with iniquity*], over against the false charge against the poet v.[4a]; and *conceiveth mischief and bringeth it forth*], in antith. with v.[4b]. A gloss gives an object "falsehood" to the third vb., but that makes the line too long and mars the effect of the single word, mischief, syn. with iniquity. The pursuer

is compared to a woman in childbirth: mischief is the babe which is born. — *A pit he hath dug and dug out*], passing over from the metaphor of childbirth to the metaphor of making a pit to ensnare animals, common in ψ. This is antith. to v.$^{5a}$; instead of the poet being the treacherous violator of covenant and friendship, the man, who pursues him with false charges, has tried to take him like an animal in the covered pit. — **16b–17.** The final tristich is in antith. with the imprecation v.$^{6}$; the imprecation falls on the pursuer and not on the pursued. *He will fall into the hole he is making*] antith. with v.$^{6a}$; *his mischief will return on his own head*] antith. with v.$^{6b}$; and *upon his own pate* will *his violence come down*] over against v.$^{6c}$. And so, seeking refuge in God, the poet sees God pursuing his pursuer, and bringing upon him the retribution which he demanded for the wrong which he himself had done.

**18.** A later editor added a liturgical gloss as a suitable close of the Ps. in its final form after it had been generalised and adapted for public worship.

I will praise Yahweh according to His righteousness
And I will make melody to the name of Elyon.

This liturgical couplet is a trimeter like the original Ps. It is syn. — *I will praise*] in public praise ‖ *I will make melody. Yahweh* is the object of the first line, *Elyon*, the Most High, of the second line. The second *Yahweh* has been inserted as gloss. *The name*] of the second line is syn. with *according to His righteousness* of the first.

**2.** † יהוה אֱלֹהַי] $7^{2.4}$ $13^{4}$ $18^{29}$ $30^{3?13}$ $35^{24}$ $40^{6}$ $104^{1}$ $109^{26}$ Nu. $22^{18}$ (JE) Dt. $4^{5}$ $18^{16}$ $26^{14}$ Jos. $14^{8.9}$ 2 S. $24^{24}$ 1 K. $3^{7}$ $5^{18.19}$ (= 2 Ch. $2^{3}$) $8^{28}$ (= 2 Ch. $6^{19}$) $17^{20.21}$ Je. $31^{18}$ Hb. $1^{12}$, thus phr. of D; elsw. Postex. 1 Ch. $21^{17}$ $22^{7}$ Ezr. $7^{28}$ $9^{5}$ Is. $25^{1}$ Dn. $9^{4.20}$ Jon. $2^{7}$ Zc. $11^{4}$ $13^{9}$ $14^{5}$. The line is too long both here and in v.$^{4}$, therefore יהוה is a gloss; so also Pss. $18^{29}$ $35^{24}$ $104^{1}$. — מִכָּל] כל is intensification, only מ׳ is original. — רֹדְפַי] Qal ptc. pl. sf. 1 s.; pl. later interpretation for an original sg. ‡ √רָדַף vb. Qal: (1) *pursue* enemy in war $18^{38}$ $31^{16}$ $35^{3.6}$ $71^{11}$ $83^{16}$; so here, for v.$^{3.6}$ favour reference to pursuit of warrior. (2) *persecute* $69^{27}$ $109^{16}$ $119^{84.86.157.161}$ $142^{7}$ $143^{3}$. (3) *follow after*, in good sense $34^{15}$ $38^{21}$, in bad sense $119^{150}$. (4) *follow after* in order to benefit $23^{6}$. Pi. *pursue ardently*, possibly v.$^{6}$, but prob. = $143^{3}$. יִרַדֹּף is a Massoretic conceit prob. giving choice of יִרְדֹּף Qal or יְרַדֵּף Pi., Ges.$^{§63n}$, Kö.$^{I.§160}$. — וְהַצִּילֵנִי] ו coörd. Hiph. imv. sf. 1 p. [√‡ נצל] not used in Qal, but Hiph.:

(1) ***snatch away*** words from mouth $119^{48}$; (2) ***deliver*** from enemies and troubles, c. acc. $7^{2}$ $22^{9}$ $25^{20}$ $31^{3}$ $40^{14}$ $70^{2}$ $71^{2}$ $72^{12}$ $106^{48}$ $109^{21}$, c. מִן $18^{18. 49}$ $22^{21}$ $34^{5. 18. 20}$ $35^{10}$ $54^{9}$ $59^{2. 3}$ $69^{15}$ $91^{3}$ $107^{6}$ $120^{2}$ $142^{7}$ $143^{9}$ $144^{7}$, מִיד $31^{16}$ $82^{4}$ $97^{10}$ $144^{11}$, מכף $18^{1}$ (= 2 S. $22^{1}$), abs. אין מציל $7^{3}$ $50^{22}$ $71^{11}$ Is. $5^{29}$ $42^{22}$ Ho. $5^{14}$ Mi. $5^{7}$; (3) ***deliver*** from, c. מן death $33^{19}$ $56^{14}$, Sheol $86^{13}$; (4) ***deliver*** from sin and guilt $39^{9}$ $51^{16}$ $79^{9}$ $119^{170}$, Niph. pass. *be delivered*, abs. $33^{16}$, c. מן $69^{15}$.—**3.** פֶּן־יִטְרֹף] negative final clause, *lest.* ‡ טרף *tear, rend*, of wild beasts Gn. $37^{33}$ $44^{28}$ (J) Ex. $22^{12}$ (E), elsw. only in metaphor in Pss. $7^{3}$ $17^{12}$ $22^{14}$ of men compared to lions, and Ps. $50^{22}$ of God.—‡ אַרְיֵה] *lion* $7^{3}$ $10^{9}$ $17^{12}$ $22^{14. 22}$, cf. אֲרִי $22^{17}$(?).—נַפְשִׁי] *me* (*v.* $3^{5}$).—פֹּרֵק] Qal ptc. ‡ פרק: (1) *tear away from, deliver*, c. מן $136^{24}$ La. $5^{8}$, so here if after 𝔊, *μὴ ὄντος λυτρουμένου*, we read אֵין פֹּרֵק; so 𝔖, Gr., We., Du., al.; but 𝔐 interpreted as (2) *tear in pieces*, in same sense as Pi. 1 K. $19^{11}$.—**4.** אִם־עָשִׂיתִי] is Qal pf. 1 s. protasis conditional clause continued in v.$^{4b. 5a}$ with apod. v.$^{6}$ in juss. of imprecation.—זאת] is neuter, ***this thing***, with עָשָׂה, phr. *α.λ.* *ψ*, but Gn. $3^{14}$ (J) $20^{5. 6}$ $45^{19}$ (E).—אִם־יֶשׁ] conditional, implying neg. answer. ‡ יֵשׁ originally n. but in usage subst. vb. *is, are, was*, etc., "not as a mere copula, but implying existence with emphasis" B*D*B.; elsw. (1) affirmative, אַךְ יֵשׁ $58^{12}$, † אין יש $135^{17}$ (pleonastic). (2) interrogative הֲיֵשׁ $14^{2} = 53^{3}$ without הֲ $73^{11}$.—‡ עָוֶל] n.m. ***injustice*** antith. צדקה $7^{4}$ $53^{2}$ $82^{2}$.—**5.** גָּמַלְתִּי] Qal pf. 1 p. s. ‡ √גמל (1) c. עַל ***deal bountifully*** with $13^{6}$ $116^{7}$ $119^{17}$ $142^{8}$, so prob. $57^{2}$ as 𝔊. (2) c. acc. pers. et rei ***requite*** $7^{5}$ $18^{21}$; elsw. c. לְ pers. $137^{8}$ Dt. $32^{6}$, עַל Ps. $103^{10}$ Jo. $4^{4}$ 2 Ch. $20^{11}$. (3) ***wean*** a child, only ptc. Ps. $131^{2. 2}$ Is. $11^{8}$, גמלרע elsw. Pr. $31^{12}$, cf. השיב הרע Ps. $54^{7}$.—שׁוֹלְמִי] Qal ptc. שׁלם denom. שׁלום peace, the ***one in covenant of peace with me;*** but prob. error for שְׁלוֹמִי obj. sf. as איש שׁלומי $41^{10}$ שׁלמיו $55^{21}$, שׁלומים $69^{23}$.—וָאֲחַלְּצָה] Pi. impf. cohort. 1 s., c. ו consec. √חלץ (v. $6^{5}$). ו consec. after three syn. lines with אם and before three syn. lines of apodosis, suspicious, esp. as sense of vb. *rescue* is antith. to the protasis and must be of the nature of a parenthesis. But such a parenthesis would not be expressed by ו consec., and has more of the nature of a gloss than the thought of the poet, who seems to balance the three lines of apodosis over against the three of protasis. Such a parenthesis would use ו coörd. and perfect for single act, or imperfect for frequentative; but then why cohort. form? Ges., De., Bä. think of a derivative mng. *spoil, despoiled* not known to Heb. elsw. exc. in n. חליצה *plunder* 2 S. $2^{21}$ Ju. $14^{19}$; but found in Aram. 𝔖, 𝔗, Houb., Dy., Gr., Che., Du., rd. וָאֶלְחֲצָה, √לחץ *oppress* Pss. $56^{2}$ $106^{42}$. But this is not in accord with other lines of protasis, where the one supposed to be injured is a friend and ally, and not an adversary, still less an adversary who has not succeeded in accomplishing anything. The line is not consistent with the context. It is really an antith. gloss which anticipates the apodosis. The glossator means to say, he has done the very reverse of injury to his friend: he has delivered habitually his adversaries, while they have vainly and without result striven against him.—‡ רֵיקָם] adv. ***in vain***, without accomplishing anything, *v.* Ps. $25^{3}$ 2 S. $1^{22}$ Is. $55^{11}$.—**6.** אוֹיֵב] is a gloss, *v.* $3^{8}$.—נַפְשִׁי] *me*, as v.$^{3}$—וְיַשֵּׂג] ו coörd. with Hiph. juss. 3 s. ‡ [נשג] vb., not found in Qal. Hiph. *overtake*, c. acc. after רדף in

Ex. $15^9$, often J Pss. $7^6$ $18^{38}$, fig. of battle $40^{18}$ $69^{25}$.— וְיִרְמֹס] ו coörd. Qal juss. ‡ רמס, elsw. $91^{13}$ *tread under foot.*— לָאָרֶץ] *down to the earth* $74^7$ $89^{40}$, the life $143^3$ ‖ לעפר $44^{26}$.— חַיָּי] n. pl. sf. 1 m. *my life.* ‡ חַיִּים only, n.m. pl. abst. life: (1) *physical* $7^6$ $17^{14}$ $21^5$ $26^9$ $31^{11}$ $34^{13}$ $63^4$ $64^2$ $66^9$ $88^4$ $103^4$, כל ימי ח׳ $23^6$ $27^4$ $128^5$, בח׳ *during life* $49^{19}$ $63^5$ $104^{33}$ $146^2$; (2) as welfare, happiness $30^6$ $133^3$, אֵל חַיָּי $42^9$ (so also by emendation $42^3$ $84^3$), מעין ח׳ $27^1$, מקור ח׳ $36^{10}$ Pr. $10^{11}$ $13^{14}$ $14^{27}$ $16^{22}$, ארח ח׳ Ps. $16^{11}$ Pr. $5^6$ $15^{24}$.— כְּבוֹדִי] *my honour,* ‡ of seat of honour. ‖ נפש; as $16^9$ $108^2$ ‖ לב, cf. $30^{13}$ c. זמר, $57^9$ c. עורה.— לֶעָפָר] *down to the dust,* of death, as $22^{30}$ $30^{10}$, cf. Is. $26^{19}$; or possibly of humiliation, as $44^{26}$ $113^7$ $119^{25}$, as Is. $47^1$ Mi. $7^{17}$.— **7.** קוּמָה] Qal imv. cohort. *v. $3^8$*, so עורה v.$^{7c}$, שובה v.$^{8b}$— הִנָּשֵׂא] Niph. imv. cohort. נשא ‡ Niph. of God, *lift oneself,* elsw. $94^2$; of gates personified $24^7$.— בְּעַבְרוֹת] pl. cstr. obj. *against adversaries.* ‡ עֶבְרָה *overflow,* usually of anger and only such in ψ, and of divine anger, *rage, fury* $78^{49}$ $85^4$ $90^{9.11}$; pl. *outbursts of rage* here, cf. Jb. $21^{30}$, contr. עַבְרוֹת אַפֶּךָ Jb. $40^{11}$.— עוּרָה] Qal imv. cohort. ‡ עוּר] vb. Qal *rouse oneself* to action: of God $7^7$ $44^{24}$ $59^5$; of man $57^9$, as Ju. $5^{12}$; harp and lyre Ps. $57^{7.9}$ = $108^3$; rage Ps. $78^{38}$. Polel. *rouse, incite* to activity, subj. Yahweh $80^3$. Hiph. as Qal $35^{23}$, prob. also $73^{20}$.— אֵלַי] usually interpreted as prep. אל 𝔍 sf. 1 *ad me, for me,* but 𝔊 κύριε ὁ θεός μου = יהוה אֵלִי as in v.$^{2a.3a}$. י׳ אלהי gives us needed word for pentameter and prob. occasioned the י׳ אלהי v.$^{2a.3a}$, where יהוה was not needed.— **8.** תְּסוֹבְבֶךָּ] Polel impf., might be juss., relating to יהוה, ‖ imvs.; but is prob. circumstantial clause, *while they assemble, v. $17^{11}$*.— עָלֶיהָ] *over, above it,* sf., refers to the congregation, prob. gloss of interp. — ‡ מָרוֹם] n.m. *height;* poetic (1) *on high,* elevated place $75^6$, cf. Jb. $39^{18}$; (2) elsw. ψ *height* of heaven $10^5$ $18^{17}$ (= $144^7$) $68^{19}$ $71^{19}$ $73^8$ $93^4$ $102^{20}$ $148^1$, so here; (3) without prep., *The One on High,* pred. of יהוה $56^3$ $92^9$.— שׁוּבָה] Qal imv. cohort., of *God,* implies His absence from His heavenly throne of judgment. So 𝔐, Vrss. and most, but this seems not to suit context. Rd. with Ra., Dy., Oort, Gr., al. שֵׁבָה, vb. *sit enthroned,* which suits context better, as $9^5$, and was prob. in original.— **9.** י׳ יָדִין עַמִּים] is a gloss from $96^{10}$. The original Ps. thought of a controversy between friends. This is generalized into a conflict of Israel with the nations. ‡ דִּין vb. Qal: (1) *act as judge, minister judgment,* עמי $50^4$ $135^{14}$ = Dt. $32^{36}$, עמים Pss. $7^9$ $96^{10}$, לאמים $9^9$, so the king $72^2$; (2) *execute judgment,* vindicate in battle, of God $54^3$, the king $110^6$. This vb. is syn. with the more comprehensive ‡ שפט: (1) *act as lawgiver, governor,* and *judge,* in the most comprehensive sense, of early date before Jehoshaphat established שפטים,— only of men in ψ, שפטי ארץ $2^{10}$ $148^{11}$; (2) *decide controversies,* discriminating betw. persons, of God $7^{12}$ $9^5$ $82^1$. There is no reference to judgment by men in ψ. (3) *execute judgment;* (*a*) discriminating, of man only $58^2$ $82^2$; (*b*) vindicating, of God, c. acc. pers. $10^{18}$ $26^1$ $43^1$ $58^{12}$. כצדק $7^9$ $35^{24}$, of man, c. acc. $72^4$ $82^3$; (*c*) condemning, punishing, of man $109^{31}$ $141^6$(?), of God $51^6$; (*d*) esp. of God's theophanic advent to judge $50^6$ $75^8$ $94^2$. Vb. c. acc. תבל $9^9$ $96^{13}$ $98^9$, ארץ $82^8$ $96^{13}$ $98^9$, עמים $67^5$, מישרים $75^3$. Niph. *be judged* $9^{20}$ $37^{33}$ $109^7$. For משפט *v. $1^5$*. A series of pentameters begins here, all of which are glosses.—

כְּצִדְקִי] cf. $18^{21.25}$ $17^{1(?)}$ $35^{27}$ $37^{6}$ and *v.* $4^{2}$.— כְתֻמִּי עָלָי] phr. *a.λ.* ‡ תֹּם n.m. *integrity* $7^{9}$ $25^{21}$ $41^{13}$. † c. הלך Ps. $26^{1.11}$ Pr. $10^{9}$ $19^{1}$ $20^{7}$ $28^{6}$. † תם לבב Pss. $78^{72}$ $101^{2}$ Gn. $20^{5.6}$ (E) 1 K. $9^{4}$.—**10.** יִגְמָר־נָא] Qal impf. juss. with particle. ‡ נָא particle of entreaty or exhortation: (1) attached to imv. $80^{15}$ $118^{25.25}$ $119^{108}$, ironically $50^{22}$, cf. Is. $47^{12}$ Jb. $40^{10}$; (2) to impf. *now I pray Thee* Pss. $7^{10}$ $118^{2.3.4}$ $119^{76}$ $122^{8}$ $124^{1}=129^{1}$; (3) with particles $115^{2}$ $116^{14.18}$.— † גָּמַר vb. Qal: (1) *come to an end, be no more* $7^{10}$ $12^{2}$ $77^{9}$; (2) *bring to an end, complete* $57^{3}$ (?) $138^{8}$. It is a late word. In New Heb., Aram., and Syriac, *complete.*—רַע רְשָׁעִים] phr. *a.λ.* For רע *v.* $5^{5}$, רשעים $1^{1}$.—בֹּחֵן לִבּוֹת וּכְלָיוֹת] is based on Je. $11^{20}$, where, however, the order of nouns is reversed, and לב is used for לִבּוֹת, which has been here assimilated in form to כְּלָיוֹת. לבות is used elsw. only Is. $44^{18}$ Ps. $125^{4}$ and Pr. 4 t., and is late. ‡ כְּלָיוֹת n.f. only pl.: (1) physical organ, *kidneys* $139^{13}$; (2) the *reins*, as seat of affections and emotions $16^{7}$ $73^{21}$ Je. $12^{2}$, and so obj. of divine scrutiny, alw. ‖ לב Pss. $7^{10}$ $26^{2}$ Je. $11^{20}$ $17^{10}$ $20^{12}$.—בֹּחֵן ptc. with nominal force ‡ √[בחן] *examine, scrutinise, test:* (1) God subj. $11^{5}$ $26^{2}$ $66^{10}$ $81^{8}$ $139^{23}$ Je. $9^{6}$, eyelids of God Ps. $11^{4}$, c. acc. לֵב $17^{3}$ Je. $12^{3}$ and כליות $7^{10}$ Je. $11^{20}$, cf. $20^{12}$+; (2) subj. man, *test, tempt*, God Ps. $95^{9}$ Mal. $3^{10.15}$.—אֱלֹהִים צַדִּיק] late style, as v.$^{11}$, cf. Je. $11^{20}$ שֹׁפֵט צַדִּיק. 𝔇 did not use אלהים in such phrases.—**11.** עַל אֱלֹהִים] cf. $62^{8}$ that is resting upon God as shield-bearer. 𝔊 attaches צַדִּיק to this v., and renders δικαία ἡ βοήθειά μου, reading מָעֻזִּי for מָגִנִּי. But as Che. exclaims, "Yahweh, his servant's shield-bearer!" עַל is as Bä., Dy., Gr. for עלי expl. as עָלַי instead of עָלַי *over me, covering me*, cf. $3^{4}$.—יִשְׁרֵי] pl. cstr. ‡ יָשָׁר adj.: (1) *straight*, of a way $107^{7}$ Je. $31^{9}$; (2) *just, upright*, (*a*) of God Pss. $25^{8}$ $92^{16}$, His laws $19^{9}$ $119^{137}$, דבר $33^{4}$; (*b*) of man $37^{37}$, יִשְׁרֵי דֶרֶךְ $37^{14}$ (𝔊 לֵב), יִשְׁרֵי בֵל $7^{11}$ $11^{2}$ $32^{11}$ $36^{11}$ $64^{11}$ $94^{15}$ $97^{11}$, cf. $125^{4}$; (3) as noun sg. coll., of men $11^{7}$ (dub.), cf. Jos. $10^{13}$, elsw. pl. of the upright among the people over against the wicked, common in WL. and late Pss. $33^{1}$ $49^{15}$ $107^{42}$ $111^{1}$ $112^{2.4}$ $140^{14}$; (4) abstr. *uprightness* $111^{8}$, prob. error 𝔐 for שֶׁר 𝔊, 𝔖, 𝔗, 𝔍, Hi., Bä.—**12.** שׁוֹפֵט] Qal ptc. nominal force, see v.$^{9}$; 𝔊 adds καὶ ἰσχυρὸς καὶ μακρόθυμος, PBV. *strong and patient*, which makes a good pentameter. But this leaves וְאֵל זֹעֵם בְּכָל־יוֹם, for which 𝔊 μὴ ὀργὴν ἐπάγων καθ' ἑκάστην ἡμέραν, which would need still further enlargement to make another pentameter. אל, if negative would require juss. and could not be with ptc. אֵל זֹעֵם *a.λ.*, but *v.* $5^{5}$ for אֵל. זֹעֵם Qal ptc. nominal force, ‡ זָעַם, vb. *be indignant*, only here ψ, but Zc. $1^{12}$ Is. $66^{14}$ Mal. $1^{4}$+. ‡ זַעַם n.m., *indignation*, of God $38^{4}$ $69^{25}$ $78^{49}$ $102^{11}$. ‡ בְּכָל־יוֹם *every day*, as $88^{10}$ $145^{2}$.—**13.** אִם־לֹא יָשׁוּב] is suited to the gloss. יָשׁוּב was inserted as a seam. It is not suited to context of v.$^{2-6}$ in the original Ps., and it makes the line tetrameter instead of trimeter. אם־לא is protasis antith. to אִם, cf. v.$^{4-5}$, followed by apodosis.—חַרְבּוֹ יִלְטוֹשׁ] Qal impf. c. חַרְבּוֹ emph. in position. This phr. is *a.λ.* † לָטַשׁ vb. Qal: (1) *hammer* Gn. $4^{22}$; (2) *whet* sword here, cf. 1 S. $13^{20}$, of eyes Jb. $16^{9}$. Pu. ptc. $52^{4}$, sharpened razor, as sim. of tongue.—קַשְׁתּוֹ דָרַךְ] n. emph. דָּרַךְ ק׳ *tread the bow*, the ancient method of bending it with the foot instead of with the arm, $7^{13}$ $11^{2}$ $37^{14}$, cf. Je. $51^{3}$ La. $2^{4}$, $3^{12}$ Zc. $9^{13}$, cf. also דרך חץ $58^{8}$ (?) $64^{4}$.—וַיְכוֹנְנֶהָ] ו consec. Polel כון

impf. 3 m. sg. sf. 3 f., continuation of previous action. The pf. with ו consec. impf. instead of impf. of first clause was to emphasize over against the repeated action of whetting a sword, the immediateness of the single act of *treading the bow* and getting ready to shoot; both are graphic. — **14.** ולוֹ] emph. לְ sf. 3 sg. refers to enemy. — כְּלֵי־מָוֶת] a.λ., but cf. כְּ׳ חָמָס Gn. 49$^{5}$, כְּ׳ משחתו Ez. 9$^{1}$. — דֹּלְקִים] Qal ptc. pl. nominal force. ‡ [דלק] *burn, hotly pursue*, either mng. suitable here, cf. Ob.$^{18}$, of Israel ravaging Edom, Ps. 10$^{2}$, of enemies as La. 4$^{19}$. — יִפְעָל] Qal impf. freq. as in v.$^{13}$ of whetting of sword. — **15.** הִנֵּה] *lo, behold*, of graphic description *v.* BDB. — יְחַבֶּל־אָוֶן] Retracted accent on acct. of monosyl. that follows, so יִכְרֶה v.$^{16a}$ *v.* 2$^{12}$; both accents are needed for measure. Vb. Pi. impf. 3 m., graphic description, ‡ חבל, elsw. Ct. 8$^{5.5}$, denom. חֵבֶל *birth pangs*, and so *writhe* in travail. — וְהָרָה] ו consec. Qal perf. 3 m. carries on יְחַבֶּל. ‡ הָרָה *conceive* only here ψ, but in fig. sense also Is. 59$^{4}$ Jb. 15$^{35}$. ‡ עָמָל n.m.: (1) *trouble*, of sorrow 10$^{14}$ 25$^{18}$ 73$^{5.16}$ 90$^{10}$; (2) *trouble, mischief*, as done to others 7$^{17}$ 94$^{20}$ 140$^{10}$ ‖. און 7$^{15}$ 10$^{7}$ 55$^{11}$; (3) *toil, labour*, very late WL. Pss. 105$^{44}$ 107$^{12}$. — ‡ שָׁקֶר n.m. in pause: (1) *falsehood*, in testimony, doing one hurt. עֵד שׁ׳ 27$^{12}$ Ex. 20$^{16}$ Dt. 19$^{18}$. דבר שׁ׳ Pss. 52$^{5}$ 63$^{12}$ Mi. 6$^{12}$ Je. 9$^{4}$ 40$^{16}$. † שפת שׁ׳ Pss. 31$^{19}$ 120$^{2}$ Pr. 10$^{18}$ 17$^{7}$. † טפל שֶׁ׳ Ps. 119$^{69}$ Jb. 13$^{4}$; (2) *deceit, fraud*, איבי שׁ׳ Pss. 35$^{19}$ 38$^{20}$, cf. 69$^{5}$ 119$^{78.86}$; (3) *deception*, what deceives, disappoints, and betrays 33$^{17}$ 119$^{29.104.118.128.163}$ 144$^{8.11}$; (4) *lie*, of speech in general, late usage 101$^{7}$ 109$^{2}$, as WL. Here שֶׁקֶר in unusual sense makes the line too long, and is interpretative gloss. — **16.** ‡ בּוֹר] emph. The early mngs. *cistern, well, dungeon* are not in ψ, but (1) *pit*, as dug out 7$^{16}$ 40$^{3}$ +; (2) *the Pit*, in local sense ‖ שאול, not, however, another name for Sheol, but a distinct place in Sheol, subsequent to Ez., Ez. 32$^{23}$ La. 3$^{53.55}$ Is. 14$^{15.19}$ Pss. 30$^{4}$ 88$^{5.7}$, יורדי בור 28$^{1}$ 143$^{7}$ Is. 38$^{18}$ Ez. 26$^{20}$ 32$^{25.29.30}$, so also Ez. 26$^{20}$ 31$^{14.16}$ 32$^{18.24}$ Pr. 1$^{12}$ 28$^{17}$. — וַיַּחְפְּרֵהוּ] ו consec. Qal impf. carrying on the action, still further continued as result in וַיִּפֹּל. — יִפְעָל] Qal impf. i.p. rel. clause, rel. omitted, as frequent in Poetry. — ‡ שַׁחַת] n.: (1) *sink, hole, pit*, elsw. 9$^{16}$ (?) 35$^{7}$ 94$^{13}$ + 4 t.; (2) *Pit*, of Sheol, syn. בור, subsequent to Ezr. 16$^{10}$ 30$^{10}$ 49$^{10}$ 55$^{24}$ 103$^{4}$ + 10 t. — **17.** יָשׁוּב בְּרֹאשׁוֹ] phr., elsw. 1 K. 2$^{33}$ Ob.$^{15}$; Qal impf. of future expectation. שׁוּב in the sense of ‡ requital, c. בְּ, elsw. c. עַל 35$^{13}$ (?), עַד 94$^{15}$, לְ 54$^{7}$ (Kt.). — ‡ קָדְקֹד] n. *pate*, top of head, as 68$^{22}$. — ‡ חָמָס] n.m. *violence, wrong*, ‖ עָמָל 7$^{17}$, רִיב 55$^{10}$, גאוה 73$^{6}$ interp. of תּוֹךְ 72$^{14}$, other uses 11$^{5}$ 25$^{19}$ 27$^{12}$ 35$^{11}$ 58$^{3}$ 74$^{20}$. † אִישׁ חָמָס *violent man* 18$^{49}$ (= איש חמסים 2 S. 22$^{49}$) 140$^{12}$ Pr. 3$^{31}$ 16$^{29}$. איש חמסים Ps. 140$^{2.5}$ *men of violent deeds*. — **18.** אוֹדֶה] Hiph. impf. ‖ וַאֲזַמְּרָה Pi. impf., both cohort. united by ו coörd. זמר denom. זָמִיר *song* (*v.* Intr. § 31). — יהוה] is gl., makes line too long, and is not needed with עֶלְיוֹן (*v.* Intr. § 32).

## PSALM VIII., 2 STR. $8^3$ + RF. $2^3$.

**Ps. 8 is an evening hymn in two synth. trimeter octastichs, contrasting the glory of man as creature with the glory of the Creator. The Strs. are enclosed by identical trimeter couplets, praising the name of Yahweh as widespread in all the earth (v.$^{2a. 10}$). An initial prayer that Yahweh would set His splendour above the heavens, is followed by a contemplation of His strength, in the speech of sucklings, overcoming His enemies; and of the insignificance of man when compared with moon and stars (v.$^{2b-5}$). Man made lower than the gods is yet sovereign of all creatures (v.$^{6-9}$).**

*YAHWEH, our Sovereign Lord,*
*How magnificent is Thy name in all the earth.*
O SET Thy splendour above the heavens!
Out of the mouth of little children and sucklings
Thou dost establish strength, because of Thine adversaries,
To still the enemy and the avenger.
When I see the work of Thy fingers.
Moon and stars which Thou hast prepared;
What is man that Thou shouldst be mindful of him?
Or the son of mankind that Thou shouldst visit him?
WHEN Thou didst make him a little lower than the *Elohim*,
With glory and honour crowning him,
Making him to have dominion over the works of Thine hands;
All things Thou didst put under his feet;
Cattle small and large, all of them,
And also beasts of the field,
Birds, and fish of the sea,
Those that pass through the paths of the sea.
*YAHWEH, our Sovereign Lord,*
*How magnificent is Thy name in all the earth.*

Ps. 8 was originally in 𝔇, and then taken up into 𝔐 and 𝔇ℜ (*v.* Intr. §§ 27, 31, 33). In the latter it received the assignment על הגתית, probably to be sung to a well-known vintage song (*v.* Intr. § *39*). The linguistic evidence favours the Persian period י׳ ארנינו v.$^{2. 10}$, elsw. only Ne. $10^{30}$; the glory of God על השמים v.$^2$, cf. $57^{6. 12}$ (= $108^6$) $83^{19}$ +, all late; אויב ומתנקם v.$^3$ elsw. $44^{17}$, צנה v.$^8$ *α.λ.*, for צנא. The relation of v.$^{6-9}$ to Gn. $1^{26-28}$ is evident. בצלם אלהים Gn. $1^{27}$ and מאלהים v.$^6$ must be interpreted in the same way as referring to gods, that is God and angels, in accordance with usage; cf. Pss. $86^8$ $97^7$ $136^2$; cf. v.$^7$ with Gn. $1^{28}$. We can hardly suppose that Gn. 1 derived its conception from Ps. 8, for it is there part of the

larger conception, and is therefore original and Ps. 8 derivative. The mode of creation is, however, different. Moon and stars are not created by command, but by the fingers of God, $v^4$. This is more like the mode of creation in Gn. $2^{7.19}$; and there seems to be a reference to the superiority of man in speech of Gn. $2^{19.20}$, in the emphasis upon the speech of sucklings $v^3$. This free use of both of the poems of creation, originally in separate documents of the Hexateuch, but first compacted in the age of Ezra, is best explained by the supposition that, when the Ps. was composed, the Pentateuch had already been compacted in essentially its present form. The Ps. must therefore be subsequent to Ezra. The Ps. is an evening hymn; with no personal or historic references, but entirely general, adapted to the whole congregation of Israel; and therefore we may conclude that it was composed for the congregation, and for purposes of public worship. It is admirably suited for this purpose, being symmetrical in structure, of two equal Strs., having an introductory and concluding Rf. The Ps. was probably composed in time of peace and prosperity, for the tone is peaceful and joyous.

Rf. **2a,** ***b*** is a trimeter couplet, the first line however without the last beat, in order to get a metrical pause before the utterance of the supreme thought. This is the Rf. which also closes the Ps. $v^{10}$ and so encloses it. *Our Sovereign Lord*] pl. emph. Heb., not sufficiently expressed by "Lord" $EV^s$. — *How magnificent*] the majesty of God in its wide extent, amplitude, *in all the earth*] throughout its entire extent, cf. $76^5$ $93^4$. "Excellent," $EV^s$., suggests ethical rather than physical extent; "glorious," Dr., "majestic," Kirk. are too general. — *Thy name*] summing up God's manifestation of Himself as the object of commemoration and praise.

St. I. is a trimeter octastich, composed of an introductory line of petition, a synth. tristich, and a tetrastich of two syn. couplets, the second synthetic to the first. — **2c.** *O set*] so most easily the Heb. cohort. imv. But a later scribe, wishing to connect with previous lines, and overlooking their independence as the Rf., inserted the relative, without venturing to change the form, and so has given difficulty to interpreters from the most ancient times. — *Thy splendour*] rich and brilliant display of majesty; "glory," $EV^s$., "majesty," Dr., JPSV. are too general. — *above the heavens*] PBV., AV., as in all other passages; "upon the heavens" RV., Dr., JPSV., Kirk., al., though grammatically correct, is not justified by usage. The heavens are antith. to earth of the Rf. The poet

would say: "Thy name is widespread in all the earth, magnify it still more, set it above the heavens in the splendour of its manifestations." — **3.** *Out of the mouth of little children*] those just able to speak, and in this respect, notwithstanding their weakness especially as *sucklings*, superior to all other creatures, — a conception based on the naming of the animals by Adam Gn. $2^{19-20}$. — *Thou dost establish*] emph. present. "Ordain" PBV., AV. in modern usage is too strong and specific. — *Strength*] over against the enemies of God, sufficient to silence them if not destroy them. The poet may have been thinking of the creative strength of God's speech, of Gn. 1, and so of the strength that God had established in human speech even of little children as superior to physical prowess. It is probable that he was thinking of the divine strength as recognised and praised by children, in accord with the rendering of 𝔊. — *because of thine adversaries*] RV., in accord with Heb., and not "enemies," PBV., AV., which so translate two different Heb. words. — *to still*] to silence their hostile speech by the praise of children. — **4.** *When I see the work of Thy fingers.*] The poet looks up to the heavens by night, above which he would have the splendour of Yahweh set, and sees there the work of His fingers. — *the moon and stars*] sufficiently indicate, in the absence of the sun, that it is night, and that the author is thinking of the heavens. A prosaic copyist inserted *heavens* in the first line, and so destroyed its measure. Moon and stars were created, and put in their places in the heavens by the fingers of God. Gn. $2^{7-19}$ seems to underlie this conception of the mode of creation; only there man and animals were formed by the hand of God, as a sculptor carves out images or as a potter moulds them into clay. Here fingers are used with reference to moon and stars, and the verb *prepared* suggests the builder of $24^2$ $65^7$ $119^{90}$ Pr. $3^{19}$ $8^{27}$, the most frequent conception of the mode of creation, especially in later poets; only the builder in this particular reference to moon and stars is an artist executing the finest kind of work by the artistic skill of his fingers. The "ordained" of EV$^s$. is not suited in modern usage (as it was in old English) to the conception of the use of the fingers of God. — **5.** *What is man.* ‖ *The son of mankind*] not any particular man, but the human kind, man as a race. When compared with moon and stars created by

God and manifesting His splendour, what does mankind amount to, that God should take any account of him? — *that thou shouldst be mindful of him.* ‖ *that thou shouldst visit him*]. These in Heb. are final clauses, with subjunctive mood, and not to be rendered with EV$^s$. by the indicative mood as statements of fact.

Str. II. is also a trimeter octastich, composed of an introductory line as protasis, and an apod. consisting of a syn. distich, and a synth. pentastich, all in one sentence. — **6.** *When Thou didst make him*]. The Heb. Waw consec. does not admit of the rendering as an independent clause, "Thou madest" PBV., or causal, "for Thou hast made" AV., RV., or adv., "and yet" JPSV.; but requires either "and thou hast" Dr., going back to the historic act of creation of moon and stars of v$^4$, and carrying it on into this new act of creation of man; or else protasis of temporal clause as given above. — *a little lower than the Elohim*] referring to the creation of man in the image of *Elohim* Gn. $1^{27}$, and the consultation of God with other *Elohim*, "Let us make" Gn. $1^{26}$. As the context is strictly monotheistic, and the whole passage is so late in origin that polytheism is not to be thought of in the mind of the poet, we must think of the *Elohim* as comprehending God and angels, the latter being in their historic origin, the ancient polytheistic gods, degraded to ministering servants of the one God Yahweh. Therefore, they are not merely "angels" Heb. $2^7$, PBV., AV., or "God" RV., JPSV. and most moderns, or "divinity," as abstract Heng., Hu., Pe.; but God and angels, divine beings, gods. — *With glory and honour crowning him*]. When man was created in the image of the *Elohim*, Gn. $1^{26-27}$, he was crowned with their glory and honour, at his inauguration as sovereign of the creatures. The splendour of Yahweh set above the heavens is reflected in His image, man, whom He has crowned as His representative to rule over the earth. — *Making him to have dominion*] as crowned king of the animal and vegetable kingdom man has rule over them. — *Thou didst put under his feet*] a paraphrase of Gn. $1^{26-28}$; two different but syn. verbs are used with essentially the same meaning. — *Over the works of Thine hands* ‖ *all things*] on earth antith. moon and stars, the work of Yahweh's fingers in heaven. These works are described

by specimens, using syn. words to those of Gn. $1^{26-28}$. — *those that pass through*] doubtless refers to the sea monsters of Gn. $1^{21}$.

**2.** יהוה אֲדֹנֵינוּ] line shortened for metrical pause as $1^{1}$. ‡ אָדוֹן n.m. *lord* (1) master $12^{5}$ $105^{21}$, intensive pl. $123^{2}$; (2) husband $45^{12}$, intensive pl.; (3) king $110^{1}$, pl. $136^{3}$; (4) God אדון $114^{7}$, † אדון כל הארץ $97^{5}$ Jos. $3^{11.13}$ (J) Zc. $4^{14}$ $6^{5}$ Mi. $4^{13}$; intensive pl. *sovereign lord* אדני האדנים Ps. $136^{3}$ = Dt. $10^{17}$, אדנינו $135^{5}$ $147^{5}$ Ne. $8^{10}$, יהוה אדנינו Ps. $8^{2.10}$ Ne. $10^{30}$. For אֲדֹנָי *v.* Intr. § 32. — ‡ אַדִּיר] adj. *wide spread, magnificent, majestic*, of waters of sea $93^{4}$ Ex. $15^{10}$, of kings Ps. $136^{18}$, of Yahweh $76^{5}$ $93^{4}$, His name $8^{2.10}$; of nobles $16^{3}$ (ℌ) (as Ju. $5^{13.25}$ Je. $14^{3}$ $25^{34}$ Is. $10^{34}$), but better 𝔊 vb. אדר. — ‡ בְּכָל־הָאָרֶץ] as v.$^{10}$ $19^{5}$ $45^{7}$ $105^{7}$. — אֲשֶׁר־תְּנָה] rel. c. Qal imv. cohort. √נתן, rel. defined by הודך. Bö. interprets as permissive "*mayst thou set*." Ki., Genebr., al. as infin. cstr. for usual תֵּת, as רְדָה for רֶדֶת Gn. $46^{3}$, "*the setting of whose splendour*." 𝔍 *qui posuisti*, 𝔖, 𝔗, Σ, Hu., De., Pe., Gr., al., RV. This would imply נָתַתָּה, Ammon, Köster, Oort, al., unless as Bä. these Vrss. interpreted thus an inf. cstr. 𝔊 ὅτι ἐπήρθη suggested to Ew., Ri., al. תָּנָה = תנן, *extend, stretch out;* but these vbs. do not exist in Heb., and this mng. does not correspond with 𝔊. Schultens rd. תנה n. = *praise;* Michaelis, תנה Qal pf. = *sonat*, Dy. תֻּנָּה = Pu. pf. *be praised;* cf. Ju. $5^{11}$, so Kö.$^{II.(1) § 595}$ = *quod narratur*. Buhl suggests the familiar נטה, but this would be so difficult textually that it would be just as easy to think of נשא, which corresponds exactly with 𝔊. It is best to suppose with Che. that אשר is gloss of a prosaic copyist who wished to connect with previous line, not knowing that it was a Rf., and therefore should be as independent here as in v.$^{10}$. Then the cohort. imv. is most appropriate at beginning of the Str. This also corresponds with the usage of עַל־השמים, which is alw. *over, above* the heavens $57^{6.12}$ = $108^{6}$ $113^{4}$, cf. $83^{19}$. — ‡ הוֹד] n.m. *vigour, splendour, majesty*, (1) of king הוד והדר $21^{6}$ $45^{4}$ $111^{3}$; (2) of God $8^{2}$ $148^{13}$, הוד והדר $96^{6}$ $104^{1}$; cf. $145^{5}$ — **3.** יִסַּדְתָּ] Pi. pf. 2 ms. God subject, possibly aorist referring to creation of man; but prob. pf. of general truth. ‡ יָסַד vb. Qal *found*, of creation c. acc. *earth* $24^{2}$; cf. $78^{69}$ $89^{12}$ $102^{26}$ $104^{5}$, cf. v.$^{8}$ sq. לְ, God's commands $119^{152}$; Pi. *establish* $8^{3}$. — ‡ עֹז] n.m. *strength*, (1) material and physical $30^{8}$ $62^{8}$ $68^{34}$ $71^{7}$ $89^{11}$ $110^{2}$ $150^{1}$, מִגְדַּל עֹז $61^{4}$ Ju. $9^{51}$ Pr. $18^{10}$; (2) personal, social, political, bestowed by Yahweh 1 S. $2^{10}$ Pss. $29^{11}$ $68^{36}$ $84^{6}$ $86^{16}$ $138^{3}$, Yahweh the strength of His people $81^{2}$, for defence $28^{7.8}$ $46^{2}$ $59^{10.18}$ $84^{6}$ $89^{18}$, ∥ ישועה $118^{14}$ = Ex. $15^{2}$ = Is. $12^{2}$, cf. $140^{8}$; (3) strength of Yahweh as attribute $62^{12}$ $68^{35}$ $93^{1}$ $99^{4}$, as theme of praise $29^{1}$ $96^{7}$ (𝔊 τιμήν) $68^{35}$ (𝔊 δόξαν), so $8^{3}$ (𝔊 αἶνον, 𝔙, 𝔍, 𝔖, Σ, Bar. Heb., Mt. $21^{16}$) $59^{17}$, in connection with sacred places $63^{3}$ (∥ כבוד), cf. $96^{6}$, exerted against enemies Ex. $15^{13}$ Pss. $21^{2.14}$ $66^{3}$ $68^{29}$ $74^{13}$ $77^{15}$ $78^{26}$ $90^{11}$ $105^{4}$, manifested in connection with the Ark $78^{61}$ $132^{8}$ Aq., Σ κράτος $8^{3}$. 𝔗 עושנא. — אוֹיֵב וּמִתְנַקֵּם] elsw. $44^{17}$. אויב *v.* $3^{8}$. מִתְנַקֵּם Hithp. ptc. nominal force, ‡ נָקַם vb. Qal *take vengeance*, subj. God c. עַל $99^{8}$. Hithp. ptc. $8^{3}$ $44^{17}$, *avenge oneself*, of men. — **4.** כִּי־אֶרְאֶה] Temporal clause apod. v.$^{5}$. — שָׁמֶיךָ] is a gloss; it makes line too long, and is unnecessary for mng. — מַעֲשֵׂה אֶצְבְּעֹתֶיךָ] phr. α.λ. מַעֲשֵׂה

work of God in creation Pss. $103^{22}$ $104^{13.24.31}$ $139^{14}$, of God's hands $8^7$ $19^2$ $102^{26}$ $138^8$. — אֲשֶׁר] unnecessary gl., it makes line too long. — כּוֹנַנְתָּה] *fully* written Polel pf. 2 m. i.p. כון. — **5.** מָה] in antithesis to מה v.$^{2a}$; cf. $144^3$ (אָדָם). — ‡ אֱנוֹשׁ (1) coll. for *mankind* $8^5$ $90^3$ $144^3$, antith. אלהים $73^5$, cf. $103^{15}$ $104^{15.15}$, antith. Yahweh and Israel, *mere man* $9^{20.21}$ $10^{18}$ $56^2$ $66^{12}$; (2) of individual man $55^{14}$, pl. $26^9$ $55^{24}$ $59^3$ $76^6$ $119^{24}$ $139^{19}$. — ‖ בֶּן־אָדָם] ‡ אָדָם n.m. (1) *mankind*, coll. $17^4$ $22^7$ $36^7$ $49^{13.21}$ $56^{12}$ $58^{12}$ $60^{13}$ $68^{19}$ $73^5$ $76^{11}$ $78^{60}$ $82^7$ $94^{10.11}$ $104^{14.23}$ $105^{14}$ $108^{13}$ $115^4$ $118^{6.8}$ $119^{134}$ $124^2$ $135^{8.15}$ $140^2$ $144^4$, כל האדם $116^{11}$, כל אדם $39^{6.12}$ $64^{10}$, also בֶּן אָדָם *8*$^5$ (= אָדָם $144^3$) $80^{18}$ $146^3$, usually בְּנֵי אָדָם $11^4$ $12^{2.9}$ $14^2$ (= $53^3$) $21^{11}$ $31^{20}$ $33^{13}$ $36^{18}$ $45^3$ $57^5$ $58^2$(?) $66^5$ $89^{48}$ $90^3$ $107^{8.15.21.31}$ $115^{16}$ $145^{12}$, antith. בני איש, elsw. $49^3$ $62^{10}$ to אלים; (2) individual man, only $32^2$ $84^{6.13}$. — כִּי] *that*, introducing final clauses with Qal impf. 2 s. c. sf. 3 m. תִּזְכְּרֶנּוּ, תִפְקְדֶנּוּ in rhyme. ‡ זָכַר vb. *remember, recall to mind* I. (1) *man* subj. (*a*) past experience $42^5$ $137^1$, cf. $77^7$, neg. $137^6$; (*b*) doings of Yahweh $77^{12}$ (Qr. Kt. Hiph. better) $105^5$ $143^5$, neg. $78^{42}$ $106^7$, obj. clause with כי $78^{35}$, style of D; (2) *remember* persons $109^{16}$;. (3) *remember* Yahweh, keep Him in mind $42^7$ $63^7$ $77^4$, abs. $22^{28}$, name of Yahweh $119^{55}$, His laws, $103^{18}$ $119^{52}$. II. *God* subj. (1) remember persons with kindness, neg. $88^6$, c. acc. $9^{13}$ $74^2$ $106^4$ $115^{12}$, mankind *8*$^5$, c. ל pers. $25^7$ $136^{23}$; (2) *remember* the devotion of His servants, c. acc. $20^4$ $132^1$; (3) His covenant $105^8$ $106^{45}$ $111^5$ $119^{49}$, His mercy $25^6$ $98^3$, His word $105^{42}$, extenuating circumstances $78^{39}$ $89^{48}$ $103^{14}$; (4) sins $25^7$ $79^8$, reproach $74^{18.22}$ $89^{51}$, the day of Jerusalem $137^7$. Niph. *be remembered*, c. אֶל $109^{14}$; neg. = no longer exist $83^5$. Hiph. (1) *cause to be remembered, keep in remembrance*, c. acc. rei $45^{18}$; (2) *mention*, c. ב $20^8$, c. acc. $87^4$, works of Jahweh $77^{12}$ (?), His righteousness $71^{16}$; (3) *make an Azkara*, titles of, $38^1$ $70^1$. — פָּקַד vb. Qal (1) *visit* graciously *8*$^5$ $65^{10}$ $80^{15}$ $106^4$; (2) *to search* $17^3$, *punish* $59^6$ $89^{33}$. Hiph. (1) *entrust*, c. ביד $31^6$; (2) *appoint* over, c. עַל $109^6$. — **6.** וַתְּחַסְּרֵהוּ] ו consec. Pi. impf. 2 s. with sf. 3 s., introduces a new Str., and is a change of tense and cannot carry on previous impfs., protasis of temporal clause with apod. v$^{7b}$ שַׁתָּה, the intervening clauses being circumstantial. — מֵאֱלֹהִים] 𝔊, 𝔖, 𝔗, Heb. $2^7$ AV. *angels*; Aq., Σ, Θ, 𝔍 *God*; so most moderns. Hu., Pe. *divinity*, abst., but there is no usage to justify it. אלהים n.m. pl., ‡ as real pl.: (1) *rulers* Ex. $21^6$ $22^{7.8.8.27}$ Ju. $5^8$ Pss. $82^{1.6}$ $138^1$; (2) *superhuman, divine beings*, including God and angels. This is the most natural interp. of Gn. $1^{26.27}$ with 1 pl. vb., so here, cf. Jb. $38^7$, where the בְּנֵי אֱלֹהִים take part in the creation; (3) *angels* Ps. $97^7$ = בני (ה)אלהים Jb. $1^6$ $2^1$ $38^7$ Gn. $6^{2.4}$ (J); (4) *gods* Pss. $86^8$ $136^2$, אלהי העמים $96^5$ Dt. $6^{14}$ $13^8$, כל א׳ Pss. $95^3$ $96^4$ $97^{7.9}$ $135^5$. For use of אלהים for *God* (v. Intr. § 32). — כָּבוֹד וְהָדָר] phr. α.λ., cf. הוד והדר $21^6$ of king. — ‡ כָּבוֹד] n.m. (1) *abundance, riches*, $49^{17.18}$ Gn. $31^1$ (J) Is. $10^3$ +. (2) *honour, splendour, glory*: of extern. conditional circumstances, (*a*) of man, at his creation as crowned by God with כ׳ והדר Ps. *8*$^6$; the king is given כ׳ (‖ הוד והדר) $21^6$; (*b*) of things: the restored holy land $84^{12}$; (*c*) of God's glory in historic and ideal manifestations to the pious mind: Yahweh's name is a name of glory $72^{19}$; in the temple His glory is seen $26^8$ $63^3$; it is על שמים $113^4$;

על כל הארץ $57^{6.12} = 108^6$; in a thunderstorm He is אל הכבוד $29^3$; His glory is לעולם $104^{31}$; great $138^5$; the heavens declare כ׳ אל $19^2$; with refer. to the divine reign $145^{5.12}$; He is מֶלֶךְ הַכָּבוֹד $24^{7.8.9.10}$. He will appear in glory $102^{17}$; His glory will dwell in the land $85^{10}$; the earth will be filled with it $72^{19}$; it will be declared among the nations and all will see it $97^6$; and peoples and kings revere it $102^{16}$. (3) ***honour:*** of position, רום כב׳ $112^9$; לקח כ׳ $73^{24}$. (4) ***honour, reputation,*** of character: of man, antith. כְּלִמָּה $4^3$ (also 2 Ch. $26^{18}$ Ec. $10^1$ Pr. $20^3$ $21^{21}$ $25^{27}$). (5) ***my honour:*** poet. of seat of honour in the inner man, the noblest part of man, ‖ נפשׁ $7^6$; ‖ לב $16^9$ $108^2$; called upon to זכר $30^{13}$ (rd. כבודי for כבור); עוּרָה $57^9$. (6) ***honour, reverence, glory:*** as due or ascribed to one: (*a*) ***of man:*** ‖ ישׁע $62^8$; (*b*) ***of God:*** כ׳ שׁמך $79^9$; נתן כ׳ ל $115^1$; שׂים כ׳ תהלתו $66^2$; יהב כ׳ ועז ל $29^1$ $96^7$; יהב כ׳ שׁמו ל $29^2$ $96^8$; זכר כ׳ שׁמו $66^2$; ספר כבודו בגוים $96^3$; אמר כ׳ מלכותך $145^{11}$; אמר כבוד $29^9$; יעלזו בכ׳ ***exult with*** (ascription of) ***glory*** $149^5$. (7) ***glory:*** as object of honour and reverence: ***my glory*** (the one I glorify) $3^4$; כבודם ***their glory*** $106^{20}$; for כבודה *v.* $45^{14}$. ‡ הָדָר n.m. (1) ***ornament,*** בְּהַדְרֵי קֹדֶשׁ, priestly robes as sacred ornaments $110^3$ (but rd. הררי ***mountains,*** after 𝔊, Σ). (2) ***splendour:*** majesty conferred on man $8^6$, king $21^6$, cf. $45^{4.5}$; but esp. of Yahweh Himself $29^4$ $90^{16}$ $96^6$ $104^1$ $111^3$ $145^5$, His kingdom $145^{12}$. (3) ***honour, glory:*** for saints of Yahweh $149^9$. — תְּעַטְּרֵהוּ] Pi. impf. 2 m. sf. 3 s. circumstantial. — **7.** תַּמְשִׁילֵהוּ] Hiph. impf. 2 m. sf. 3 s., prob. originally at end of line for rhyme, and most proper for circumstantial clause. ‡ מָשַׁל vb. Qal, ***rule, have dominion,*** over: c. ב of man $19^{14}$ $105^{21}$ $106^{41}$, cf. ptc. מֹשֵׁל עַמִּים $105^{20}$; of God $22^{29}$ $59^{14}$ $89^{10}$ $103^{19}$; abs. $66^7$. † Hiph. ***cause to rule,*** c. acc. pers., ב rei $8^7$ Jb. $25^2$ Dn. $11^{39}$. — כֹּל] emph. in position; abs. without article elsw. $74^3$ $145^{15}$ comprehending all that context suggests. — שַׁתָּה] fully written Qal pf. 2 m. שַׁתְּ. — **8.** † צֹנֶה] n.m. ***flock,*** cf. צֹנַאֲכֶם Nu. $32^{24}$ (JE), variation of צאן ***small cattle.*** — † אֲלָפִים] ***large cattle, oxen,*** as Dt. $7^{13}$ $28^{4.18.51}$ Is. $30^{24}$ Pr. $14^4$. — כֻּלָּם] summing up, "made more independent and emphatic by being placed . . . ***after*** the word which it qualifies," BDB. — כל ‡ with suffixes $8^8$ $34^{20}$ $62^4$ $67^{4.6}$ $82^6$ $102^{27}$ $104^{24.27}$ $139^{4.16}$ $147^4$; כלו "referring to the mass of things or persons meant," BDB. $29^9$ $53^4$ (= הכל $14^3$). — ‡ וְגַם] ***and also*** $8^8$ $71^{18}$ $78^{21}$ $84^3$ $148^{12}$. — בַּהֲמוֹת שָׂדָי] Jo. $2^{22}$, בהמות שׂדה Jo. $1^{20}$, cf. 1 S. $17^{44}$. ‡ בְּהֵמָה ‡ n.f. (1) ***beast,*** antith. man $36^7$ $104^{14}$ $135^8$, as inferior to man $49^{13.21}$ $73^{22}$; (2) antith. wild beasts $148^{10}$, associated with field $8^8$, mountains $50^{10}$, cf. $107^{38}$; (3) seldom ***wild beast*** $147^9$. — **9.** צִפּוֹר שָׁמַיִם] phr. ἁ.λ. takes place of עוף השׁמים Gn. $1^{26}$ to which it is assimilated. שָׁמַיִם is unnecessary here, and makes line too long. — עֹבֵר] Qal ptc. עָבַר vb. ***pass over, through:*** large body of water, Is. $33^{21}$ of ship; here of water animals. It is a poetic substitute for רֹמֵשׂ, Gn. $1^{21.28}$; cf. Lv. $11^{46}$ (H) Ps. $69^{35}$. — אָרְחוֹת יַמִּים] phr. ἁ.λ. ‡ ארח n.m. ***path:*** (1) literal, of sea-animals $8^9$, of sun $19^6$; (2) fig., ***path of life,*** fortune $139^3$ $142^4$, א׳ מִישׁוֹר $27^{11}$; (3) fig., ***mode of*** life $119^9$, ways of Yahweh $25^{10}$, as norm for man $25^4$ $44^{19}$ $119^{15}$, ארח חיים $16^{11}$ Pr. $2^{19}$ $5^6$ $15^{24}$, path of wickedness Pss. $17^4$ $119^{101.104.128}$; cf. syn. דֶּרֶךְ $1^1$.

## PSALMS IX. AND X., 22 ALPHABETICAL STR. $4^3$.

**Pss. 9 and 10 were originally one. The congregation thanks Yahweh in temple worship for His wondrous works of deliverance from the nations, and that He has become a high refuge to His oppressed people ($9^{2-5, 10-11}$). They pray that He, who has in the past lifted them from the gates of death, may be gracious and terrorise the nations now afflicting them ($9^{14-15, 20-21}$). He seems to stand afar off, while the nations are contending, and ignoring Him; and with craft are crushing His host with impunity ($10^{1-11}$). They plead that Yahweh, their everlasting king, will arise, destroy the nations from the land, and do justice for the oppressed ($10^{12-18}$). Later editors substitute for the original, detailed statements of a more external and dogmatic kind: that Yahweh had given over the nations to everlasting destruction ($9^{6-7}$), that He was the everlasting king, ruling in justice ($9^{8-9}$), that the nations were caught in their own pits and snares ($9^{16-17}$), and that they were doomed to Sheol ($9^{18}$); but that Yahweh's people would not be forgotten ($9^{19}$); and the congregation are invoked to praise their king enthroned in Zion ($9^{12-13}$).**

I WILL give thanks with all my mind unto Thee.
I will tell all Thy wondrous works,
I will be glad and I will exult in Thee,
I will make melody, 'Elyon unto Thy name.
BECAUSE mine enemies turned backward,
They stumble and they perish at Thy presence;
For Thou hast done judgment and right in my favour,
Thou didst sit on Thy throne judging righteously.
. . . . . . . . . . . . .*
AND so Thou art become a high refuge for the oppressed,
A high refuge for times of dearth;
And they that know Thee trust in Thee;
For Thou dost not forsake them that seek Thee.
. . . . . . . . . . . . .
BE gracious to me, see my affliction;
Thou that liftest me up from the gates of death;
In order that I may tell Thy praise.
In the gates of the daughter of Zion may rejoice.
. . . . . . . . . . . . .

* These marks indicate that parts of the Ps. have been omitted. *V.* Comments and notes.

YAHWEH, let not (mere) men prevail;
Let the nations be judged before Thy face.
O appoint Terror for them
That the nations may know that they are (mere) men.
. . . . . . . . . . . . .

WHY standest Thou in the distance,
Hidest in times of dearth?
In their pride they hotly pursue the afflicted;
Let them be caught in that they have planned.
THE wicked doth contemn Yahweh:
"According to the height of His anger, He will not require,
There is no God," are his devices.
His ways are defiled at all times.
ON high are Thine acts of judgment, at a distance from him;
As for his adversaries, he puffeth at them;
He saith in his mind, "I shall not be moved,"
(He doth swear) "In all generations (I shall be) without evil."
HIS mouth is full of deceits,
Under his tongue is mischief;
He sitteth down in the places of ambush of settlements,
In secret places he slayeth the innocent.
HIS eyes spy on Thy host,
He lieth in ambush in his secret place as a lion,
In his covert to seize the afflicted,
That he may seize hold of the afflicted, dragging him away.
(HE doth hunt) the oppressed with his net, and he sinks down,
And Thy host falls because of his great numbers;
He doth say in his mind, "'El hath forgotten,
He hath hidden His face, He doth not see."
O ARISE, lift up Thy hand,
Forget not, 'El, the afflicted.
Wherefore doth the wicked contemn,
Say in his mind, "Thou dost not require it"?
THOU hast seen the trouble and grief,
Thou beholdest to requite with Thy hand;
Upon Thee Thy host leaveth it,
Of the orphan Thou art the helper.
BREAK the arm of the wicked,
Let his wickedness be sought out, let it not be found;
O King, forever and ever,
Destroy the nations out of the land.
THE desire of the afflicted Thou hast heard,
Thou settest Thy mind (upon them), Thou harkenest;
To judge the orphan and oppressed,
To terrify (mere) man from the land.

Pss. 9–10 were originally one as in 𝔊, 𝔙, 𝔍. They were separated for liturgical purposes as in 𝔐, and therefore Ps. 10 was left without title, and in modern Protestant and Jewish Vrss. the Pss. are numbered one higher than

in the Oriental, Greek, and Roman Churches from Ps. 10 to Ps. 147 (*v.* Intr. § 42). The סלה at the close of Ps. 9 is an additional evidence of the original unity of the two Pss., for it indicates a place where a selection might close (*v.* Intr. § 41). The Ps. was in 𝔇, then in 𝔐, and subsequently in 𝔇ℜ (*v.* Intr. §§ 27, 31, 33), in which last it was appointed to be sung by male sopranos, or falsettos ([עַל] עלמות לבן *v.* Intr. § 34). As Che. says, the Ps. is "partly trimeters, partly tetrameters, indicating either the imperfect skill of the psalmist in the management of his metre, or the interference of a second writer with the original poem. The second hypothesis is the more probable. Originally the poem was, no doubt, a perfect alphabetical psalm, at least so far as relates to the consistency of the metre and the number of stanzas." The nine strophes with א, ב, י, ח, ל, ק, ר, ש, ת are essentially in their original form. Six others may be recovered from the present text. (1) Str. י in the present text is $9^{18-19}$; but this is really composed of a trimeter couplet, v.$^{18}$, and a tetrameter couplet, v.$^{19}$, and is a late addition. The Str. is really v.$^{20-21}$, disguised by the prefixing of קומה prematurely before $10^{12}$, in order to make a suitable close for the Ps. (2) Str. נ is disguised in 𝔐 in the last clause of $10^{3}$, but in 𝔊 it rightly begins v.$^{4}$. (3) Str. מ is disguised in the midst of $10^{5}$, its מרום is at beginning of l. 2 of v.$^{5}$. (4) Str. פ is also disguised as second word of $10^{7}$. אלה is vb., belonging to previous line. (5) Str. ע is disguised at beginning of l. 3 of $10^{8}$. (6) Str. צ lacks the first word, the first line being defective. It may be restored by conjecture as צר. Three Strs. have been displaced by others which have been substituted for them. It is possible to conjecture originals as underlying them; but only by entire reconstruction, and even then the form and substance of the thought is different from the original. (1) The Str. ג is a tetrameter with cæsura, evident in the midst of three of the lines, less evident but probable in the other. (2) Str. ט is also a tetrameter with cæsuras. (3) Str. ז is a trimeter; a call to praise, not suited to the context of the original Ps., but adapted to later liturgical use, and using late liturgical terms. The remaining Strs. are more difficult to find. Many efforts have been made to find them by reconstruction and conjecture. I have made several such efforts myself, accepting them provisionally, only to finally abandon them as unsatisfactory. (1) The Strs. with ד and ה have disappeared. In place of them is a trimeter tetrastich, beginning with יהוה in third person. But it uses terms of the royal Pss. $98^{9}$, $96^{10.13}$, and these are statements, in liturgical language, of the general truth of the divine dominion, cognate with the idea of the Ps., but in more objective and less personal relations. (2) Str. כ is missing. Possibly a relic of it is present in $10^{3}$, in the clause beginning כי הלל, but only one trimeter line and two words of a second line are there; and it is out of place between ל and נ. It is therefore more probable that the verse is a prosaic gloss. (3) Str. ס has disappeared entirely. We can only make it by a readjustment of the lines about where it should come, and at the expense of other Strs. The order of the Strs. is the usual one of the Heb. alphabet, except that ע, צ come together as in La. 2, 3, 4, probably an older order. נ and ס are transposed.

This is probably an editorial change and not original. The historical situation of the Ps. is indicated by internal evidence. The Temple worship was carried on $9^{2-15}$. The people suffer from crafty and cruel enemies, who ignore and contemn Yahweh. These are nations, $9^{20-21}$, $10^{16}$, described by coll. רשע $10^{2.4.13.15}$, אנוש $9^{20.21}$, $10^{18}$, who invade the land and imperil its existence. They are not the great conquering nations, but lesser ones, such as those which troubled Jerusalem before the walls were built by Nehemiah; Moabites, Ammonites, Arabs, and Philistines, Ne. $2^{10}$, $4^{7}$, $6^{1}$. The glosses indicate a later time of calm historical retrospect and confidence in Yahweh, the King enthroned in Zion; and therefore probably in the Greek period.

**Str. א. 2–3.** Each line begins with א and closes with *kah*. The four lines are syn., using cohortatives, expressing resolutions or determinations. — *I will give thanks* ‖ *tell* ‖ *exult* ‖ *make melody*], terms indicating in their usage public songs of praise. Each vb. has syn. obj. — *unto Thee*], so 𝔊, adding also the divine name, *Yahweh*, which 𝔐 substitutes for it, and so destroys rhyme. ‖ *Thy wondrous works*], as context shows, of deliverance from enemies, cf. Ex. $3^{20}$ (J) Ju. $6^{13}$ Pss. $26^{7}$ $78^{11}$ +. ‖ *unto Thy name*], cf. Pss. $61^{9}$ $66^{4}$ $68^{5}$. The qualifying ideas are *with all my mind*], better than "heart," EV$^{s}$., which in modern usage rather suggests affections, ‖ *all*] intensifying wondrous works, ‖ *I will be glad*] intensifying "exult." — *'Elyon*], divine name, "Most High," EV$^{s}$., intensifying Thy name.

**Str. ב** has two syn. couplets. — **4.** The *enemies* are in subsequent context, not private but public enemies, nations. — *Because*] giving a reason for the praise of the previous Str. — *turned backward*], in retreat. The context indicates a historical reference and not present experience or general truth. It is true *stumble* and *perish* are impfs., but they give graphic description of past events. They intensify the retreat as disastrous. — *At Thy presence*], the presence and power of Yahweh brought about the retreat; the whole credit of it is due to Him. — **5.** *For*], causal particle with pf., either syn. with v.$^{4}$ as second ground of praise, emphasizing Yahweh's dealing with His people over against His dealing with their enemies, or else reason of previous couplet, possibly not distinguished in author's mind. The syn. words *judgment and right* intensify the idea. The sf. is objective, and can only be expressed by paraphrase: *in my favour*], that is, of

the congregation speaking in its solidarity as an individual.—*Thou hast done judgment* ‖ *judging righteously*], executed it on the enemies.—*Thou didst sit on Thy throne*], in heaven, as Pss. 11⁴ 45⁷ 47⁹ 89¹⁵ 93² 97², from which God executes judgment on earth in favour of His people and against their enemies.

**Str.** ג is a syn. tetrameter tetrastich, substituted for an original trimeter, giving a more comprehensive and general statement, and so differing from the personal experience expressed throughout the original Ps.

> Thou hast rebuked the nations. Thou hast destroyed the wicked;
> Their name Thou hast blotted out forever and ever.
> As for the enemy, they have come to an end. The ruins are forever.
> And cities Thou didst uproot,—their memory is perished.

**6.** *Thou hast rebuked the nations*]. This was probably in the original Str., but is now followed by a cæsura and a complementary phrase: *Thou hast destroyed the wicked*], of two beats, instead of one complementary word, as in the original Ps. Both phrs. are further expositions of v.⁴. The term wicked is coll. for nations, as 9¹⁷ 10^{2. 3. 4. 13. 15} 55⁴ 139¹⁹ Is. 11⁴ Hb. 3¹³ pl. Pss. 9.¹⁸ 3⁸ 7¹⁰ 17⁹ +.—*Their name Thou hast blotted out*], so utterly have they been destroyed that their names are no longer known, save to the antiquarian. The author was thinking probably of the nations exterminated by Israel at the Exodus, as it is a phr. of D., Dt. 9¹⁴ 29¹⁹ 2 K. 14²⁷.—**7.** *As for the enemy*], coll. for nations. The position of noun and the article are emph., cf. pl. v.⁴.—*they have come to an end*], so that they exist no longer as nations. The cæsura requires an independent clause.—*Their ruins are forever*], possibly their land, as Je. 7³⁴ 44²², but more probably cities, as v.^{7b} and Je. 49¹³, cities of Bosra; Ez. 26²⁰, of Tyre; Is. 61⁴, of Judah. There is no sufficient authority in usage for referring these to enemies.—*And their cities*], the possessive here and above is not expressed but implied in the context.—*Thou didst uproot*], only here of cities, but of nations Dt. 29²⁷ Je. 12¹⁴ +, fig. of tree or plant. We might think of the use of cities for inhabitants.—*Their memory is perished*], syn. v.^{6b}, cf. Dt. 12³ Is. 26¹⁴ Ps. 41⁶.

**8–9.** This Str. is a syn. trimeter tetrastich, generalising v.⁵, as the previous Str. did v.⁴. It takes the place of Str. ה of the original Ps. The initial ה might be gained by reading הִנֵּה "Lo," with Du.

for the הִמָּה at close of previous line; but this would make the line too long, unless we reject *Yahweh* as a gloss. But in any case we do not overcome the use of 3 sg. for 2 sg. of previous Strs. and the generalisation and late liturgical phrasing.

> Yahweh sitteth enthroned forever,
> He hath set up His throne for judgment:
> He judgeth the world in righteousness,
> He governeth the peoples with equity.

8. *He hath set up His throne*], phr. here of divine throne, cf. $103^{19}$, but 2 S. $7^{13}$ of David's.—*He judgeth the world in righteousness*] $= 98^{9}$; ‖ *He governeth the peoples with equity*] cf. $96^{10}$; both implying a late comprehensive view of Yahweh, as sovereign of all nations, and of the entire habitable world.

**Str.** ו is a syn. trimeter tetrastich.—**10.** It has been changed to 3d pers. and assimilated to previous Str., and *Yahweh* has been inserted as gloss; and so most Vrss. and commentators, "Yahweh also will be," some ignoring the juss. form, others recognising it, as Dr. "So may Yahweh be." But Du. after 𝔊 reads rightly ו consec.; but then better, if connected with original Strs. v.$^{2-5. 14-15}$, 2d pers.: *And so Thou art become*] referring to historical experience, as in previous Strs.—*A high refuge*], a high place of refuge, cf. Pss. $18^{3}$ $46^{8.12}$ $48^{4}$ $59^{10.17}$ $62^{3.7}$ $94^{22}$ $144^{2}$.—*for the oppressed*], coll. referring to the congregation, as so oppressed by the enemies as to be literally crushed, elsw. † $10^{18}$ $74^{21}$ Pr. $26^{28}$, in this form, but cog. forms also $10^{10}$ $34^{19}$ $51^{19}$ Is. $57^{15}$.—*for times of dearth*], phr., elsw. $10^{1}$, cf. Je. $14^{1}$ (*v.* *B*DB), the exact mng. uncertain.—**11.** *They that know Thee*, so originally, syn. *them that seek Thee.*] "Thy name" has been substituted for sf. at such an early date as to appear in all Vrss., but it makes the line too long in its measure, and is in accord with later tendency to interpose something between God Himself and His people, as obj. of knowledge, cf. $91^{14}$ Is. $52^{6}$ Je. $48^{17}$. Knowing Yahweh Himself is an earlier idea, cf. Ex. $5^{2}$ (J) Ho. $2^{22}$ $5^{4}$ $8^{2}$ Ps. $79^{6}$.

**Str.** ז is composed of two trimeter couplets, and is a call to the congregation, to the praise resolved upon in Str. א. It is the same kind of a generalised explication of previous Str. as we have seen in v.$^{6-8}$, and probably came from the same later hand.

> **Make melody to Him who is enthroned in Zion,**
> **Declare among the peoples His doings;**
> **For He that requireth blood doth remember;**
> **He doth not forget the cry of the afflicted.**

**12.** *To Him who is enthroned in Zion*], in the Holy of Holies of temple, the throne room of the king of Israel, cf. Am. $1^2$ Mi. $4^2$ Pss. $76^3$ $102^{22}$ $135^{21}$ $147^{12}$, added to the conception of throned in heaven of v.$^{8-9}$. — *Declare among the peoples His doings*], universal proclamation of the interposition of Yahweh in behalf of His people. — **13.** *For He that requireth blood*], as Ez. $33^6$, from the enemies of His people as their avenger, based on the primitive conception of relationship of blood, and the obligation to avenge blood.

**Str.** ח is composed of two couplets, the former synth., the latter syn. — **14.** *Be gracious to me*], intensified by *see my affliction*], the past experience of previous Strs. being the basis for second part of Ps., which now, as Calv., becomes petition for deliverance in present needs. — *Thou that liftest me up*], past experience renewed to enforce the plea. — *from the gates of death*], cf. $107^{18}$ Is. $38^{10}$ Jb. $38^{17}$, all referring to the abode of the dead, conceived as a city with gates. The nation had been in peril of death, and so of going down into Sheol the place of the dead; but Yahweh hath lifted the nation up from that awful descent. — **15.** *In order that*], final clause, expressing object of lifting up to life. — *In the gates of the daughter of Zion*], the gates of Zion or Jerusalem, over against gates of Sheol. The daughter of Zion is a personification of the people of Zion, cf. Is. $1^8$ $10^{32}$ Mi. $1^{13}$ Je. $4^{3}$ Zc. $2^{14}$; cf. daughter of Tyre Ps. $45^{13}$, daughter of Babylon $137^8$ Is. $47^1$, daughter of Jerusalem Is. $37^{22}$ Mi. $4^8$ La. $2^{13.15}$. The conception here is as Ps. $6^6$ Is. $38^{18-20}$ that the public praise of Yahweh in His temple, or royal residence in Jerusalem, is something unique, and of such special acceptance with Him, that it can be had nowhere else, not in Sheol any more than outside the Holy Land, or apart from the divine residence in Jerusalem.

**Str.** ט is composed of two tetrameter couplets, and is the same kind of substitution, and doubtless by the same editor, as Str. ג.

> **The nations are sunk down in the pit that they made;**
> **In the net which they hid is their foot caught.**

**Yahweh hath made Himself known, He hath executed judgment;**
**In the work of His hands the wicked are trapped.**

**16.** *The nations are sunk down in the pit*]. This is probably from the original Ps., where the pit referred to is the pit of Sheol as usual subsequent to Ez., Pss. $16^{10}$ $30^{10}$ $49^{10}$ $55^{24}$ $103^{4}$, and so antith. to the lifting up of the congregation of Israel from Sheol v.[14]. But the editor, by the addition of *that they made*], refers it to a pit dug by the nations into which they hoped Israel would fall, cf. $7^{16}$; syn. with *in the net which they hid*], cf. $10^{9}$ $31^{5}$ $35^{7.8}$ $140^{6}$. — *is their foot caught*], the nations snare themselves instead of Israel and receive retribution in kind. — **17.** *Yahweh hath made Himself known*], reflex., cf. $48^{4}$, expl. *hath executed judgment*], cf. v.[5], so RV., Pe., Dr., Bä., Kirk., cf. JPSV. as emphatic independent classes; better than AV., which explains the second clause as dependent and so relative: "by the judgment which He executeth," cf. PBV. after 𝔊. — *In the work of His hands*], Yahweh's put forth in judgment, syn. with previous line of the couplet; and not those of the nation, hiding nets and digging pits, of previous couplet, as EV[s]., though sustained by Dr., Che., and JPSV. — *are trapped*], by Yahweh's hands, who lays traps for them.

**18–19.** This Str. begins with י, but it is not the original Str. י, which we find rather in v.[20-21]. It was inserted by an editor. It is composed of a trimeter syn. couplet and a tetrameter syn. couplet.

**The wicked shall turn back to Sheol,**
**All the nations that forget God.**
**For the poor shall not always be forgotten,**
**Nor the hope of the afflicted perish forever.**

**18.** *The wicked*], pl. for sg., coll. above, v.[17], but not, however, individuals, but syn. with *all the nations.* — *turn back to Sheol*], antith. v.[14]. The wicked nations turn back in defeat and slaughter. So disastrous will be their fate that they will suffer national death and so descend as nations to the abode of the dead. There is no reference in this passage to the future destiny of individuals, cf. Is. $26^{14-19}$ Ez. $37^{7-14}$ Ho. $13^{14}$ (*v.* Br.[MP. 176, 276, 307]). — *That forget God*], here of nations, cf. Ps. $50^{22}$ of wicked Israelites; (*v.* $10^{4.11}$), an ignoring of the presence of God and His interest in His

people.—**19**. *For the poor ‖ the afflicted shall not be forgotten*], by God, antith. to their enemies forgetting Him.—*Perish forever*], the *hope* of God's people will not perish, but will be realised in renewed life in the Holy Land when the nations perish in death and Sheol.

**20–21**. Str. י is disguised by prefixing *O arise* to 9[20] in order to make a suitable close for the Ps. before the *Selah;* but it destroys the measure. It is a trimeter tetrastich, having three lines syn., the fourth synth.—*mere men*, syn. *nations*], cf. v.[21] 10[18] 56[2] 66[12] all referring to enemies conceived, over against Yahweh and His people, as mere men. The congregation plead that the nations *may know* this at last, through the exposure of their weakness.—*prevail*], be stronger than Israel, cf. 52[9] 89[14], to prevent which *let* them *be judged*, cf. v.[5].—*before Thy face*], the divine face looking in wrath upon them.—*O appoint Terror*] Their defeat will be that of a panic-stricken army. Terror is personified as an angel of vengeance appointed by God to drive them on to their doom. 𝔊, 𝔙, 𝔖, RC.Vrss. render "appoint a lawgiver," with a slightly different text; so Luther "*einen Meister*," which is usually interpreted in a bad sense, as tyrant, Genebr.; Antichrist, Aug., Cassiodorus; but by some in a good sense, as Christ, Theodoret, Euthymius; as Yahweh Himself, Bä.

Str. ל is composed of two trimeter distichs, the first syn., the second synth. It expostulates with Yahweh for delay in interposition, already suggested in previous Str.—**X. 1**. *Why standest Thou*], as looking on with indifference, ready, but slow to act.—*in the distance*], phr. only here, stronger than the usual afar off.—*Hidest*]. The divine presence, not being manifest when so greatly needed, seems to imply a deliberate hiding from His people.—*in times of dearth*], resuming 9[10].—**2**. *In pride*], emph. in position, to lay stress on this as a chief characteristic of the enemies.—*hotly pursue*], cf. La. 4[19], RV., *B*DB., so essentially Kirk., al.; "persecute," PBV., AV., is too general; "set on fire," Dr., Bä., after Vrss., is too strong. Most think of the heat of anxiety, but some of the heat of affliction.—*Let them be caught*], the wicked nations, in accordance with the expostulation of previous context, so EV[s]., JPSV., Bä., al. But 𝔊, 𝔙 render as indicative, "they (the afflicted) are caught, taken," so Pe., Dr.;

"a further description of the wrongs of the poor," Kirk. — *that they planned*]. They planned to catch the afflicted; but Yahweh is entreated to catch them in their own crafty schemes.

**X. 3.** This syn. trimeter distich resembles the sentences of Heb. Wisdom, as Du. suggests, and is a late gloss. Its original meaning was obscured by an early copyist who by dittog. of suffix inserted the conjunction *waw*, and so divided the sentence after the fourth tone, making it into a prose sentence, difficult of explanation.

> For the wicked doth boast about (his) covetousness,
> The robber doth congratulate himself.

**3.** *For the wicked*, syn. *the robber*] so Pe.; "covetous," EV$^s$. is too weak. If a gloss, then it is no longer the nations, but the individual Jew, of the period of Heb. Wisdom. — *Doth boast about his covetousness*], in a bad sense, as $112^{10}$, Pr. $21^{25-26}$, cf. Ps. $32^{6}$, "desire" of EV$^s$. is too general. — *congratulate himself*] as $49^{19}$, on his success in gaining what he coveted, cf. $36^{2-3}$.

Str. ג was recognised by 𝔊, which begins with נאץ, but obscured by 𝔐, which attaches this vb. to previous line with Yahweh, prob. in order to avoid a blasphemous expression, and get the thought, "whom Yahweh abhorreth," PBV., AV. It is composed of a trimeter tetrastich, two syn. lines enclosing a syn. couplet. — **4.** *The wicked*] sg. coll., refers to *nations* of original Ps. as v.$^2$. — *doth contemn Yahweh*] as shown in their thoughts, words, and deeds, v.$^{4-11}$, cf. v.$^{13}$, where the same expression is resumed in expostulation. — *According to the height of His anger*]. It is difficult to think of the wicked man's anger in such a connection, and therefore most moderns think of loftiness of nostrils (*Hochnäsigkeit*, Bä.), or "face" *B*DB., or "looks" Dr.; as of eyes, $101^{5}$, mind, Pr. $16^{5}$, disposition, Ec. $7^{8}$; but Du. rightly explains of divine anger; and so as included in the thoughts of the wicked as well as the phr.: *He will not require*]. Yahweh may be very angry, as His people claim; but however great or exalted He may be in anger, He will not interpose on their behalf, He will not require satisfaction from their enemies. — *There is no God*] not a denial of the divine existence, but of His presence and interposition. The PBV. "careth not for God," and AV. "will not seek after God," supply the object of vb. and

take the wicked as subj. after most ancients. — *his devices*] his evil thoughts, that he is devising, his calculations, what he is saying to himself, in self-flattery, syn. with his contemning. — **5a**. *are defiled*] so 𝔊, 𝔖, 𝔙 "His thoughts and counsels are unclean," Aug. "He always acts badly," Genebr. This is well suited to context though resting on a different interp. of the form from 𝔐, which may be read *parturiunt* as 𝔍, Aq., or "strong," "sure," Pe., "stable" Dr., "firm" RV., "prosperous" JPSV. after 𝔗, "His plans succeed; he is never harassed by the vicissitudes of fortune," Kirk.

Str. ס is disguised by 𝔐, which puts the first line as second, in v.$^5$; and also in all texts by letting it follow Str. נ. This order cannot be original, but is due to editorial transposition, and possibly the insertion of the gloss v.$^3$. It is composed of two trimeter couplets, the one synth., the other syn. — **5b**. *On high*] in heaven, cf. $92^9$, where Yahweh is standing v.$^1$, not yet interposing v.$^{12}$. — *at a distance from him*], cf. v.$^1$. — *Thine acts of judgment*], they are still with Yahweh, not yet executed on earth against the wicked. — *As for his adversaries*] emph. in position. — *He puffeth at them*], possibly snorting, as gesture of contempt. — **6**. *He saith in his mind*], so v.$^{11}$, cf. v.$^4$, syn. *he doth swear*], interp. as perf. vb. and not as noun, "cursing," as beginning of v.$^7$, so disguising Str. פ and destroying its measure. — *I shall not be moved*], phr. frequently used of the righteous $15^5$ $16^8$ $21^8$ $62^{3-7}$ $112^6$; presumptuous words of the pious when in prosperity $30^7$; here presumptuous words of the wicked enemies of God and His people. This is intensified in syn. clause, *in all generations without evil*], so 𝔊, 𝔍. 𝔐 has another reading with relative, which is disregarded in PBV., RV., Pe., Kirk., but given in AV. as causal "for," by Dr. "I who." Both these are interpretations and were not original.

Str. ע, disguised in ancient texts, is composed of a tetrameter syn. couplet, and a syn. trimeter couplet, the former stating what seems to be a general truth in a proverbial form; the latter specifying action of the enemies against innocent Israel. The former is therefore a substitution of the editor for the original couplet, which doubtless began with the same word, and set forth the craft and deceit of the enemy, but hardly in this form and in this gen-

eral way. — **7.** *His mouth is full of deceits* ‖ *mischief*], so in the original, expressing the craft of the enemy. — *and oppression* ‖ *trouble*] were added by later editor to indicate the actual injury that they had done to the people of God. — *Under his tongue*], secreted as Aug., and ready to spring forth; and not as Che., Dr., Kirk. after Jb. $20^{12}$, as a delicious morsel, which suits the context of that passage, but not of this. — **8.** *In places of ambush*], as Jos. $8^{9}$ Ju. $9^{35}$ 2 Ch. $13^{13}$, enemies lying in wait to surprise, syn. *in secret places*], where they remain in secret until the time for attack. — *of settlements*], that is near settlements, whether of tents, Gn. $25^{16}$ (P), or houses, Lv. $25^{31}$, referring to the unwalled villages exposed to sudden attacks of treacherous foes. — *slayeth*], his object is murder as well as robbery. — *the innocent*], those who have done them no wrong, who were not at war with them.

**Str.** ע is disguised by the ancient texts, because its first line is in the middle of the verse. It follows פ as in La. 2, 3, 4, an older order of the alphabet. It is composed of a trimeter tetrastich of stair-like parall. — **9.** *His eyes spy*], cf. $56^{7}$, carrying on the thought of previous verse. — *Thy host*], as v.[10. 14], the people of Yahweh regarded as a host or army, however small, when compared with the enemy. — *He lieth in ambush*], vb. for noun of v.[8a], *in his secret place*], sing. for pl. of v.[8b], article for possessive, thus taking up both previous words of that verse, in order to stair-like advance in thought. This is made still more definite by unnecessary insertions of later editor. — *as a lion*], frequent simile for enemies, see $7^{3}$ $17^{12}$ $22^{14}$, and accordingly, *in his covert*], cf. $76^{3}$ Jb. $38^{40}$. — *to seize*], by the paws of the lion. — *dragging him away*], as a lion does his prey to his den. 𝔐 attaches *in his net* to this vb. and is followed by most versions and interpreters, thus adding the simile of the hunter to that of the lion, and so losing the force of the stair-like parall., graphically describing the lion's mode of dealing with his prey. 𝔊, 𝔙 attach it to subsequent v., where it is needed for measure.

**Str.** צ lacks initial word with צ in ancient texts. If with 𝔊, "in his net" goes with this Str., we may supply the cognate vb. צוד "hunt." The Str. then is composed of two syn. trimeter couplets resembling v.[5. 6]. In the first, the simile of the hunter takes the place

of the lion of the previous Str. — **10.** *The oppressed*] as $9^{10}$ $10^{18}$, the Kt. here which is better sustained by usage and context than vb. of Qr., which is variously rendered "he falleth down" PBV., "croucheth," AV., RV., (of lion) without justification from usage of vb.; better "is crushed," JPSV., Pe., Kirk. But Qal is not used elsewhere, and so is improbable here. — *and he sinks down*], cf. $35^{14}$ $38^{7}$ $107^{39}$, that is overpowered, *because of his great numbers*], in accordance with usage referring to great numbers of the enemy, rather than their strength and prowess, "his captains," PBV., "his strong ones," AV., RV., Dr., *i.e.* ruffians, Kirk.; or with reference to the claws of lion, as Ew., De., Che., Bä., *B*DB., as if this carried on the simile of previous Str. — **11.** The enemies now say, to themselves as in v.$^{6a-13b}$, *'El hath forgotten*], cf. v.$^{13.19}$. — *He hath hidden His face*], cf. the expostulation of v.$^{1}$, where the congregation make a similar statement and complaint; and therefore *He doth not see*], cf. $9^{14}$. And so the enemy afflict His people with impunity.

Str. ק is preserved in its original form. It is an expostulation renewing v.$^{1}$, and taking up the most important terms in the intervening Strs. It is composed of two trimeter syn. couplets. — **12.** *lift up Thy hand*], in order to interpose and smite the enemy with it. — *Forget not 'El*], plea over against the word of the enemies, v.$^{11}$. On account of this exact antith., as well as the requirement of measure, 'El belongs in this line and not in previous one, though so given in all ancient texts, cf. $9^{13}$. — **13.** *Wherefore doth the wicked contemn?*] taking up the statement of the fact v.$^{4a}$, and also the words of the wicked to themselves, *Thou wilt not require*], already given in third person v.$^{4b}$.

Str. ר is composed of two syn. trimeter couplets. — **14.** *Thou hast seen*, ‖ *Thou beholdest*], an appeal to the divine knowledge over against the words of the wicked, v.$^{11}$ — *the trouble and grief*] that caused Yahweh's host by the crafty enemies described above. — *To requite with Thy hand*], antith. with v.$^{13}$. — *Upon Thee*], emph. in position, implying reliance on their God only. — *Thy host*] as v.$^{9-10}$, — *leaveth it*], that is in trust that God will attend to it, strengthened by past experience. — *Of the orphan*], emph.; the nation is conceived as fatherless, without a ruler of their own, dependent upon the caprice of governors appointed by the world-

power Persia, cf. La. $5^8$.—*Thou art the helper*], cf. $37^{40}$ $46^6$ $109^{26}$.

Str. ט is composed of a trimeter tetrastich with introverted parall.—**15**. *Break the arm of the wicked*], cf. $37^{17}$ Jb. $38^{15}$, make them powerless, smiting them with the hand, cf. v.$^{13-14}$.—*Let his wickedness be sought*], as most ancient Vrss., cf. v.$^{4.13}$, taking vbs. as Niphal, that is in vain, *let it not be found*], it will no longer exist; so complete has been the requital, that further requisition finds nothing more to be requited. But EV$^s$. follow 𝔐, 𝔍 and regard the vb. as Qal with juss. force and render "seek out till Thou find none," AV., RV., or more exactly as Dr., "mayest Thou require." "When God 'makes inquisition' and holds His assize, He will find no crime to punish," Kirk.—**16**. *O King*], vocative, in order to give force to the plea, and not "Yahweh is king," EV$^s$., for Yahweh is a gloss. The conception of Yahweh as king is frequent, Pss. $29^{10}$ $44^5$ $47^7$ $48^3$ $68^{25}$+.—*for-ever and ever*], antith. to the disappearance of the wicked nations when called to account.—*Destroy the nations*], Pi. imv. syn. "break," v.$^5$ as Du., cf. $5^7$ $9^6$ $21^{11}$, not Qal perf., "the nations are perished," as 𝔐, AV., RV., and most Comm.; or impf., "will perish," as 𝔊, 𝔙, Gr.—*out of the land*], as v.$^{18}$, the holy land of Israel.

Str. ח is composed of a syn. trimeter couplet and an antith. trimeter couplet. It expresses confidence that the plea has been accepted by Yahweh.—**17**. *Thou hast heard*], more fully: *settest Thy mind*], as $78^8$, and so preparatory to *Thou harkenest*]. The sf. "their" with mind (𝔐) is a mistake of an early copyist, due to the *desire of the afflicted* in previous line. It has given trouble to all interpreters by a phr. not known elsw. and difficult to explain.—**18**. *To judge*], execute justice in favour of as $9^5$, *the orphan* as v.$^{15}$, and *oppressed* as $9^{10}$; *to terrify*, cf. $9^{21}$; *mere man*, cf. $9^{20-21}$; *from the land* as v.$^{16}$, summing all these up in the final Str. An early copyist inserted in the margin a cognate thought in a familiar phrase "he shall not do it again," namely the mere man, that is, what he had done as described in the Ps., because he will no more be in the land. This was subsequently incorporated in the text, destroying the measures of the last couplet, and so confusing the meaning of the clause as to give trouble to all subsequent readers.

**2.** [אוֹדְךָ בְּכָל־לִבִּי] = 138[1]. יהוה is substitute for an original לְךָ = σοι 𝔊 which should be for rhyme at end of line. אוֹדֶה Hiph. impf. cohort. 1 p. *v.* 6[6] ‖. אֲסַפְּרָה Pi. impf. cohort. 1 p., *v.* 2[7]. † [בכל לב] 1 K. 8[23] = 2 Ch. 6[14] Pss. 9[2] 119[2. 10. 34. 58. 69. 145] 138[1], Pr. 3[5] Je. 3[10] 24[7]. — [נִפְלְאוֹת] Niph. ptc. pl. f. √פלא vb. denom. ‡ פֶּלֶא *wonder* of God's acts of judgment and redemption 77[12] 88[13] 89[6], עשה פ׳ 77[15] 78[12] 88[11] Ex. 15[11] Is. 25[1], of Law 119[129]. ‡ [פָּלָא] vb. Niph. (1) *be difficult* to understand 131[1] Dt. 17[8]; (2) *extraordinary, wonderful,* Pss. 118[23] 119[18. 27] 139[14]. Pt. pl. נִפְלָאוֹת *wonderful acts* of Yahweh in redemption and judgment 9[2] 26[7] 71[17] 75[2] 78[32] 96[3] 105[2] 106[7] 107[8. 15. 21. 24. 31] 111[4] 145[5] Ex. 3[20] (J) Je. 21[2]; עָשָׂה נ׳ Pss. 40[6] 72[18] 78[4] 86[10] 98[1] 105[5] 106[22] 136[4] Ex. 34[10] Jos. 3[5] (J); הראה נ׳ Ps. 78[11] Mi. 7[15]. Hiph. *make wonderful* in phr. הפ׳ חסדו לי Ps. 31[22], cf. 4[4] 17[7]. — **4.** בְּשׁוּב אָחוֹר = 56[10]. Qal inf. cstr. not protasis temporal clause as AV., RV. but *causal.* Pe., Dr. *turn back in defeat,* so v.[18] 6[11] 70[4], Hiph. 44[11]. — [יִכָּשְׁלוּ] Niph. impf. 3 pl. apodosis. ‡ כָּשַׁל Qal. (1) *stumble* sq. נָפַל 27[2], in anxiety and distress 107[12], Is. 59[10]; (2) *totter* of knees Ps. 109[24]. כּוֹשֵׁל *tottering one* 105[37] Jb. 4[4]; fig. *fail* of strength, Ps. 31[11] Ne. 4[4]. Niph. *stumble* sq. אבד Ps. 9[4], cf. Ho. 5[5] Je. 6[15]. Hiph. *cause to stumble* in punishment Ps. 64[9]. — [וְיֹאבְדוּ] ו coörd. Qal impf. 3 pl. *v.* 16. — [מִפָּנֶיךָ] *at Thy presence.* ‡ מִפְּנֵי (1) *from the face of, because of* peril 61[4], ברח 3[1] 57[1] (titles) 139[7], נוס 60[6(?)] 68[3], הסתיר 17[9]; (2) *from the presence of,* enemies banished 78[55] 89[24]; (3) *before, at the presence of* God 9[4] 68[2(3. 9+)] 96[9], Je. 4[26] Na. 1[5] Is. 63[19], of fire Ps. 68[3]; (4) *by reason of, because of* 38[4. 4. 6] 44[17] 55[4] 102[11]. — **5.** [מִשְׁפָּטִי] obj. sf. *execute judgment in favour of me,* cf. 146[7] Mi. 7[9]. For מִשְׁפָּט v. 1[5]. ‖ ‡ [דִּין] n.m. *judgment, cause* 9[5] 76[9] 140[13]. For vbs. דין and שָׁפַט *v.* 7[9]; צֶדֶק 4[2]; יָשַׁב 2[4]. — **6.** † [שם מחה] phr. elsw. Dt. 9[14] 29[19] 2 K. 14[27], from remembrance. ‡ מָחָה vb. Qal *blot out,* elsw. † sins, by God, 51[3. 11] Is. 43[25] 44[22]. Niph. (1) *be wiped out* from a book 69[29], the name 109[13], sins 109[14], Ne. 3[37]. — † [(לְ)עוֹלָם וָעֶד] 9[6] 10[16] 21[5] 45[7. 18] 48[15] 52[10] 104[5] 119[44] 145[1. 2. 21] Ex. 15[18] Mi. 4[5] Dn. 12[3], to emphasize long-continued duration, cf. לעד לעולם 111[8] 148[6]; other uses of ‡ עַד in ψ from √עָדָה *advance, pass on* and so *advancing, passing* time, (1) of future time לָעַד *forever,* during lifetime 9[19] 21[7] 22[27] 61[9]; (2) of continuous existence עֲדֵי עַד 83[18] 92[8] Is. 26[4] 65[18]; (3) of divine attributes לעד Pss. 19[10] 37[29] 89[30] 111[3. 10] 112[3. 9], also 𝔊 of 84[5], = עדי עד 132[12. 14]. ‡ עוֹלָם is more frequently used: n.m. √[עלם]. It may be the same as עָלַם, *conceal,* as many suppose, and so *hidden, mysterious time;* or possibly עָלַם, *be mature, ripe* sexually and so *fulness, ripeness of time;* or an independent stem of unknown meaning. The n. means *long duration:* (1) of past time, *ancient* gates 24[7. 9], the long dead 143[3] La. 3[6], former acts of God מעולם Ps. 25[6] 119[52], long silence Is. 42[14] 57[11], God's past existence Ps. 93[2], years of ancient time 77[6]. (2) (*a*) *indef. futurity,* always at ease 73[12], of King ישב ע׳ 61[8], of *duration* of pious לעולם 12[8] 15[5] 30[7] 37[18. 27. 28] 41[13] 55[23] 73[26] 112[6] (long life), sq. *ever* 89[2] (as long as I live), הודה לע׳ 30[13] 44[9] 52[11] 79[13], other emotions and activities *during life* 5[12] 31[2] 71[1] 75[10] 86[12] 119[93. 98. 111. 112]; (*b*) *continuous existence* of things 78[69] 104[5] 148[6], nations 81[16], families 49[12] 106[31], Jerusalem 48[9] 125[1] Je. 17[25], reproach Ps. 78[66], memory 112[6]; (*c*) of

divine blessing and praise $72^{19}$ $135^{13}$, of Yahweh Himself $89^{53}$, His attributes חסד $89^{3}$ $138^{8}$, לעולם חסדו $100^{5}$ $106^{1}$ $107^{1}$ $118^{1.2.3.4.29}$ $136^{1+25t.}$, כבוד $104^{31}$, אמת $117^{2}$ $146^{6}$, צדק $119^{142}$, עצה $33^{11}$, His reign $10^{16}$ $66^{7}$ $92^{9}$ $146^{10}$ Ex. $15^{18}$ (E) Je. $10^{10}$ Mi. $4^{7}$, ישב לע׳ Ps. $9^{8}$ $29^{10}$ $102^{13}$ La. $5^{19}$, His covenant Ps. $105^{8.10}$ $111^{5.9}$ 2 S. $23^{5}$, laws Ps. $119^{89.144.152.160}$, promise to David $18^{51}$ $89^{5.29}$, other blessings $133^{3}$, דֶּרֶךְ ע׳ $139^{24}$, God's relations with His people לע׳ $85^{6}$ $103^{9}$ $145^{21}$, עד עולם $28^{9}$, Davidic dynasty $45^{3.7.18}$ $72^{17}$ $89^{37.38}$ $110^{4}$. (3) indefinite *unending* future $49^{9}$ phr. מ(ה)עולם (ו)עד(ה)ע׳ $41^{14}$ $90^{2}$ $103^{17}$ $106^{48}$, עולם ועד *see above*, מעתה ועד עולם *from now on and forever* $115^{18}$ $121^{8}$ (as long as one lives), hope in God $131^{3}$, God's acts and words $113^{2}$ $125^{2}$ Mi. $4^{7}$ Is. $59^{21}$, לעד ולעולם Ps. $111^{8}$ $148^{6}$. Pl. † עולמים abstr. *everlastingness, eternity* $61^{5}$ $77^{8}$ $145^{13}$ 1 K. $8^{13}$ = 2 Ch. $6^{2}$ Is. $26^{4}$ $45^{17}$ $51^{9}$ Ec. $1^{10}$ Dn. $9^{24}$. For completeness here we may consider ‡ נֵצַח n.m. √נצח with the conception of preëminence, so that the noun is time as enduring, *perpetuity*, משאות נ׳ *perpetual desolations* $74^{3}$, עד נ׳ *unto perpetuity* $49^{20}$ Jb. $34^{36}$, cf. נֶצַח Ps. $13^{2}$ $16^{11}$ elsw. לָנֶצַח *forever* $9^{7.19}$ $10^{11}$ $44^{24}$ $49^{10}$ $52^{7}$ $68^{17}$ $74^{1.10.19}$ $77^{9}$ $79^{5}$ $89^{47}$ $103^{9}$. None of these terms have in themselves the conception of never-ending and always-enduring existence. That mng. can only come from context of the passages.—**7.** האויב] emph. in position sg. coll. *v.* $v.^{4}$.—‡ חרבות] pl. f. *ruins* $102^{7}$ of cities Je. $25^{9}$ as Bosra $49^{13}$, Tyre Ez. $26^{20}$. There is no evidence for the reference to nations in usage. Ps. $109^{10}$ ruined dwellings.—הֵמּוּ] goes with האויב, coll. interpreted as pl. It is not homogeneous with חרבות which requires vb. or copula understood. Du., Marti, suggest דָּמוּ absorbed in similar המו. This is tempting but unnecessary. —הֵמָּה] unnecessary gl., supposed by Du. to be relict of Str. ה and to stand for הִנֵּה, but improb. Besides, it is difficult to explain. It cannot be copula, and the emphatic definition of sf. is not justified by any example in ψ; *v.* $16^{3}$.—**8.** ויהוה] ו adver. יהוה emphatic in antith. with האויב.—**9.** והוא] unnecessary and improbable.—יִשְׁפֹּט תֵּבֵל בְּצֶדֶק] = $98^{9}$.—יָדִין לְאֻמִּים בְּמֵישָׁרִים] = $96^{10}$ (עַמִּים). ‡ תֵּבֵל n.f. *world* $9^{9}$ $18^{16}$ $19^{5}$ $24^{1}$ $33^{8}$ $50^{12}$ $77^{19}$ $89^{12}$ $90^{2}$ $93^{1}$ $96^{10.13}$ $97^{4}$ $98^{7.9}$.—‡ [מֵישָׁר] n.m. pl. abst., in ψ alw. ethical; of government $9^{9}$ $58^{2}$ $75^{3}$ $96^{10}$ $98^{9}$ $99^{4}$, adv. $17^{2}$.—**10.** וִיהִי] ו coörd. juss. Dr., but this is against context, an abrupt change. Usually juss. form is interpreted as of late style and without force. Du. points וַיְהִי after 𝔊 καὶ ἐγένετο. But then if $v.^{6-9}$ are glosses of late editor, it is best to return to 2d pers. of $v.^{2-5}$ and rd. וְהִי.—יהוה] is an unnecessary gloss.—† מִשְׂגָּב] n.m. *inaccessible place*, of refuge in physical sense Is. $25^{12}$ $33^{16}$, of God $9^{10.10}$ $18^{3}$ (= 2 S. $22^{3}$) $46^{8.12}$ $48^{4}$ $59^{10.17.18}$ $62^{3.7}$ $94^{22}$ $144^{2}$.—† דַּךְ] adj. *crushed, oppressed*, $9^{10}$ $10^{18}$ $74^{21}$ Pr. $26^{28}$; cf. דכא Ps. $34^{19}$, נדכה $51^{19}$, דכה $10^{10}$.—לְעִתּוֹת בַּצָּרָה] = $10^{1}$, cf. דִּבְרֵי בצרות Je. $14^{1}$, but עִתּוֹת is α.λ., עִתֹּתַי $31^{6}$ for usual עִתִּים; and בַּצָּרָה *dearth, destitution*, *BDB.* might be interpreted as prep. ב and צָרָה. Gr. would rd. לעזרת בצרה as $46^{2}$.—**11.** וְיִבְטְחוּ] ו coörd. Qal impf. 3 p., *v.* $4^{6}$.—יוֹדְעֵי שְׁמֶךָ] Qal ptc. nominal force. ידע *v.* $1^{6}$. Earlier usage, know Yahweh Ex. $5^{2}$ (J) Ho. $2^{22}$ $5^{4}$ $8^{2}$ ψ $79^{6}$; so shorten here to יֹדְעֶיךָ to get proper measure. ידע שם elsw. $91^{14}$ Is. $52^{6}$ Je. $48^{17}$.—דֹּרְשֶׁיךָ] Qal ptc. pl. sf. 2 s. ‡ דָּרַשׁ vb. (1) *resort* to God to consult or inquire of Him $24^{6}$ $78^{34}$, older mng. Gn. $25^{22}$ (J) Ex. $18^{15}$ (E); (2) *seek* in

prayer and worship Pss. $9^{11}$ $14^{2}$ (= $53^{3}$) $22^{27}$ $34^{5.11}$ $69^{33}$ $77^{3}$ $105^{4}$ $119^{2.10}$ Am. $5^{4.6}$ Ho. $10^{12}$ Dt. $4^{29}$; (3) *ask for, demand, require,* subj. God Pss. $9^{13}$ $10^{4.13.15}$; (4) *seek* with application, *study,* late, $38^{13}$, cf. Pr. $11^{27}$ in bad sense; Pss. $111^{2}$ $119^{45.94.155}$ in good sense; (5) *seek for, care for,* $142^{5}$.—**12.** זַמְּרוּ] Pi. imv. 3 pl. c. ל for acc. v.$^{3}$.—הגידו בעמים עלילותיו] cf. $105^{1}$ = Is. $12^{4}$ = 1 Ch. $16^{8}$ (הודיעו).—ישֵׁב צִיּוֹן] phr. α.λ.; cf. $2^{4.6}$.—**13.** דֹרֵשׁ דָּמִים] Qal ptc. דֹּרֵשׁ nominal force, *v.* v.$^{11}$; *avenger of blood,* cf. Gn. $9^{5}$ (P) Ez. $33^{6}$, cf. Ps. $10^{4.13}$ for similar mng. with דמים omitted.—אוֹתָם] is prosaic gl.—‡ שׁכח] vb. *forget.* (1) God subj.: abs. *$10^{11}$*, c. acc. His people, their cry or needs $9^{13}$ $10^{12}$ $13^{2}$ $42^{10}$ $44^{25}$ $74^{19.23}$ $77^{10}$; (2) man subj.: (*a*) forget God $44^{18}$ $50^{22}$ $106^{21}$, divine name $44^{21}$, deeds $78^{7.11}$ $106^{13}$, benefits $103^{2}$, laws $119^{16+8t.}$, abs. $59^{12}$; (*b*) forget persons $45^{11}$, things $102^{5}$ $137^{5.5}$. Niph. *be forgotten* $9^{19}$ $31^{13}$.—‡ צְעָקָה] n.f. *cry* of distress, as Ex. $3^{7}$ (J) $22^{22}$ (E).—עניים] Kt., עֲנָוִים Qr., so $10^{12}$; the reverse $9^{19}$, ענוים $10^{17}$, עָנִי sg. coll. $10^{2.9.9}$, עֳנִי abst. $9^{14}$. These variations illustrate confusion in MT. 𝔊 has $9^{13.19}$ $10^{12.17}$, for the pls. of both forms, πένητες; elsw. it uses for both pls. without discrimination: πένητες $22^{27}$ (ענוים) $74^{19}$ (עניים); πτωχοί $69^{33}$ (ענוים) $12^{6}$ $72^{2.4}$ (עניים); πραεῖς $25^{9.9}$ $34^{3}$ $37^{11}$ $76^{10}$ $147^{6}$ $149^{4}$ (only for ענוים); for sg. uniformly πτωχός. It is doubtful whether the difference in form of pls. is any more than variation of same pl. from the sg. עני. ענו, the supposed sg. of עֲנָוִים, does not exist. Nu. $12^{3}$ Kt. is improb.; *v.* BD*B*. However, many think them different (cf. Rahlfs, עני *und* ענו *in d. Psalmen,* 1892, Dr.$^{DB.\ art.\ Poor}$). ‡ עָנִי is usually coll. for Israel as afflicted by enemies, or the pious in Israel afflicted by the wicked, the latter later than the former; not alw. easy to determine. The sg. coll. is usually earlier than pl. The usage of ψ is (*a*) coll. sg. as above $10^{2.9.9}$ $14^{6}$ $22^{25}$ $34^{7}$ $35^{10}$ $68^{11}$ $102^{1}$ (unless n. pr.) Hb. $3^{14}$, עני ואביון Pss. $35^{10}$ $37^{14}$ $40^{18}$ (=$70^{6}$) $74^{21}$ $86^{1}$ $109^{16.22}$, ‖ אביון $140^{13}$, עני וכואב $69^{30}$, עני ורש $82^{3}$, עני ונוע $88^{16}$, יחיד ועני $25^{16}$, ‖ דל Is. $26^{6}$ Zp. $3^{12}$, cf. עני ונכה Is. $66^{2}$, עניה of Zion Is. $51^{21}$ $54^{11}$; pl. in this sense Pss. $9^{13.19}$ $10^{12.17}$ $12^{6}$ $22^{27}$ $25^{9.9}$ $34^{3}$ $37^{11}$ $69^{33}$ $74^{19}$ $76^{10}$ $147^{6}$ $149^{4}$, cf. Is. $14^{32}$ $41^{17}$ $49^{13}$ Zc. $11^{7.11}$; (*b*) of the people as subjects, *poor* and needy Ps. $72^{2.4.12}$; (*c*) *humble,* over against proud $18^{28}$ (= 2 S. $22^{28}$) gl. as Pr. $3^{34}$ $16^{19}$ Zc. $9^{9}$.—**14.** חָנְנֵנִי] Qal imv. sf. error for usual חָנֵּנִי $4^{2+17t.}$, Kö.$^{II.1.560}$ BD*B*., but *v.* Ges.$^{§20b}$, Ew.$^{§251c}$. רְאֵה] 𝔊, 𝔗, 𝔖, in accord with 2d pers. of original Ps. But Aq., 𝔍, Bä., Now., Du., would rd. pf. חָנְנַנִי and רָאָה in accord with immediate context.—‡ עֳנִי] n.m. *affliction* $44^{25}$ $88^{10}$ $107^{10.41}$ $119^{50.92}$, obj. ראה $9^{14}$ $25^{18}$ $31^{8}$ $119^{153}$ Gn. $31^{42}$ (E) Ex. $3^{7}$ $4^{31}$ (J).—מְשַׂנְאָי] prep. מן causal. Qal ptc. pl. sf. 1 s. i.p. It is an explanatory gl.—שַׁעֲרֵי מָוֶת] = $107^{18}$ Jb. $38^{17}$ ‖ שׁ׳ צַלְמָוֶת, שׁ׳ שאול Is. $38^{10}$. For מָוֶת as abode of the dead *v.* $6^{6}$.—**15.** לְמַעַן אֲסַפְּרָה] final clause Pi. cohort. impf. 1 p. c. acc. as v.$^{2}$, obj.—כָּל־תְּהִלָּתֶיךָ] *v.* Intr.§1. כָּל is gl. as often.—שַׁעֲרֵי בַת־צִיּוֹן] phr. α.λ., cf. שׁ׳ ציון $87^{2}$. בת ציון not elsw. in ψ, but Is. $1^{8}$ $10^{32}$ Je. $4^{31}$ Mi. $1^{13}$ +.—אָגִילָה בִּישׁוּעָתֶךָ] is vb. Qal cohort. impf. 1 p., also dependent on למען, *v.* $2^{11}$. The line is complete without noun, which is a gl.—**16.** ‡ טָבְעוּ] c. ב as $69^{3.15}$. The change to 3 p. and tetrameter indicates a gl. שַׁחַת is the Pit of Sheol, or a *pit* dug out, *v.* $7^{16}$; v.$^{14}$ suggests the former, and that was probably the original mng. But when the Str. was

changed to tetrameter the relative clause with עֲשׂוּ made the latter mng. necessary. The remaining three lines of the Str. were in no part original. — † זוּ] pron. poetic: (1) demonstrative $12^{8}$ Hb. $1^{11}$, so here 𝔊, Aq., Σ, PBV.; but 𝔖, 𝔍, and most moderns, as (2) rel. as Pss. $10^{2}$ $17^{9}$ $31^{5}$ $32^{8}$ $62^{12}$ $68^{29}$ $142^{4}$ $143^{8}$ (all 𝔅) Ex. $15^{13.16}$ Is. $42^{24}$ $43^{21}$. — **17.** ‡ נוֹדַע] vb. Niph. pf. refl. as $48^{4}$ $76^{2}$ and not pass. as elsw. of things $74^{5}$ $77^{20}$ $79^{10}$ $88^{13}$. — בְּפֹעַל כַּפָּיו] phr. *a.λ.* sf. ref. to Yahweh and not to רָשָׁע, sg. coll. ‖ גוים as $10^{2.3.4.13}$ (*v.* $1^{1}$). — נוֹקֵשׁ] pointing favours Qal ptc. ‡ נקשׁ vb. *knock down*, c. Yahweh subj. elsw. Pi. $38^{13}$ $109^{11}$; so Hu.,[8] De. But rd. with 𝔊, Aq., 𝔖, 𝔗, Ols., Ew., Bä., We., Buhl, נוֹקַשׁ Niph. ‡ יָקֹשׁ vb. be trapped; elsw. Qal *lay snares* $124^{7}$ $141^{9}$. — **18.** יָשׁוּבוּ] future; not *return* to the place from which they came, but as v.[4] $56^{10}$ *turn back* in defeat; cf. $6^{11}$ $70^{4}$. — לִשְׁאוֹלָה], ל of late style with local acc., *v.* $6^{6}$. — שְׁכֵחֵי] adj. pl. cstr. elsw. Is. $65^{11}$, cf. Ps. $50^{22}$. — ‡ אֶבְיוֹן] adj. *needy, poor*, in Hex. J, E, D, mostly poetic; as adj. $109^{16}$, elsw. n. $49^{3}$; subject to oppression and abuse $37^{14}$; to be cared for by the righteous $82^{4}$ $112^{9}$, by God $35^{10}$ $107^{41}$ $113^{7}$ $132^{15}$ $140^{13}$, by king $72^{4.12.13.13}$; needing help from God $9^{19}$ $12^{6}$ $40^{18}$ (= $70^{6}$) $74^{21}$ $86^{1}$ $109^{22}$ (all ‖ עָנִי) $69^{34}$ $109^{31}$. — **20.** קוּמָה] imv. cohort. is a gl. adapted to $10^{2}$, destroying measure and the proper beginning of Str. י. — אֱנוֹשׁ] sg. coll. of enemy as *mere* man antith. Yahweh; so v.[21] $10^{18}$ $56^{2}$ $66^{12}$ (*v.* $8^{5}$). — עַל־פָּנֶיךָ] "more def. and distinct than לְפָנֶיךָ," B*D*B; cf. $18^{43}$ Je. $6^{7}$. — **21.** יהוה] is a gl. — מוֹרָה] ctr. מוֹרָאָה txt. err. for ‡ מוֹרָא n. *terror* $76^{12}$, so 𝔍, Aq., Θ, 𝔗, *B*DB., Dr., Du. But 𝔊, 𝔖, νομοθέτην = מוֹרֶה *teacher*, so Bä. after Luther, "*Meister*." But there is no usage to justify the use of *teacher* in such a severe sense. — יֵדְעוּ] final clause. — הֵמָּה] prosaic gl., making l. too long. — **X. 1.** לָמָּה] as $22^{2}$ $42^{10}$ $43^{2}$ $74^{1}$ $88^{15}$ with impf. expostulation; cf. לָמָה $2^{1}$. — יהוה] is a gl. — בְּרָחוֹק] adj. c. ב, *a.λ.* possibly txt. err. for מֵרָחוֹק 𝔊, 𝔍, as elsw. $38^{12}$ $139^{2}$. — **2.** בְּגַאֲוַת רָשָׁע] רשע is gl. defining subj. vb., but making l. too long; rd. בגאותי. — בִּמְזִמּוֹת] is an explanatory gl. ‡ מְזִמָּה n.f. *devices*, alw. in bad sense, elsw. $21^{12}$, *wickedness*, in act $37^{7}$ $139^{20}$. — חָשָׁבוּ] i.p. ‡ חשב vb. Qal (1) *devise, plan*, c. acc. alw. evil in ψ, elsw. $21^{12}$ $35^{4.20}$ $36^{5}$ $41^{8}$ $52^{4}$ $140^{3.5}$; (2) c. ל pers. $40^{18}$ (good?); (3) *impute* iniquity $32^{2}$. Niph. *be accounted* $44^{23}$ $88^{5}$, *imputed* $106^{31}$. Pi. (1) *consider, be mindful of* $77^{6}$ $119^{59}$ $144^{3}$; (2) *devise*, c. ל inf. $73^{16}$ Pr. $24^{8}$. — **3.** כִּי הִלֵּל] might begin Str. ב, but it has a different tone and is gnomic in character (*v.* $5^{6}$). — תַּאֲוַת נַפְשׁוֹ] makes a prose sentence, improb. because of parall. vbs. and gnomic style. Rd. תאותו, then נַפְשׁוֹ is its syn., obj. of בֵּרֵךְ of l. 2; and ו before בֹּצֵעַ is error of interpretation. — בֵּרֵךְ] syn. הִלֵּל, c. נַפְשׁוֹ as $49^{19}$, *congratulate self* (*v.* $5^{13}$). 𝔐 by attaching נאץ י׳ to this v. as rel. clause mutilated Str. ג and made an awkward sentence. — It is possible then that ברך was originally interpreted in bad sense as *curse*, euphemism for קלל, as Gr., to avoid the cursing and contemning of Yahweh even by the wicked (*v.* Br.$^{SHS.\ p.\ 178}$). But all these difficulties are due to err. of 𝔐 in arrangement of lines. — נִאֵץ] Pi. pf. ‡ נאץ vb. Qal *contemn* $107^{11}$ Je. $33^{24}$ Dt. $32^{19}$, Pi. elsw. v.[13] $74^{10.18}$ Nu. $14^{11.23}$ $16^{30}$ (J) Je. $23^{17}$ +. It begins Str. נ as 𝔊. — **4.** כְּגֹבַהּ אַפּוֹ] phr. *a.λ.* ‡ גֹּבַהּ n.m. only here ψ interp. *B*DB. of *haughtiness* of the wicked; cf. גְּ׳ עֵינַיִם $101^{5}$, vb. גְּ׳ לֵב $131^{1}$. But 𝔊 κατὰ τὸ

*πλῆθος τῆς ὀργῆς αὐτοῦ*; 𝔍 *secundum altitudinem furoris sui;* so Du., who, however, thinks 𝔊 rd. כרב, but this is improbable; it rather interprets the difficult phr. Du. is correct in thinking of the greatness of divine anger, and these as words of wicked just as in next clause. — אֵין אֱלֹהִים] $14^{1} = 53^{2}$, not a denial of the existence of God, but of His presence and interest in the matter. — כָּל־מְזִמּוֹתָיו] the noun as v.$^{2b}$; but כל is a gl., making l. too long. 𝔊 *ἐνώπιον αὐτοῦ*, as $9^{20}$ is prob. interpretation. — **5.** יָחִילוּ] *α.λ.* Qal impf. ‡ [חִיל] = be *strong;* cf. חַיִל *strength;* so RV., Ols., De., Pe., Che., Bä., Du., Dr. But 𝔍 *parturennt:* so Aq., Quinta impf. חול. 𝔊 *βεβηλοῦνται*, so 𝔖 *be profaned* = יָחֵלּוּ. Niph. impf. ‡ חָלַל. 𝔗 מצלחין is followed by Gr., Lag., We. in reading יצליח, but that was probably interpretation. The text of 𝔊 best suits context. The ways of Yahweh are defiled here, as holy places Ez. $7^{24}$ $25^{3}$, name of God Is. $48^{11}$ Ez. $20^{9.\,14.\,22}$, even God Himself Ez. $22^{16.\,26}$. — דרכו] Kt. err. for דְּרָכָיו, Qr., 𝔊, as $25^{4.\,9}$ $27^{11}$ $37^{34}$ $51^{15}$ +, term of D for divine laws (*v. 1¹*). — † בְּכָל־עֵת] elsw. $34^{2}$ $62^{9}$ $106^{3}$ $119^{20}$. — מָרוֹם] n.m. *height* (*v.* $7^{8}$) begins Str. מ. 𝔐 wrongly attaches this n. to the previous context. — כל] is gl., spoiling measure. — **6.** אָמַר בְּלִבּוֹ] phr. v.$^{11.\,13}$ $14^{1}$ (= $53^{2}$) $35^{25}$ $74^{8}$. — בַּל־אֶמּוֹט] Niph. impf. ‡ מוט vb. Qal *totter, slip* of foot $38^{17}$ $94^{18}$, mts. $46^{3}$, kingdom $46^{7}$, land $60^{4}$. Niph. *made to totter, be shaken, overthrown,* usually with neg., earth $104^{5}$, its foundations $82^{5}$, תֵּבֵל $93^{1}$ $96^{10}$, the holy city $46^{6}$, Mt. Zion $125^{1}$, usually of men, espec. the righteous, with neg. בל, elsw. $15^{5}$ $16^{8}$ $21^{8}$ $30^{7}$ $62^{3.\,7}$ $112^{6}$, without neg. $13^{5}$ $140^{11}$, fig. of steadfast obedience $17^{5}$. Hiph. *dislodge, let fall* $55^{4}$ $140^{11}$. — † לְדֹר וָדֹר] at close of l. $33^{11}$ $49^{12}$ $77^{9}$ $85^{6}$ $102^{13}$ $135^{13}$ $146^{10}$, at beginning $10^{6}$ $79^{13}$ $89^{2}$ $106^{31}$ $119^{90}$, in the middle $89^{5}$. Therefore Du. is not justified in saying "gehört das לדר ודר *nach stehendem Sprachgebrauch zum Vorhergehenden.*" — אֲשֶׁר לֹא־בְרָע] is awkward. 𝔊 *ἄνευ κακοῦ*, 𝔍 *sine malo* = בלא רע without rel. is more prob. — **7.** אָלָה] is vb. *swear,* syn. אמר, and not noun *cursing,* as 𝔐 $59^{13}$, with subsequent clause, which makes an awkward sentence, gives a line too long, and obscures the Str. פ which began with פיהו. — פִּיהוּ מָלֵא] phr. *α.λ.* — מִרְמוֹת וָתֹךְ] phr. *α.λ.*, but cf. תֹּךְ וּמִרְמָה $55^{12}$. — עָמָל וָאָוֶן] phr., elsw. $90^{10}$ Jb. $4^{8}$ $5^{6}$ Is. $10^{1}$; cf. Ps. $55^{11}$. For עמל *v.* $7^{15}$. און *v.* $5^{6}$. This couplet is tetrameter and gnomic, and if original there must be a gl. But it takes the place of Str. פ, and *deceit* is suited to the context. The original was doubtless without ותוך and ואון, which were amplifications. — **8.** ‡ חֲצֵרִים] n. pl. *settlements* of tents Gn. $25^{16}$ (P), or houses Lv. $25^{31}$ (H), so Bä., Du., Dr. 𝔊 *μετὰ πλουσίων*, 𝔙 *cum divitibus* = בַּעֲשִׁרִים (cf. Is. $53^{9}$), is improb. 𝔗 רצחים suits the context, but would be prosaic. — ‡ מִסְתָּרִים] n. pl. *secret places* for hiding, elsw. $17^{12}$ $64^{5}$, sg. v.$^{9}$ dub. — עֵינָיו] begins Str. ע, which follows פ, as La. 2, 3, 4 acc. to ancient order of Heb. alphabet. MT. neglects it by appending this l. to v.$^{8}$. — לְחֵלְכָה] = לְחֵילְךָ. 𝔍 *robustos tuos*, Aq. *τὴν εὐπορίαν σου*, as $48^{14}$, חֵילְכָה v.$^{14}$; cf. חֵל כָּאִים Qr. v.$^{10}$; this last as Gr. dittog. for אים of אמר leaving חלך. But 𝔊 *εἰς τὸν πένητα*, so 𝔖. 𝔗 = חֵלְכָה adj. *hapless, BDB.*; חֵלְכָה Ew.$^{§\,189(b)}$; חֵלְכָה Kö.$^{II.\,(1)\,118}$. But these are the only possible passages, and the derivation from √חלך after Arabic is dub. — ‡ נָקִי] adj. *innocent,* elsw. $15^{5}$ $24^{4}$ $94^{21}$ $106^{38}$ Dt. $19^{10}$ $27^{25}$. — **9.** במסכה] Kt. ב

c. ‡ סֻכָּה n. f. *thicket, booth,* as 18[12] 31[21] and Kt. 27[5], but Qr. סֻכּוֹ, sf. c. ‡ סֹךְ 76[3] Je. 25[38], Qr. Ps. 27[5]. — יֶאֱרֹב] repeated l. 2 at expense of measure. — לַחֲטוֹף] inf. fully written, also יחטף impf. † חטף vb. *catch, seize,* elsw. Ju. 21[21]. — בְּמָשְׁכוֹ] inf. cstr. c. ב temporal. ‡ מָשַׁךְ vb. (1) *drag away;* cf. 28[3], both of lion; (2) *draw out, prolong* 36[11] 85[8] 109[12]. — בְּרִשְׁתּוֹ] is usually attached to משכו, but the use of a net is not suited to a lion. 𝔊 attaches it to next Str. The initial צ of Str. is missing. We might supply ‡ צָד Qal pf. צוד vb. *hunt* as 140[12] La. 3[52]. — ודכה] Kt. adj. דָּכָה, so Aq., Σ, 𝔍, 𝔖, Hu.[3], Bä., *confractus;* cf. דַּךְ 9[10] 10[18]; but Qr. יִדְכֶּה. Qal impf. [דכה] = דכא vb. *crush,* elsw. Pi. 44[20] 51[10]; so 𝔊 ταπεινώσει, 𝔙 *humiliabit,* Gr.; Niph. *be crushed* 38[9] 51[19]. Ew., Ols., De. al. interpret וְדָכָה as ו consec. Qal pf. = *and he is crushed.* Such a vb. does not suit the use of a net, and does not yield the needed צ. It is prob. that the original reading was צד־דך ברשתו ישח. The צד fell off owing to haplog. of ד. The ו is txt. err. for צ originally in the Egyptian Aramaic script. The ה added to דך was interpretation of form. ברשתו was transposed, and thus easily went into previous v. — בַּעֲצוּמָיו] ב of instrument and pl. ‡ עָצוּם adj. acc. to usage (1) *strong numbers,* here as 35[18] Am. 5[12], cf. vb. Ps. 38[20] 40[6. 13] 69[5] 139[17]; elsw. (2) *mighty* 135[10]. — **11.** ‡ הִסְתִּיר פָּנָיו] phr. elsw. 13[2] 22[25] 27[9] 30[8] 51[11] 69[18] 88[15] 102[3] 143[7]; cf. 44[25] 104[29]. — לָנֶצַח] is gl., destroys the measure. — **12.** קוּמָה] Qal cohort. imv. urgent entreaty, *v.* 7[7]. — יהוה אל] makes l. too long; the former is a gl., the latter goes into the next line. It is an early error, for 𝔊, 𝔍 have it. — נְשָׂא] Qal archaic strong imv. for usual שָׂא from נָשָׂא, *v.* 4[7]. *Lift up the hand,* to smite, as 106[26], usually in prayer 28[2] 63[5] 134[2]. — ענוים] Kt. עֲנִיִּים, Qr., *v. 9[13],* so v.[17], ענוים for an original עֲנִי. — **13.** ‡ עַל־מָה] *wherefore,* as 89[48]. — אלהים] is a gl. — **14.** רָאִתָה] Qal pf. 2 m., fully written ָה, defective אִי. — כִּי אַתָּה although in 𝔊, is yet dittog. of ראתה. — עָמָל וָכַעַס] phr. α.λ., cf. עמל ואון v.[7] 90[10]. — לָתֵת בְּיָדֶךָ] Qal inf. cst. of נתן, ל purpose, to requite with the hand, the hand lifted up, as v.[12]. נתן in the sense of requital 28[4. 4] 120[3]. The usual rendering, as syn. of *taking into the hand,* has no justification in usage. — עָלֶיךָ] emph. — ‡ יָתוֹם] n. (m.) *orphan:* (1) of individuals 68[6] 82[3] 94[6] 109[9. 12] 146[9]; (2) of nation *10[14. 18]* La. 5[3]. — **15.** וָרָע] is a gl., though in 𝔊. It makes l. too long, is dittog. of רשע *v. 5[5].* — תִּדְרוֹשׁ] interpreted by 𝔐, 𝔍 as Qal impf.; by AV., Dr., JPSV. as juss., and following vb. as in final clause; by 𝔊, 𝔙, Aq., Σ, 𝔖, Θ, Gr., Du. as Niph. impf., so also תִּמָּצֵא. — **16.** מֶלֶךְ but 𝔊 βασιλεύσει, 𝔙 *regnabit;* so Gr. יִמְלֹךְ. — יהוה] is a gl. defining מלך. — אָבְדוּ] Qal. pf., *v. 1[6].* 𝔊 ἀπολεῖσθε, 𝔙 *peribitis;* so Gr. יאבדו, better as Du., Pi. imv. — מֵאַרְצוֹ] The sf. is an interpretation of the original הָאָרֶץ, *v.* v.[18]. — **17.** יהוה] is gl., makes the l. too long. — תָּכִין לִבָּם] Hiph. impf. 2 m. כון *set the mind, give attention to,* as 78[8] Jb. 11[13] 2 Ch. 12[14]. The sf. is a misinterpretation. Hi., Du. would rd. 2d pers. — אָזְנֶךָ] is used with הִקְשִׁיב, elsw. only Pr. 2[2], and is here an unnecessary gl., *v. 5[3] 17[6].* — **18.** בַּל־יוֹסִיף עוֹד] is a marginal gl. which has crept into the text. It disturbs the sentence, and makes the line too full. — לַעֲרֹץ] ‖ לִשְׁפֹּט Qal inf. cstr. expressing purpose of Yahweh. ‡ ערץ vb. Qal (1) usually intrans., *tremble, be in terror* Dt. 1[29] 7[21] 20[3] 31[6] Jos. 1[9] Jb. 31[34], but this does not suit context; (2) trans., *cause to*

*tremble, terrify* Is. $2^{19.21}$ suits this passage and gives intensity to v.[16b]. Niph. ptc. of *'El*, as *terrible, exciting terror*, Ps. $89^8$. — אנוש] as $9^{20.21}$. — מן הארץ] 𝔊 על הארץ. This is interpretation, and not suited to v.[16b].

## PSALM XI., 2 STR. $8^3$.

**Ps. 11 is a guest Ps. The Psalmist has taken refuge in Yahweh (v.[1b]), and expostulates with those who urge him to flee from his enemies to the mountains (v.[1c-3]). Yahweh is in His heavenly temple (v.[4]), testing the righteous (v.[5a]), hating the wicked (v.[5b]), and about to destroy them (v.[6]). A liturgical couplet states the general truth that Yahweh loveth the righteous, and they will behold His face (v.[7]).**

IN (Thee), Yahweh, have I taken refuge.
How say ye to me:
"Flee to (the) mountain as a bird;
"For lo they tread the bow,
"They have prepared their arrow on the string,
"To shoot in darkness at the rightminded.
"When the foundations are being thrown down,
"The righteous — what has he done?"
YAHWEH is in His holy temple;
Yahweh is in heaven, His throne;
His eyes behold (the world),
His eyelids try the sons of mankind.
Yahweh trieth the righteous,
But the wicked His soul doth hate;
He will rain upon the wicked coals of fire,
Brimstone and a burning wind will be the portion of their cup.

The Ps. was in 𝔇 and then subsequently in 𝔇𝔐 (*v.* Intr. §§ 27. 33). It is a Ps. of refuge, giving the experience of an individual, and stating it objectively. It was generalised by glosses and a concluding couplet, and so adapted to public worship. The following are the evidences of date: (1) There is no reference to earlier literature, except possibly to the story of the destruction of Sodom: Gen. $19^{24}$ (J), in the original v.[6]. (2) The words: השתות v.[3], elsw. Is. $20^4$ 2 S. $10^4$ in a different sense; זלעפות v.[6], elsw. La. $5^{10}$ Ps. $119^{53}$; and syntax, יַמְטֵר v.[6] showing neglect of juss. characteristic of Is.[2] give evidence of a date not earlier than the Exile. (3) The צדיק v.[3, 5. 7] is one who seeks refuge in Yahweh and is rightminded; there is no trace of legal or gnomic conceptions. The enemies are not foreign but domestic, and are men of disorder. (4) (*a*) The reference to the heavenly temple and neglect of the earthly, points to a time when the earthly temple

had little religious influence. (*b*) The wide outlook of the divine inspection of the world implies the world-point of view rather than the provincial. (*c*) The conception of the disciplinary testing of the righteous and the sure destruction of the violent enemies is post-deuteronomic. On the whole the Ps. seems to be subsequent to J, D, and Is.², and to precede the legal attitude of Ezra and his times. It is best explained as from the circumstances of the feeble community in Jerusalem shortly after the Restoration.

**Str. I. 1.** The Psalmist states emphatically, *I have taken refuge*], probably in the original less objectively. — *in Thee, Yahweh*], as 31² 71¹, condensed by a late editor to "in Yahweh," cf. Vrss. Therefore he is not dismayed by his perils or the anxieties of his advisers, but on the contrary expostulates with them. — *How say ye to me?*]. The remainder of the Str. is taken up with their advice, in which the poet describes the perilous situation. — *Flee (thou)*], so all ancient Vrss. and Qr., over against Kt. "flee ye," which originated from "your mountain," an error of MT., for *mountain as* of Vrss. — *as a bird*]. This is thought to be a proverbial popular phrase by Ew., Hu., al. Birds flee to forests when in peril, and as these in Palestine were on mountains, naturally to the mountains. The mountains of Judah were especially places of refuge on account of numerous caves, steep cliffs, and inaccessible rocks; therefore from the earliest to the latest times they have been refuges of the persecuted; so for David 1 S. 24, 26; for Mattathias 1 Mac. 2²⁸. — **2.** The reason for this advice is *they tread the bow* || *they have prepared their arrow on the string*]. The enemies are archers, they are all ready to shoot, he is in deadly peril. — *to shoot in darkness*]. They are not in battle array, they are not face to face with him; but they are hidden, concealed in the darkness, so that he cannot tell when they will shoot or from what direction; they are secret, treacherous, though deadly enemies. They are probably not real archers, but they are compared to bowmen in ambush. — *at the rightminded*]. They are not only the enemies of the Psalmist, but of all the rightminded, and for the reason that they are rightminded. Their purpose is to destroy the righteous. The poet is in peril just because he is righteous. — **3.** *When the foundations are being thrown down*]: the foundations are the established institutions, the social and civil order of the com-

munity. 𝔊, 𝔖, 𝔙 interpret as vb. with rel.: "For what Thou hast established they throw down," which thinks of the institutions as divine. These enemies are not only enemies of the righteous, but they are pulling down all the institutions and good order of society. These institutions protect the rightminded righteous: when they are destroyed the righteous are exposed to violence of all kinds. — *The righteous*], emph. in position, for his righteousness is the real issue. That describes the Psalmist in the statement of his timid advisers. — *what has he done*], so PBV., Kirk. rightly. Experience shows that he has not accomplished anything under such circumstances; therefore in such a time, and in such peril, the best advice is "flee," take refuge in the mountains — in striking antith. to the Psalmist's action in taking refuge in Yahweh. The translations: "What *can* the righteous do?" AV., RV., though sustained by Dr.[§19]; "*shall* do," JPSV., are difficult to reconcile with the Heb. perfect tense. The eight lines of this Str. are synth. each to the previous in regular order.

**Str. II.** The advisers have stated strongly what the enemies are doing. The Psalmist now in antith. states more strongly what Yahweh is doing, as a justification of his seeking refuge in Him. It is therefore an antistr. to the previous one. This Str. is composed of four couplets, three syn. v.[4a. b, 4c. d, 6], one antith. v.[5]. — **4**. *Yahweh is in His holy temple*], sometimes Yahweh is conceived as resident in His holy temple in Jerusalem, in the throne room of that temple, as $5^{8}$ $79^{1}$ $138^{2}$; but here from the syn. *Yahweh is in heaven*, the temple is the heavenly one, as Mi. $1^{2}$ Hb. $2^{20}$ Ps. $18^{7}$. — *His throne*], either in apposition with heaven as a closer definition of heaven itself as the throne, cf. Is. $66^{1}$, or local accusative on His throne; in either case, seated on His throne in His heavenly palace. Enthroned there He is not indifferent to what transpires on earth and among men. — *His eyes behold*], the object has fallen out of 𝔐, but is given in some Vrss. as *the world*, which is most appropriate to the context. It is especially favoured by the syn. *His eyelids try the sons of mankind*]. The eyelids are strained in the severe scrutiny, which marks closely and accurately all that men do in the world. This tetrastich is in antith. to v.[1], the statement of the Psalmist that he

has taken refuge in Yahweh, and the advice to seek refuge in the mountains. He has in fact sought refuge in heaven, a place infinitely higher and more secure than the mountains; and in Yahweh, the heavenly King, who is investigating just this situation in which he is involved. — **5.** *Yahweh trieth the righteous*]. If, as his advisers admit, he is righteous v.$^{3b}$ and rightminded v.$^{2c}$, Yahweh is scrutinising him, trying him and his case thoroughly. — *but the wicked His soul doth hate*]. This exact antith. to the previous line is weakened by a later editor, at the expense also of the measure, in his effort to describe the wicked more particularly by *him that loveth violence*. They are the archers of v.$^{2}$. Their treacherous preparations to shoot the righteous are all observed by Yahweh, and He hates them from His very soul. The soul is the seat of the passion of anger and hatred, for God as well as for man. If, therefore, Yahweh is trying the righteous man, and hating his deadly enemies, the reason given by the advisers for fleeing to the mountains is not a sound one; it is rather a reason why he should do what he has done: take refuge in Yahweh. — **6.** This couplet is synth. to the previous one and in antith. to v.$^{3}$. — *He will rain upon the wicked*]. The figure of rain is suggested by the fact that Yahweh is on His heavenly throne and is looking down from heaven upon the earthly situation; and also by the fact that divine interpositions are ordinarily conceived as coming from heaven. — *Coals of fire*], so after Σ. For an image of lightning flashes and thunderbolts in similar terms, *v.* Ps. $18^{13-15}$. 𝔐 *snares and fire* gives a heterogeneous combination, and it is difficult to understand what snares have to do with this storm of judgment. The syn. *brimstone* reminds of the destruction of Sodom Gn. $19^{24}$ (J), and *a burning wind* of the *Samum* or *Sirocco* of the East. — *will be the portion of their cup*], not that they were to drink in their cup such a mixture of brimstone and burning, but the cup is fig., as Ps. $16^{5}$, of what one enjoys at a feast. Yahweh rains from heaven upon these wicked men, and they drink their portion. Instead of a draught of joy, it is a draught of burning judgment. In antith. to these wicked men casting down the foundations of society v.$^{3a}$, is Yahweh raining fire from heaven upon them; and so in response to the final question of the previous Str. "*What has he done*" v.$^{3b}$ is the answer —

there is no call for him to do anything. Yahweh has done it for him. The wicked have their portion already in hand.

**7.** The Ps. has reached its splendid climax. There was nothing more to be said. But a later editor, thinking he might give it a better devotional ending, appends an appropriate couplet.—

> For the righteous Yahweh loveth;
> The upright will behold His face.

This is a synth. couplet enhancing the privileges of the righteous of the Ps. *The righteous* ‖ *the upright*] are the "rightminded" (v.$^{2c}$). A still later editor, probably on account of the unusual emph. position of "the righteous," regards it as predicate of Yahweh, or adjective, and so either "Yahweh is righteous" or "the righteous Yahweh," and accordingly supplies an object to the vb.: "*righteous acts*," which may be interpreted either of righteous acts of the righteous man, as Is. $64^{5}$, or of the righteous acts which Yahweh Himself loves to do.—*behold His face*], so RV., Dr., that is, see the face of Yahweh, as His guest in the temple, Kirk., cf. $5^{5-6}$, or after death, cf. $16^{11}$ $17^{15}$. That is the highest privilege of the one whom Yahweh loves. But it may be rendered "His face beholdeth the upright," so essentially AV., JPSV., which is a rather tame repetition of v.$^{4c}$, and is improbable, even in a liturgical addition to the Ps.

**1.** ביהוה] emph.—חָסִיתִי] Qal pf. action completed in present, *v.* $2^{12}$. This l. is defective. It is probable that the original was בךָ יהוה חסיתי as $31^{2}$ $71^{1}$.—‡ אֵיךְ] adv. (1) interrog. *how?* in expostulation $137^{4}$ as Gn. $39^{9}$ $44^{8.34}$ Jos. $9^{7}$ (J), † איךְ תאמר(ו) *how canst thou* (or *you*) Ps. $11^{1}$ as Ju. $16^{15}$ Is. $19^{11}$ Je. $2^{23}$; (2) exclam. *how!* in satisfaction Ps. $73^{19}$ Is. $14^{4.12}$ Je. $48^{39}$.—לְנַפְשִׁי] *to me*, *v.* $3^{3}$.—נודו] Kt. Qal imv. m. pl. originated from sf. הַרְכֶם which is not sustained by context nor by Vrss. which rd. הר כמו צפיר. Accordingly נוּדִי Qr. fs. is correct. ‡ נוד vb. Qal *move to and fro, flutter* as bird $11^{1}$, elsw. in sympathy $69^{21}$ Jb. $2^{11}$ $42^{11}$, Hiph. *cause to wander aimlessly* as fugitives $36^{12}$ $59^{12}$ *v.* txt.—כְּמוֹ] is fuller archaic form of prep. כְּ sim. *v.* $29^{6}$.—**2.** הרשעים] a class as v.$^{5.6}$ antith. צדיק, *v.* $1^{1}$, here an unnecessary gl.—יִדְרְכוּן קֶשֶׁת] Qal impf. 3 pl. full form in ון descriptive, *v.* $7^{13}$.—כּוֹנְנוּ] Polel pf. 3 pl. proper perfect.—עֲלֵי־יֶתֶר] i.p. without pausal vowel as indicated by Mas.—לִירוֹת] Qal inf. cstr. c. לְ purpose. ‡ יָרָה vb. Qal (1) *shoot arrows* c. acc. p. $64^{5}$, c. לְ p. $11^{2}$. Hiph (1) same c. acc. p. $64^{5.8}$ prob. also $45^{5}$ (*v.* txt.). (2) *direct, teach* בדרך $25^{8}$ $32^{8}$, of God c. acc. p. $119^{102}$; also acc. rei $27^{11}$ $86^{11}$ $119^{33}$, בדרך $25^{12}$.—† בְּמוֹ] poetic, archaic for בְּ elsw. Is. $25^{10}$ (Qr.) $43^{2}$ $44^{16.19}$ Jb. $9^{30}$ (Kt.) $16^{4.5}$ $19^{16}$ $37^{8}$. Before אפל

more euphonic than ב. — † יִשְׁרֵי לֵב] *v.* $7^{11}$ $32^{11}$ $36^{11}$ $64^{11}$ $94^{15}$ $97^{11}$. — **3.** כִּי] conj. *when.* — הַשָּׁתוֹת] n. pl. emph. † שַׁת n.: (1) *sitting place, buttocks* 2 S $10^{4}$ Is. $20^{4}$. This does not suit our passage. 𝕴 has *leges.* Σ. θεσμοί, so usually *foundations,* Dr. *buttresses* (Is. $19^{10}$ 𝕳 is interpreted as same; but 𝕲, 𝕿 שָׁתֶיהָ, so Bu.). 𝕲, 𝕾 interpret ὅτι ἃ κατηρτίσω here, ה article for relative and verb, שתות = *what Thou hast established,* שִׁית *v.* $8^{7}$. This is tempting but improb. — יֵהָרֵסוּן] Niph. impf. 3 pl. full form, cf. v.[2] 𝕲 interprets as Qal. ‡ הָרַס Qal: (1) *throw down* $28^{5}$; (2) *break away* teeth $58^{7}$. Niph. *be thrown down,* so here of walls of city Je. $50^{15}$, cities Ez. $36^{35}$. — מַה־פָּעָל] cf. Jb. $11^{8}$. Two tones are needed; there should be no Makkeph. — עֵינָיו יֶחֱזוּ] phr. a.λ.; n. emph.; vb. Qal impf. 3 pl. of habitual action. The obj. is needed for measure. 𝕲 has εἰς τὸν πένητα = לְחֵלְכָה as $10^{8.\,10.\,14}$ probably assimilated to that passage; Θ Syr. Hexapla לְחֶלֶד to *world* is better suited to context *v.* $17^{14}$. — **4.** ‡ חָזָה] vb. Qal *see, behold:* (1) (*a*) c. acc. rei $58^{9.\,11}$, God's face $11^{7}$ $17^{15}$; (*b*) God subj. His eyes $11^{4}$ $17^{2}$; (*c*) c. בְּ *look on,* בנעם י׳ in temple $27^{4}$. (2) *see, perceive* c. acc. Yahweh in His temple $63^{3}$, in His providential working $46^{9}$ Is. $26^{11.\,11}$ Jb. $23^{9}$. — ‡ עַפְעַפַּיִם] n.m. pl. *eyelids* $11^{4}$ $132^{4}$. — **5.** י׳ צדיק יבחן]. 𝕳, 𝕴 make this a complete sentence attaching וְרָשָׁע to next line. 𝕲 followed by Du. attaches it to previous clause, making two tetrameters. But the testing is more appropriate to the righteous, and we get a better antith. by contrasting God's dealings with the righteous and the wicked in the two lines. ורשע is the proper antith. to צדיק. Then ואהב חמס must be a gl. of specification. — שָׂנְאָה נַפְשׁוֹ] Qal pf. 3 f. נפש subj.; but 𝕲 μισεῖ τὴν ἑαυτοῦ ψυχήν (cf. Pr. $8^{36}$) must have rd. שֹׂנֵא. In 𝕲 נפשו is *himself;* in 𝕳 נֶפֶשׁ is the seat of anger. 𝕲 makes the antith. in the person of the wicked, 𝕳 with the previous line. נֶפֶשׁ n.f. as ‡ reflexive $49^{19}$ $69^{11}$, for paraphrase of pers. pronouns *v.* $3^{3}$, as seat of emotions and passions *v.* $10^{3}$. — **6.** יַמְטֵר] Qal impf., in form juss.; but it has lost its juss. force, as often in later poetry after Is.[2]. ‡ מָטַר vb. denom. *rain,* Qal, Am. $4^{7}$. Hiph. in ψ only fig.; manna $78^{24}$, flesh $78^{27}$, cf. bread Ex. $16^{4}$ (J) and coals of fire Ps. $11^{6}$. — פַּחִים] is scribal error for פַּחֲמֵי after Σ, Ew., Bä., *B*DB., Du. † פֶּחָם *coal* Pr. $26^{21}$. אש פחם Is. $54^{16}$, cf. $44^{12}$. ‡ פַּח n.m. *bird trap,* in ψ only fig. of calamities and plots $119^{110}$ $124^{7}$ $140^{6}$ $142^{4}$ Je. $18^{22}$, פ׳ יקוש Pss. $91^{3}$, cf. $124^{7}$ $141^{9}$ Ho. $9^{8}$; as source or agent of calamity Ps. $69^{23}$ Ho. $5^{1}$ Is. $8^{14}$ Jos. $23^{13}$; so here if correct, but altogether improbable. — ‡ אֵשׁ] n.f. *fire,* of conflagration, antith. מים $66^{12}$, as consuming $68^{3}$ $74^{7}$ $118^{12}$; subj. בערה $83^{15}$, שרף באש $46^{10}$ $80^{17}$, תנור אש $21^{10}$; (2) of lightning, (*a*) natural $29^{7}$ $104^{4}$ $105^{32}$ $148^{8}$; (*b*) theophanic, גחלי אש $18^{13.\,14}$, cf. $140^{11}$, so here if פחמי אש. It precedes Yahweh $50^{3}$ $97^{3}$. (3) The historic theophanies of the Exodus $78^{14}$ $105^{39}$, consuming Korah תבער אש $106^{18}$. (4) Fire of anger אכלה $18^{9}$ $21^{10}$ $78^{63}$, בערה כאש $79^{5}$ = $89^{47}$, cf. $78^{21}$, of strong emotion תבער אש $39^{4}$. — ‡ גָּפְרִית] n.f. *brimstone,* fig. of judgment, with המטיר also Gn. $19^{24}$ (J) Ez. $38^{22}$. — † זִלְעָפוֹת] n.f. pl. *raging heat,* fig. zeal sg. Ps. $119^{53}$, pl. of the wind Samum $11^{6}$, no need however of רוּחַ, which makes l. too long; of fever of famine La. $5^{10}$. — ‡ מְנָת] n.f. *portion,* cstr. מנית. √מנה (*v.* Ges.[§ 95n] Lag.[BN 81. 150]) in good sense, of Yahweh $16^{5}$, in bad sense $11^{6}$ $63^{11}$, cf. $68^{24}$. It was contr. for euphony and

should be connected with כוסם by a Makkeph for a single tone. ‡ כּוֹס n.f. *cup* in good sense as given by Yahweh $23^{5}$ $116^{13}$, Yahweh Himself $16^{5}$; in bad sense given the wicked to drink *$11^{6}$* $75^{9}$ Je. $49^{12}$ La. $4^{21}$ Is. $51^{17}$ Ez. $23^{33}$. —7. כי צדיק יהוה אָהֵב] cf. v.$^{6a}$. The position of צדיק is unusual. Accordingly it was regarded by 𝕳, 𝕲, 𝕵 as an attribute of Yahweh, and a cognate obj. was supplied in צְדָקוֹת *righteous acts*, of divine acts $103^{6}$ + 6 t., but if correct here of human acts as Is. $64^{5}$ Je. $51^{10}$ + 4 t. But it is doubtless a gl. making the l. too long. — יָשָׁר יֶחֱזוּ פָנֵימוֹ]. יָשָׁר *v.* *$7^{11}$* here only coll., and therefore doubtful. 𝕲 interprets as יֹשֶׁר. The vb. may be pl. if connected with צדיק, coll. as subj.; if not it may be an interpretation and not original with ישׁר, as subject. פָנֵימוֹ archaic suffix for פָּנָיו, usually pl., but here sg. as Jb. $20^{23}$ $27^{23}$, *v.* Ges.§ 103 (2) n. 3. This form of suffix gives a more melodious ending to the Ps. These two lines expressing a general truth are a later gl. for congregation, not suited to the original Ps.

## PSALM XII., 4 STR. $4^{4}$.

**Ps. 12 is a prayer, in which the congregation implores Yahweh to save them, for the faithful vanish away and liars prevail (v.$^{2-3}$); and to cut off the liars (v.$^{4-5}$). Yahweh Himself says that He will arise, and set the afflicted in safety (v.$^{6.7a}$). The congregation finally expresses confidence that Yahweh will preserve them from the wicked round about (v.$^{8-9}$).**

O SAVE, Yahweh, for (kindness) is no more;
For (faithfulness) is vanished from among the sons of mankind;
Empty lies they speak, each with his neighbour,
With flattering lip, with double mind they speak.

MAY Yahweh cut off every flattering lip,
And (every) tongue speaking great words:
Those who say, "To our tongues we give might,
Our lip is our own; who is lord over us?"

"BECAUSE of the spoiling of the afflicted, because of the sighing of the poor,
Now will I arise," saith Yahweh.
"I will set (him) in safety, I will (shine forth for) him,
(When thrust down) to the earth he shall be purified seven times."

THOU, Yahweh, wilt preserve (his life),
Wilt keep (him) from this generation forever.
(Though) round about the wicked walk,
(When Thou risest up), (Thou dost lightly esteem) the sons of mankind.

The Ps. was in 𝕯, then in 𝕸 and 𝕯𝕽 (*v.* Intr. §§ 27, 31, 33). In the latter it received the assignment עַל־הַשְּׁמִינִית, indicating that it was to be sung an octave lower, that is, by the bass voice (*v.* Intr. § 34). The Ps. is unusually

symmetrical in structure, 4 × 4 × 4. This is disturbed by the gnomic gl. in v.$^{7}$. The date of the Ps. cannot be too late because of juss. v.$^{4}$, cohort v.$^{2}$; but demonst. זו without article v.$^{8}$ is not classic. גמר v.$^{2b}$ as $7^{10}$ $77^{9}$ and פסו v.$^{2}$ = אפסו $77^{9}$; the use of חסיר, אמונים v.$^{2}$, עניים, אביונים v.$^{6}$, for the righteous members of the congregation over against wicked members, all indicate a time of religious declension, in which the pious were in great suffering and peril, especially from slander and violence. It was a time of external peace and internal corruption. The great stress laid upon sins of speech, v.$^{8}$, cf. $41^{7}$ $144^{8}$ Pr. $6^{24}$ 1 Ch. $12^{33}$; v.$^{4}$ cf. $131^{1}$; indicates the influence of Persian ethics. V.$^{6}$ gives a citation from Is. $33^{10}$, and not the reverse. All this favours the Persian period, at the time when the people were corrupted by mingling too freely with the neighbouring nations, subsequent to the building of the second temple and prior to the reforms of Ezra and Nehemiah.

**Str. I.** is composed of two tetrameter syn. couplets. The couplets themselves are antith. — **2.** *O save*], cohort. imv., earnest entreaty to *Yahweh*. — *for*], giving the reason. — *kindness* ‖ *faithfulness*] as suggested by chief ancient Vrss. and best suited to context. 𝕳 and other Vrss. followed by EV$^{s}$. have "godly" and "faithful." — *is no more*], have come to an end as $7^{10}$ $77^{9}$. — *is vanished*], has disappeared, ceased, as $77^{9}$. According to the interpretation adopted, kindness, trustworthiness seem no longer to exist in the community, cf. Ho. $4^{1}$ Je. $7^{28}$. In the other case the persons themselves who should have these characteristics are no more, cf. Mi. $7^{2}$ Is. $57^{1}$. — **3.** *Empty lies they speak*], frequentative, of their custom or habit, cf. $41^{7}$ $144^{8.11}$. — *each with his neighbour*]. Unfaithfulness has so spread throughout the congregation that it has become a personal matter of man with man. — *With flattering lip*], as v.$^{4}$, cf. Pr. $6^{24}$. — *with double mind*], with two different minds, cf. 1 Ch. $12^{33}$ Ja. $1^{8}$.

**Str. II.** has two syn. couplets. — **4.** *May Yahweh cut off*]. The juss. takes place of imv. of previous Str. — *every flattering lip* ‖ *every tongue speaking great words*]. These do not refer to the character of the words as related to the speaker, and so "proud things" PBV., boastful; but as related to the hearer, greater than the reality, and so flattering, deceiving, and misleading. — **5.** *Those who say*], referring to persons who use lip and tongue. — *To our tongue we give might*], as 𝔊, 𝔍, Hi., De., Dr., Kirk., that it may speak these great words. We are mighty, with no one mightier than we are. — *who is lord over us?*] implying negative answer,

no one. We are our own lord, *our lips are our own*], in our own possession and power, and therefore we may make them as mighty as we please. "Proud hypocrites are meant, putting confidence in their speech to deceive men, and not submitting themselves to God," Aug. The translation "with our tongue will we prevail," EV$^s$., JPSV., after 𝕿, though followed by Bä., Du., al., is grammatically not so easy and not so well suited to context.

Str. III. is a synth. tetrastich disordered by a gnomic gloss.—**6**. *Because of the spoiling*]. The crafty enemies were also violent. They had attacked the people unprepared and had taken spoils from them.—*sighing*], indicating a sad condition as the result of this grievous wrong.—*the afflicted* ‖ *poor*], as $35^{10}$ $37^{14}$ $40^{18}$ (= $70^6$) $74^{21}$ $86^1$ $109^{16.22}$; the prey of the liars and flatterers among their neighbours. These are the words of Yahweh Himself, who is resolved to interpose on their behalf—the reason for which is mentioned first for emphasis.—*Now will I arise, saith Yahweh*], an exact quotation from Is. $33^{10}$. Yahweh rises up, when He would interpose on behalf of His people or the righteous among them, cf. $10^{12}$.—*I will set in safety*], phr. only here, an exact response to the entreaty v.$^{2a}$.—*I will shine forth for him*], in theophanic manifestation as Dt. $33^2$ Pss. $50^2$ $80^2$ $94^1$, in accordance with Vrss. The three vbs. without conj. give emph. utterance to the purpose of Yahweh. But 𝔐 gives a vb. that occasions great difficulty, which is interpreted as a relative clause; "from him that puffeth at him" AV.; "at whom they puff" RV., as $10^5$; "at whom they scoff" JPSV., or, "that he panteth for" RV.$^m$, Dr., or temporal "when they pant for him" Kirk.; none of which are satisfactory.—**7**. *The words of Yahweh are pure words, silver refined*]. This clause constitutes a gl., interrupting the words of Yahweh and destroying the structure of the Str., which has its fourth line at the close of v.$^7$. It is a glossator's expression of admiration of the words of Yahweh uttered in the Str. It is, moreover, a gnomic sentence, cf. Pr. $30^5$ Pss. $18^{31}$ $19^{10}$. His words are as pure as refined silver.—*When thrust down to the earth*], referring to the afflicted among the people, continuing the words of Yahweh, cf. $74^7$ $143^3$ La. $2^2$ Jb. $16^{15}$. The usual interpretation, referring this clause to the silver, is difficult in every respect. The translations: "As silver tried in a furnace of earth" AV; or "on

earth" RV.; "refined in an earthen furnace" JPSV., are not sustained by etymology or syntax. The Vrss. and interpreters differ greatly, without in any case finding the sentence appropriate to the context. — *he shall be purified*], that is the afflicted, by sufferings; cf. Mal. $3^3$. — *seven times*], the holy number of complete purification.

**Str. IV.** is composed of a syn. and a synth. couplet. The pious now express their confidence in Yahweh, who has spoken with so great promptness and decision. — **8.** *Wilt preserve* ‖ *wilt keep*]. The obj. is dub. in text. The suffixes in 𝔐 are 3 pers. This is better suited to context than 1 pers. of 𝔊, 𝔍. Probably both are interpretations, the Heb. vbs. being without suffixes in the original text. This is confirmed by the absence of one word in the first line, shortening the measure without reason. We should supply the usual object in such cases, probably *his life*. — *from this generation*], the class of men described above as liars and deceivers, cf. Dt. $32^5$ Ps. $78^{8.8}$ Pr. $30^{11.12.13.14}$. — **9.** *Though*], the conjunction is needed for measure and meaning. — *round about the wicked walk*], familiar association with the righteous as in v.$^3$, close neighbourly conversation, and also publicity and boldness of their wicked life. — *When Thou risest up*], going back upon the promise of Yahweh v.$^6$, after 𝔊, which interprets it of Yahweh, though regarding the form as noun. It is usually regarded as infin. with prep. in a temporal clause, referring to the wicked, according to the interpretation of the subsequent context as "the vilest men" 𝔍, AV. But 𝔐 makes it abstr. "vileness" RV., Kirk., "worthlessness" *B*DB. Such a word is, however, unknown elsw. in Heb. It is best therefore to follow 𝔊, and to regard it as vb. and refer it to Yahweh: *Thou dost lightly esteem*], so Gr., cf. La. $1^8$. This gives an appropriate climax to the Ps.

**2.** הוֹשִׁיעָה] Hiph. cohort. imv. √ישע *v.* $3^8$. 𝔊 *σῶσόν με*, so Che. is prob. interpretation. — כִּי־גָמַר] causal conj. Qal pf. √גמר *v.* $7^{10}$ real pf., subj. — חָסִיד] 𝔐, 𝔊 ‖. אֱמוּנִים 𝔐, 𝔍, 𝔗, pl. ptc. pass. Qal, √אמן, cf. $31^{24}$, *v.* $19^8$; but 𝔊 pl. *αἱ ἀλήθειαι* = 𝔙 *veritates* = *truths*, cf. 𝔖, Σ, RV.$^m$. † אֵמֻן n.m. *faithfulness* sg. Dt. $32^{20}$, pl. abstr. Pr. $13^{17}$ $14^5$ $20^6$ Is. $26^2$. 𝔊 and 𝔐 differ also Ps. $31^{24}$. Probably 𝔊 is correct in interp. of form, but they were both abstract. In this case we should rd. חֶסֶד as We. For similar mistake *v.* $4^b$. We should remember that in original Mss. only חסד was written, and it might be interpreted either as חָסִיד or חֶסֶד. —

פסו] is prob. error for † אָפֵס *fail, come to an end* as $77^{9}$ Gn. $47^{15.16}$ Is. $16^{4}$ $29^{20}$. 𝔊 ὠλιγώθησαν. The pl. of vb. may be as often elsw. an interpretation.— **3.** ‡ שָׁוְא] emph.: (1) *emptiness, nothingness, vanity, a vain expectation* $60^{13}$ (= $108^{13}$) $89^{48}$ $119^{37}$ $127^{2}$. הַבְלֵי שׁ׳ *vanities, mere nothings, idols* $31^{7}$ = Jon. $2^{9}$; לשוא *in vain*, Ps. $139^{20}$, so שוא $127^{1.1}$ Mal. $3^{14}$; (2) *emptiness* of speech here as Pss. $24^{4}$ $41^{7}$ $144^{8.11}$; (3) of conduct, מְתֵי שׁ׳ *worthless men* $26^{4}$ Jb. $11^{11}$.— אִישׁ אֶת־רֵעֵהוּ] *one with another*, cf. אח־איש $49^{8}$, איש ואיש $87^{5}$.—שְׂפַת חֲלָקוֹת] emph. = שִׂפְתֵי ח׳ v.$^{4}$, prob. both should be sg. syn. לָשׁוֹן.— † [חֶלְקָה] n.f.: (1) *slippery place* $73^{18}$; (2) *smoothness, flattery* $12^{3.4}$ Pr. $6^{24}$ Is. $30^{10}$; (3) *smoothness* Gn. $27^{16}$.—בְּלֵב וָלֵב] *with two minds*, cf. δίψυχος Ja. $1^{8}$.—**4.** יַכְרֵת] Hiph. juss. ‡ כָּרַת Qal *cut* or *conclude a covenant* $50^{5}$ $83^{6}$ $89^{4}$ $105^{9}$. Niph. *be cut off*, of wicked $37^{9.22.28.34.38}$ Ho. $8^{4}$ Is. $29^{20}$ Na. $2^{1}$. Hiph. *cut off, destroy* Pss. $12^{4}$ $101^{8}$ $109^{13}$, מארץ $34^{17}$ = $109^{15}$.—לָשׁוֹן] as used for evil purposes *v.* $5^{10}$. It should have כל for good measure as in syn. l.—גדלות] adj. f. pl. *great, grand words*, 𝔊 μεγαλορήμονα, 𝔍 *magniloquam*, cf. קשות *rough words*, Gn. $42^{7.30}$, גבהה *proud words* 1 S. $2^{3}$, טבות *friendly words* Je. $12^{6}$.—**5.** לִלְשֹׁנֵנוּ נַגְבִּיר] α.λ. n. is emph. vb. is Hiph. impf. 1 pl., and construction difficult. 𝔊 τὴν γλῶσσαν ἡμῶν μεγαλυνοῦμεν = 𝔍 *linguam nostram roboremus*, suits context and is followed by Hi., De., Dr. "*our tongue will we make mighty*," and most. 𝔗, "*through our tongue are we strong*," so Bä., Du. But Ew., Ols. after Dn. $9^{27}$ would supply בְּרִית, but this makes l. too long. ‡ גָּבַר vb. Qal: (1) *be strong, mighty*, c. מן $65^{4}$; (2) *prevail*, of divine חסד, c. על $103^{11}$ $117^{2}$. Hiph. here only, c. ל.— אִתָּנוּ] prep. אֵת, c. sf. 1 pl. *with us, on our side* or *in our own possession*.— **6.** מִשֹּׁד], מן causal. † שֹׁד n. *spoiling* as Je. $6^{7}$ $20^{8}$.— † אֲנָקָה] n.f. *groaning* $79^{11}$ $102^{21}$ Mal. $2^{13}$.—בְּיֵשַׁע] in *safety*. ‡ יֵשַׁע n.m. elsw.: (1) *salvation*, $18^{3.36}$ $27^{1}$ $50^{23}$ $51^{14}$ $62^{8}$ $69^{14}$ $85^{8.10}$ $95^{1}$ $132^{16}$, † אֱלֹהֵי יִשְׁעִי $18^{47}$ (cf. 2 S. $22^{47}$) $24^{5}$ $25^{5}$ $27^{9}$ $65^{6}$ $79^{9}$ $85^{5}$ Mi. $7^{7}$ Hb. $3^{18}$ Is. $17^{10}$ 1 Ch. $16^{35}$; (2) *victory* Ps. $20^{7}$.— יָפִיחַ לוֹ] is usually taken as rel. clause, either *against whom one puffs*, cf. $10^{5}$, RV., Ges., Hi., or *that he panteth for* Ew., De., Bö., Ols., Dr., RV.$^{m}$. Du. would rd. אפיח. But 𝔊 παρησιάσομαι as $94^{1}$ presupposes אפע, 𝔖, Σ, הופע. Both may be explained as interpretations of an inf. abs. *shine forth*, in theophanic or ideal manifestation as Dt. $33^{2}$ Pss. $50^{2}$ $80^{2}$ $94^{1}$. 𝔍 *auxilium eorum* = עזר(ה) לו is probably a paraphrase.—**7.** אִמֲרוֹת] pl. cstr. ‡ אִמְרָה n.f. *utterance, speech*, of man in prayer $17^{6}$, elsw. of God's word $12^{7.7}$ $18^{31}$ $105^{19}$ $119^{11+22t.}$ $138^{2}$ $147^{15}$.— ‡ טְהֹרוֹת] f. pl. טָהוֹר adj. ethically *clean, pure*, of the heart $51^{12}$, words of Yahweh $12^{7}$, Law $19^{10}$.—צָרוּף] Qal ptc. pass. ‡ צָרַף vb.: (1) *smelt, refine*, of silver $12^{7}$ $66^{10}$, words of Yahweh $18^{31}$ $119^{140}$ Pr. $30^{5}$; (2) *test*, the mind, Yahweh subj. Pss. $17^{3}$ $26^{2}$ $66^{10}$ Je. $9^{6}$ Is. $48^{10}$ Ze. $13^{9}$; (3) *test, prove* Ps. $105^{19}$.—בַּעֲלִיל] α.λ. dub. 𝔗 בכורא interprets as בְּ loc. and עֲלִיל n. *furnace*; but then לארץ must be pregnant, Dr., Bä., *flowing down to the earth*. Gr. thinks the last ל dittog. and rds. עלי as Pr. $27^{22}$. Houb. rds. וְחָרוּץ for לארץ; Dy., Gr. כְּחָרֻץ, Oort, Ehr. חרוץ. Vrss. had a different text. 𝔊, 𝔖 δοκίμιον τῇ γῇ; 𝔙 *probatum terrae*; 𝔍 *separatum a terra*; Aq. χωροῦν τῇ γῇ. All seem to depend on בדל vb. *be divided, separate*, not used in Heb. in Qal, but only in N.H. and Aramaic. In Egyptian Aramaic script ד and ע were so similar that interchange was easy.

We might retain בעלל, but instead of interpreting it as בעליל interpret as בְּעוֹלֵל, Polal inf. cstr. † עלל with בְּ, as Jb. $16^{15}$, *thrust down;* cf. חלל לארץ Pss. $74^7$ $89^{40}$, דכא לארץ $143^3$, הגיע לארץ Is. $25^{12}$ La. $2^2$. It would then refer to the afflicted of v.$^6$ and introduce the last line of the tetrastich. The intervening six words would then be a gnomic gl. — [מְזֻקָּק] Pu. ptc. † זקק vb. Qal, *refine, purify* Jb. $28^1$ $36^{27}$; Pi. same, Mal. $3^3$; Pu. *be refined*, only ptc. of metals, elsw. 1 Ch. $28^{18}$ $29^4$, of settled wines Is. $25^6$. — [שִׁבְעָתָיִם] i.p. dual form of ‡ שֶׁבַע adj. *seven* $119^{164}$, dual *sevenfold*, elsw. $79^{12}$, pl. *seventy* $90^{10}$. — **8.** [אַתָּה] emph. — [תִּשְׁמְרֵם] Qal impf. 2 m. sf. 3 pl. ‖ תִּצְּרֶנּוּ sf. 3 sg.; but 𝔊 in both cases has ἡμᾶς. 𝔍, Aq., Θ agree with 𝔐, and refer sf. of the first vb. to the divine words. Probably all are interpretations of originals without any sfs. at all. The first line lacks a tone. The missing word was prob. נַפְשִׁי, as $25^{20}$ $97^{10}$, either *his life* or as poetic paraphrase of pron., *v.* $3^3$. — [זוּ] without article as adj., Ges.§ $^{126\,y}$, *v.* $9^{16}$. 𝔊 inserts καὶ in order to give דור a temporal force. — **9.** [סָבִיב] emph., *v.* $3^7$, begins the line too abruptly, stating a fact which is singular in view of כ before רֻם; moreover a tone is missing from the line. Probably an original כִּי has fallen out by copyist's error. — [יִתְהַלָּכוּן] Hithp. impf. 3 pl. full form in conditional clause with כִּי *though*. — [כְּרֻם] inf. cstr. defectively written with כְּ temporal. — † [זֻלֻּת] ἁ.λ. *worthlessness.* √[זָלַל] *be worthless* Je. $15^9$, 𝔍 *vilissimi filiorum hominum.* 𝔊, vb. ἐπολυώρησας, Sexta, ἐξουθένησας. Bä., building on χαρμ. of Origen's Hexapla, thinks of כֶּרֶם *vineyard*, as Is. $5^7$ $27^2$ Je. $2^{21}$ $12^{10}$, a vineyard lightly esteemed by the wicked. Gr. rightly rds. זַלּוֹתָ, pf. 2 sg. † [זלל] Qal, trans. *Thou dost lightly esteem*, as La. $1^8$ (Hiph.) for intrans. La. $1^{11}$ Je. $15^9$ and trans. *lavish, squander* Dt. $21^{20}$ Pr. $23^{20.\,21}$ $28^7$.

## PSALM XIII., 2 STR. $4^4$.

**Ps. 13 is a prayer expostulating with Yahweh for long-continued neglect (v.$^{2\text{-}3}$); and petitioning for deliverance from deadly peril from an enemy (v.$^{4\text{-}5}$). A liturgical addition rejoices in salvation already enjoyed (v.$^6$).**

HOW long, Yahweh, wilt Thou continually forget *me?*
　How long wilt Thou hide Thy face from *me?*
　How long (must) I put (grief) in *my* soul?
　How long shall mine enemy be exalted over *me?*
YAHWEH, my God, O look, answer *me;*
　Lest I sleep in death, O lighten *mine* eye,
　Lest mine enemy say, "*I* have prevailed over him,"
　Lest he rejoice that I am moved — even *mine* adversary.

Ps. 13 was in 𝔇 then in 𝔐 and 𝔇𝔕 (*v.* Intr. §§ 27, 31, 33). In its present form, it has three Strs. of 5, 4, 3 lines in 𝔐; in 𝔊 the last Str. has an additional line. It is tempting therefore to think of gradually decreasing

strophes as De. "Das Lied wirft gleichsam immer kürzere Wellen, bis es, zuletzt nur noch freudig bewegt, still wird wie die spiegel-glatte See." But closer examination shows that the man responsible for the present form of the Ps. had not such a fine poetic sense for form. The original Ps. was composed of two tetrameter tetrastichs, rhyming in *î*, the first Str. also in its four lines begins with עד־אנה; the second in three lines with מן. In the Ps. as it now is, the tetrameter measure is changed to trimeter in v.$^{6ab}$, the extra line in v.$^{3b}$ is without עד אנה; the assonance of מן is neglected in v.$^{4}$; מן is omitted altogether in v.$^{5b}$; and rhyme is disregarded in an unnecessary change of order of words in both Strs., and also in change of sg. sf. to pl. in v.$^{4.5}$. It is quite easy to restore the Ps. to its original form in these respects. It is true עד אנה might be prefixed to v.$^{3b}$ (Br.$^{SHS. 380}$), and it is possible with Du. to make over the trimeter in v.$^{6}$ to tetrameter; but even then there is a lack of harmony between v.$^{6}$ and v.$^{2-5}$, which is best explained by regarding v.$^{6}$ as a liturgical gl. In that case the rejection of v.$^{3b}$ as expl. gl. is necessary. The Ps. in its present form is doubtless a congregational Ps. of prayer closing with praise. But if v.$^{6}$ be a gl., the two Strs. are most naturally explained as the prayer of an individual; and in that case the evidences favour an early date. The Ps. was not composed for public worship; but was adapted for the purpose, when it was taken up into 𝔇. There is no evidence of late date apart from gls. There is no intrinsic evidence against as early a date as the time of David. The Ps. is brief, terse, simple, and yet symmetrical and ornate in style and form. The author of 2 S. $1^{19-27}$ might have written it. The use of מן there v.$^{20}$ is similar to its use in this Ps. v.$^{4-5}$. Hi., De., Kirk., refer it to Saul's persecution of David, and it admirably suits that historic situation.

**Str. I.** is a syn. tetrastich.—**2.** *How long?*] emph. repetition in four lines; earnest expostulation with Yahweh because of long-continued neglect of His servant. *Wilt Thou forget me?* ‖ *hide Thy face from me?*], so as not to see, as $10^{11}$, where we have same parall. terms in mouth of the enemy.—*Continually*] as $16^{11}$ Pr. $21^{28}$, and not "forever," RV. after Vrss. which is not suited to the sentence. There is no sufficient reason to break the sentence in two as AV. or paraphrase by "utterly" as JPSV.—**3.** *Must I put in my soul*]. The change from second person, referring to Yahweh, to the first person of psalmist, before third person of enemy is striking in these lines of expostulation. We may be sure this action was not a simple fact feared for in the future, but involuntary action; and so the mood of vb. cannot be indicative as EV$^{s}$., but must be juss.—*grief*], so by an easy emendation of many scholars in accordance with context, and also with

the usual meaning of *nephesh*. But the conception, of a person putting grief in his own soul, was so unusual, that an early scribe by the omission of a letter read "counsels," "advices," so EV$^{s}$. This is thus explained by Pe.: "plan after plan suggests itself, is resolved upon, and then abandoned in despondency as utterly unavailing." But *nephesh* is seldom used of mental states, and this thought is not easy to adjust to the context. It had to be explained by the gl.: *sorrow daily in my mind.* — *Mine enemy*], personal in the original Ps., but congregational in the present text. — *be exalted over me*], in success, supremacy, and triumph: elsw. of God or His people; here only of enemy over a pious man: all the more therefore emphasising the abnormal situation, the reverse of what it should be.

**Str. II.** is a tetrameter tetrastich, three syn. lines, synth. to the first line, and is all petition to Yahweh. — **4.** *My God*], to emphasise personal relation of psalmist to Him. — *O look*] earnest entreaty followed by imv. *answer me*, without conj. expressive of urgency, antith. to v.$^{2a}$. — *Lest*], in three lines antith. "how long," Str. I. — *O lighten mine eye*], cf. $19^{9}$, to which it has been assimilated by copyist in use of pl. *eyes* destroying rhyme. The antith. with "hide Thy face" v.$^{2b}$ indicates that it is here the turning of Yahweh's face upon the psalmist that lightens his eye as $4^{7}$ $31^{17}$ $67^{2}$ $80^{4.8.20}$ $118^{27}$ $119^{135}$, all on basis of the High-priest's blessing Nu. $6^{25}$. The use of the phr. 1 S. $14^{27.29}$ Pr. $29^{13}$ Ezr. $9^{8}$, as well as context, favours the enlightenment of the eyes in the sense of the revival of physical strength and moral energy. But it is due here to the light of Yahweh's countenance, so that probably lighten is here pregnant, comprehending both conceptions. — *I sleep in death*]. Death is often conceived as sleep $76^{6}$ $90^{5}$ Je. $51^{39.57}$ Jb. $14^{12}$, not implying that the dead continue in a state of sleep in Sheol, but that the state of dying is a falling asleep to awake in another world. The psalmist is in peril of death, unless the favour of God shine forth from the divine face upon him, with its quickening power. — **5.** *Mine enemy say*], boastfully, antith. "grief," which the poet was obliged to put in his own soul v.$^{3a}$. — *I have prevailed over him*], have the ability and power to overcome him, slay him, as parall. implies. — *that I am moved*], shaken, overthrown, removed from my place: the theme of the rejoicing of the adver-

sary, who looks upon his plans as already accomplished. The poet is in grave peril of this result, but it has not yet transpired; and his urgent plea to Yahweh is that he may be delivered in good time. Elsw. in ψ this vb. is used of man with a neg. in the assurance that one "will not be moved" $10^6$ $15^5$ $16^8$ $21^8$ $30^7$ $62^{3.7}$ $112^6$.

**6**. An editor, desiring to make the Ps. more appropriate for public use, adds a trimeter couplet of faith and joy:

> But I in Thy kindness trust;
> My heart rejoices in Thy salvation.

A still later editor, with the same purpose, adds a resolution of public praise:

> I will sing to Yahweh, because He hath dealt bountifully with me.

𝔊, 𝔙 give a fourth and still later liturgical line from $7^{18}$, preserved in PBV.:

> Yea I will praise the name of the Lord Most Highest.

**2.** ‡ עַד־אָנָה] 4 t. repeated for assonance at beginning of each l. of original Str.; elsw. $62^4$ Ex. $16^{28}$ Nu. $14^{11}$ (J) Jos. $18^3$ (E).—נֶצַח] $16^{11}$ Pr. $21^{28}$ *ever, continually*, and not contr. of לנצח *forever*, *v.* $9^7$, the usual term, wh. is not suited to עד־אנה.—**3.** אָשִׁית] c. בְּנַפְשִׁי, α.λ. and difficult. MT. is an erroneous interp. connected with use of עֵצוֹת, wh. is not suited to context, or the ordinary use of נפש, often the seat of emotions and passions, seldom of mental states; *v.* BD*B*. Although this text is so ancient and universal as to be in most Vrss., yet it is better after 𝔖 with Dy., Gr., Che., Bu., Du., to rd. עַצָּבוֹת *hurts, griefs* (*v.* $16^4$ $147^3$), or sg. עַצֶּבֶת as more suited to נפש and context. Then rd. vb. as juss.—‡ יָגוֹן] n.(m.) *grief, sorrow*, elsw. $31^{11}$ $107^{39}$ $116^3$ Gn. $42^{38}$ $44^{31}$ (J) Je. 4 t., is an early word; but also late, Est. $9^{22}$. It is not, however, suited to לבב, which usually is seat of mental and moral states, seldom of emotions and passions, and then in careless style.—בִּלְבָבִי] long form; cf. short form לִבִּי v.$^{6b}$; hardly from same writer, *v.* BD*B*.—יוֹמָם] *v.* $1^2$, where followed by לילה, added here 𝔊$^A$, so Bä., Du., Gr., Che., al. We., Lag., Hu.$^{Now}$, Kirk., al., rd. יום יום. We must choose between the two, acc. to Dr. The whole clause is a gl. of emph. repetition, making Str. just this l. too long. —**4.** הַבִּיטָה] Hiph. cohort. imv., sq. imv. emph. coördination.—י׳ אֱלֹהָי] seldom in ψ, *v.* $7^2$. Rhyme requires that the divine names should begin the l. and עֲנֵנִי close it.—פֶּן] neg. final clause, *v.* $2^{12}$, thrice repeated, the last time omitted by prosaic editor; properly sq. subjunctive cohort. form, but combination with פן requires shortened form for measure.—הַמָּוֶת] is acc. of state. —**5.** יְכָלְתִּיו] Qal pf. 1 sg. with sf. 3 sg. α.λ. ‡ יָכֹל vb. (1) *be able* to do a thing, sq. inf. $18^{39}$ $36^{13}$ $40^{11}$ $78^{19.20}$, abs. $21^{12}$; *able* to endure $101^5$, as Is. $1^{13}$;

*able* to reach, c. לְ Ps. $139^{6}$; (2) abs. *have power over, prevail* Gn. $30^{8}$ (E) $32^{29}$ (J) Ho. $12^{5}$, sq. לְ Gn. $32^{26}$ (J) Ps. $129^{2}$; so here, as 𝕲 πρὸς αὐτόν, 𝕾, and measure require. Rhyme requires the order לו יכלתי, first neglected by copyist and then by later copyist reduced to sf. — צָרַי] pl. improb., rd. sg. as אֹיְבִי, and transpose to close of l. for rhyme. — יָגִילוּ] is improb. without מן. Rd. מן־יגל; pl. due to double error, the omission of מן and pl. צָרַי. — כִּי אֶמּוֹט] temporal, AV., Kirk.; causal, Dr.; or better obj., subject-matter of exulting; *v.* $10^{6}$. — **6.** וַאֲנִי] emph. of personal determination; here for congregation, in liturgical gl. which is trimeter couplet. — בְּחַסְדְּךָ בָטַחְתִּי], pf. state, phr. $52^{10}$, elsw. usually *in God* Himself. If this were original to Ps., we might with Du. insert יהוה, and so get tetrameter. — יָגֵל] juss. with modal sense, if parall. with אָשִׁירָה Qal cohort., so Dr.; but if parall. with previous line has lost modal sense as usual in late style. Subj. לֵב Pr. $24^{17}$ Zc. $10^{7}$, more properly נפש Ps. $35^{9}$ Is. $61^{10}$, כביר Ps. $16^{9}$. — בִּישׁוּעָתֶךָ] might be given either one accent or two, acc. to good usage and design of poet as to measure; *v.* $3^{3}$. — כִּי־גָמַל עָלָי] *deal bountifully with*, as $116^{7}$ $119^{17}$ $142^{8}$, *v.* $7^{5}$. כִּי gives ground or reason of exultation. This l. is a tetrameter and is a still later gl. 𝕲 adds a tetrameter l., καὶ ψαλῶ τῷ ὀνόματι κυρίου τοῦ ὑψίστου = ואזמרה שם יהוה עליון, a liturgical addition from $7^{18}$. יהוה עליון elsw. $47^{3}$. If this Str. is to be taken as original, this line is needed to make up tetrastich. But it is difficult to explain its omission from 𝕳. It implies public worship of congregation. But if it be gl., the previous three lines are also gl., because they imply the same situation and a later date than the previous parts of Ps.

## PSALM XIV. = LIII., 5 STR. $2^{5}$.

**Ps. 14 describes dramatically the impudent nations, acting abominably, saying to themselves, "There is no God to interfere" (v.[1]); Yahweh from heaven inspecting them (v.[2]), and declaring that there is not a single well-doer among them (v.[3]); the devourers of His people, ignoring Him in careless indifference (v.[4]); Yahweh suddenly scattering them, and putting their plan to shame (v.[5-6]). At a later date the congregation prays that salvation may come forth from Zion (v.[7a]); and still later, summons to the worship of Yahweh, because of the restoration of prosperity (v.[7b]).**

THE impudent said to themselves, "There is no God (here)."
  They corrupted their deeds, they acted abominably, there was no well-doer.
YAHWEH looked forth from heaven upon the sons of mankind,
  To see whether there was any acting intelligently in seeking after God.
THE whole have turned aside, have drawn back, together are become tainted.
  There is no well-doer, there is not even one.

HAVE the workers of trouble no knowledge — devourers of my people?
They eat bread: Yahweh they do not invoke.
THERE feared they a fear; for God scattered them;
Their plan was put to shame: for Yahweh rejected them.

Pss. 14 and 53 both have לדוד and למנצח, and so were in 𝔇 and 𝔇𝔐 (*v.* Intr. §§ 27, 33). Possibly the למנצח of 14 was a later assimilation. To 53 is prefixed משכיל, possibly owing to the use of משכיל in v.$^{3}$, but probably original, indicating that the Ps. was also in the little collection of Maskelim (*v.* Intr. § 26). 𝔇𝔐 added a direction for the melody על מחלת (*v.* Intr. § 34). Ps. 53 was also in 𝔈 (*v.* Intr. § 32), where אלהים was substituted for an original יהוה throughout. Thus the Ps. had several editings before it received its present positions in two different texts. There are several minor differences: (*a*) עָוֶל $53^2$ = עלילה $14^1$; (*b*) the insertion of ו before התעיבו $53^2$; (*c*) כֻּלּוֹ $53^4$ = הַכֹּל $14^3$; (*d*) סג $53^4$ for סר $14^3$; (*e*) כל before פעלי $14^4$; (*f*) יְשֻׁעוֹת $53^7$ for יְשׁוּעַת $14^7$. These are such variations as might readily occur in different texts without changing the sense. In most cases Ps. 14 seems to be nearer the original. Ps. $53^6$ is different from $14^5$ after the first clause שם פחדו פחד. This difference is due not to design, but to different interpretations of a difficult text, for the same consonant letters lie at the basis of both texts (*v.* v.$^{5}$ notes). In this v. Ps. 53 is nearer the original, as it points to an actual event of experience, where Ps. 14 generalises. 𝔊$^{B. ℵ. R}$, 𝔙, Syr. Hexapla, PBV, have a number of additional lines, cited in Rom. $3^{10-18}$ from Pss. $5^9$ $10^7$ $36^1$ $140^4$ Is. $59^{7.8}$. They came into 𝔊 at an early date by a marginal reference to Rom. $3^{10-18}$, and in cod. Kenn. 649 of 𝔐 were translated back into Heb.

Their throat is an open sepulchre;
With their tongues they have used deceit;
The poison of asps is under their lips;
Whose mouth is full of cursing and bitterness.
Their feet are swift to shed blood;
Destruction and misery are in their ways,
And the way of peace have they not known.
There is no fear of God before their eyes.

It is impossible that these lines should be original, because of the textual evidence. They are absent from 𝔐, other Vrss., 𝔊$^{A}$ and later codd. 𝔊, and are rejected by Origen and Jerome. Moreover, they do not accord with the thought of the Ps.; they entirely destroy the strophical organisation, and are of several different measures. The Ps. reflects the same situation essentially as Pss. 9–10; cf. $14^1$ with $10^{4.6.11.13}$. The נבל here is the same as the רשע there. It was a time when the congregation of the Restoration was in great peril from the surrounding nations contemning and treating with contumely their religion and their God: before the reforms of Nehemiah. The language is in general similar to D, Je., Zp., Ez., and Is. One word has no example in this list, נאלח v.$^{3}$, elsw. Jb. $15^{16}$; but this is an Arabism, and may

**well have been of this time rather than later, when Aram. influences prevailed. The divine inspection from heaven v.[2] implies the doctrine that Yahweh is not merely the God of Israel, but the God of the nations, the only real God; and therefore the triumph of monotheism over polytheism, such as is evident in Is.[2, 8]. The original reference of the Ps. to the nations, which is evident in 53 because of the more general interpretation of the situation, became in 14, in the worship of the congregation, adapted to the impudent contemners and ignorers of God in Israel itself. The Ps. is composed of five pentameter couplets, but there are three lines of different measure at the end. These represent two different liturgical additions: the one a petition for salvation from Zion the capital of Yahweh, as in 110[2]; the other a call to worship because the salvation had been accomplished. Both imply the temple worship of the Restoration.**

**Str. I.** A synth. couplet describes the nations in their attitude to the people of Yahweh. — **1.** *The impudent*]. They ignore God, treating His people with contempt, and acting in a shameful manner towards the religion of Yahweh and Yahweh Himself. The *Nabhal* is not a "fool" EV[s]. in any of the meanings of this word, but a more aggressive personality, one who, in an earlier religious stage, represents the scorner of WL. (*v.* Ps. 1[1]). He is not the antith. of the wise, but of the one acting intelligently v.[2]. The word is here sg. coll., and so is followed by pl. vbs. In Ps. 14 there is a generalisation of the earlier historical situation, referring to impudent nations hostile to Israel and the God of Israel, which, while not altogether destroying, yet so obscures it as to make it easy for the congregation in later worship to think of the impudent in Israel itself, who act contemptuously towards the pious portion of the congregation and their religion; and later still to think of the unbeliever and infidel. — *Said to themselves*], in their mind, as 10[6]. — *There is no God* (*here*)], not a denial of the existence of God, — these nations were polytheists and not infidels, — but a denial of the presence of God, to interfere with their actions, to interpose on behalf of His people, as 10[4]; interpreted by "He will not require" 10[14] and by "God hath forgotten, He hath hidden His face, He doth not see" 10[11]. Accordingly these nations, in a most impudent manner, went to the utmost length with apparent impunity. — *They corrupted their deeds, they acted abominably*]. Some, even Kirk., think that the psalmist has in mind the corruption that preceded the deluge

Gn. $6^{12}$ (P); indeed, he uses the first of these vbs., but in a different phr. The phrasing here is in accord with Zp. $3^{7}$, all the more if we transpose the noun to be the obj. of the first vb., although the reference in Zp. is to corrupt Israel, and here to the nations. The reference to the universal sinfulness of mankind before the deluge is possible only by a generalisation of the text of the original even beyond the changes of Ps. 14. The abominable deeds towards Israel are more fully described in Ps. $10^{7-10}$. — *There was no well-doer*], among these hostile nations; there was no exception, they were all alike; they had attained a climax, the utmost possible limit in their impudent and abominable actions.

Str. II. A synth. couplet, describes Yahweh's attitude, antith. to that of the nations, of the first couplet. — **2.** *Yahweh looked forth from heaven*]. He was in heaven, cf. $10^{5}$, at a distance from the nations. They could not see Him; they might ignore Him, and contemn Him, and to themselves deny His presence; but in fact He was there. He was intensely interested in what was going on; so much so that He was looking forth *upon the sons of mankind*], these impudent nations, which yet belong to the race of mankind and not to the order of divine beings, — *to see whether*], making a careful, thorough, scrutinising inspection, — *there was any acting intelligently*], in order, if possible, to single out one from among these impudent ones that was their real antith. in *seeking after God*], in prayer and worship, cf. $9^{11}$.

Str. III. A synth. couplet, still further describing the character of the impudent nations. The result of the divine inspection corresponds entirely with the psalmist's description (v.$^{1}$). — **3.** *The whole*, $14^{3}$ = *all of them*, $53^{4}$], variations of style merely, intensified in *together*, of joint action. They all alike share in the same characteristic doings. — *have turned aside* $14^{3}$ ‖ *have drawn back*] $53^{4}$: syn. vbs., both needed for measure, the two different prosaic editors preferring, one the one term, the other the other term; both further explication of v.$^{1b}$. Instead of seeking after God and doing good, they have drawn back and away from God and good. — *are become tainted*], corrupt, spoiled, altogether bad. This is not, as has been commonly supposed, an assertion of universal human corruption; but, as the context shows,

of the total depravity of the impudent oppressors of the people of Yahweh, described in v.[1.4]. — *There is no well-doer*], showing in the climax the exact agreement of Yahweh with the psalmist as to the character of these nations, intensified, however, by the additional clause: *there is not even one.*

**Strs. IV.** and **V.** are synth. couplets, giving the psalmist's description of the final result of the antithetical situation described in the previous couplets. — **4.** He first expostulates with these nations: *have (they) no knowledge?*]. Is it possible that they do not know that Yahweh is inspecting them, and declaring their character and doom? How can they go on ignoring God as they have done? It seems incredible that they should act so. — *The workers of trouble*] take the place of "sons of mankind" v.[2] and "the impudent" v.[1], as a more suitable term to sum up all that has been said about them. — *Devourers of my people*]. The bitter enmity and severe attacks made upon the people by their enemies to destroy them are compared to eating, devouring, as Hb. $3^{14}$ Ps. $27^{2}$. This suggests the corresponding thought resuming that of v.[1], that they so ignore God, are so impudent and contemptuous in their attitude towards Him, that *they eat bread*], partake of their ordinary food without regard to Him, without at all considering Him. — *Yahweh they do not invoke*], renewing the thought of v.[2] They have no thought of seeking after God, or of recognising Him at all, even in the enjoyment of His benefits. — **5.** *There*], pointing to a place and a historic event known to the original psalmist, but not indicated. — *feared they a fear*]. This is mentioned abruptly and dramatically, as if they were taken by surprise. It is still further emphasised by the gloss $53^{6}$, "*where no fear was*"; that is, either, when there was no apparent reason for fear, suddenly it came upon them without warning, or they were seized with a panic without external cause, due to the sudden realisation in their minds of the real situation described above. — *For God scattered (them)*], so $53^{6}$, in accordance with the panic of the previous context. The vb. admirably suits that scattering in all directions which takes place whenever a sudden panic comes upon a body of men, cf. $89^{11}$. But $14^{5}$, by error of copyist, has: "for God is in the generation of the righteous," which gives,

indeed, a general reason why the nations should fear Yahweh, and stay their evil deeds against His people, but no reason for this sudden fear that has come upon them. Ps. $53^6$ gives as the obj. of "scatter": "the bones of Thy besiegers." This conceives of the nations as besieging the people of Yahweh when the panic suddenly came upon them. This admirably suits the context and is tempting as a historical basis of the Ps., but in fact it is due to a misreading of the original, and destroys the measure. — **6**. *Their plan was put to shame*]. This underlies and best explains both texts. Their plan was, as the previous context shows, to devour, utterly destroy, the people of God; and their deeds were most impudent, abominable, and corrupt. Their plan was frustrated and put to shame, because they were scattered in a disgraceful panic. Ps. 14 misreads so as to give either a statement of fact: "Ye put to shame the counsel of the afflicted," or a hypothetical clause: "Ye may put to shame"; but in either case it is difficult to adjust to the context. It is true that this clause might be regarded as a reiteration of the impudent conduct of the nations, but there is no apparent reason for it here, and we still lack, according to that interpretation, any explanation of the sudden panic with which the verse began. Ps. $53^6$ takes the vb. as abs. and 2 sg. with God as subject, "Thou hast put to shame," which suits the vb. "scattered," but leaves the obj. to be supplied; while the 2 pers. sg. is strikingly out of place in the midst of 3 pers. sg. in previous and subsequent lines, all pers. alike referring to God. — *For Yahweh rejected them*], so $53^6$, in accord with its context; $14^6$, "is his refuge," is due to the mistake of a single letter of the original word, though it is quite well suited to the previous context. The original Ps. came to an end with this couplet.

**7**. A later editor, probably of 𝕽, adds, as a liturgical prayer, a tetrameter line.

Oh, that the salvation of Israel might come forth from Zion!

Zion is here conceived as the capital seat of Yahweh's dominion, from whence therefore salvation comes. This implies a well-ordered worship in the temple and a strongly defended city, as in Pss. 46, 47. Here is an entirely different situation from that of

v.[3], where salvation comes from Yahweh in heaven; cf. 110[2] for a similar gloss.

A still later liturgical addition, a tetrameter couplet, was made, probably in ψ, calling upon the congregation in public worship:—

> In that Yahweh hath restored the prosperity of His people,
> Let Jacob rejoice, let Israel be glad.

The juss. form probably has juss. sense, although at this late date it might be regarded as having lost its distinctive mng., and so be translated as indicative future, "shall rejoice," "shall be glad," EV[s].; the former is more suited to a liturgical gloss, the latter is tolerable only in the view that it was original to the Ps., and then the early date would be against this interpretation of the jussive.—*In that*]. The infinitive cstr. with prep. may be interpreted as temporal clause, "when" 𝔍 and most Vrss. and interpreters, but better as giving ground or reason for the exhortation, cf. 9[4].—*Yahweh hath restored the prosperity of His people*]. This is to be preferred, especially at this late date, to the more specific and earlier rendering of the phr., "bring back the captivity," EV[s]., which does not suit a late liturgical addition.

**1.** †נָבָל] adj.; not ἄφρων 𝔊, *stultus* 𝔍, *fool* EV[s]., but *impudent*, *contumelious*, *shameless*, as *impudens* with the double sense of *immodest* and *impudent*: (*a*) towards God *14*[1] = 53[2] 74[18. 22] Dt. 32[21] all of heathen, Dt. 32[6] of Israel; (*b*) towards men, antith. to נָדִיב *nobleminded*, and so *shameless*, *baseminded* Is. 32[5. 6] 2 S. 3[33] 13[13] Je. 17[11] Ez. 13[3] (?); coll. of the contumelious חֶרְפַּת נָבָל Ps. 39[9], cf. Pr. 17[7. 21] 30[22] Jb. 2[10] 30[8]. This mng. is confirmed by נְבָלָה n. f. *wanton*, *immodest*, *impudent deed*, not in ψ, but Gn. 34[7] (J) Ju. 19[23] 2 S. 13[12] +, and the denom. vb. †נבל not in ψ, but Qal *be impudent* Pr. 30[32], Pi. *treat with impudence* or *contumely*: God Dt. 32[15], father by son Mi. 7[6], the divine throne Je. 14[21], Nineveh by Yahweh Na. 3[6].—הִשְׁחִיתוּ] Hiph. pf. 3 pl. action completed in present. ‡שחת vb. Hiph. (1) *destroy* 78[38. 45] 106[23] and prob. 57, 58, 59, 75 (titles); (2) *corrupt* in moral sense Gn. 6[12] (P) Zp. 3[7], *act corruptly* Ps. *14*[1] = 53[2] Dt. 4[16] 31[29] Is. 1[4] Je. 6[28].—הִתְעִיבוּ] Hiph. pf. pl. 3 m. without conj., emph. coördination, *v.* *5*[7].—עֲלִילָה] *v.* 9[12]. Ps. 53[2] has עָוֶל, *v.* *7*[4], but this is prob. an error of copyist. The conj. ו between the vbs. in 53[2] is prosaic and not original. The resemblance of the passage to Zp. 3[7] favours the view that the noun is really obj. of both vbs.—אֵין עֹשֵׂה־טוֹב] = v.[3b] antith. to אין אלהים. The phr. = 53[2. 4], cf. 37[3] Ecc. 7[20]. The ptc. has nominal force, *well-doer*. טוב, *good* is seldom in an ethical sense 34[15] 37[27] 52[5], *v.* *4*[4]. 𝔊 adds οὐκ ἔστιν ἕως ἑνός, assimilated to v.[3] and not original.—**2.** יהוה]

emph. antith. נבל; the situation is dramatic as Ps. 2.—מִשָּׁמַיִם] also emph., the heavenly residence in antith. with earthly men.—הִשְׁקִיף] Hiph. pf. emph. present. ‡ שָׁקַף vb., Niph. *look forth* from heaven $85^{12}$, ‡ Hiph. same, elsw. $102^{20}$ La. $3^{50}$ Dt. $26^{15}$; cf. הִבִּיט same, $33^{13}$ $80^{15}$ $102^{20}$.—מַשְׂכִּיל] Hiph. ptc. nominal force, as עֹשֵׂה טוֹב, *acting with understanding* or *having insight*, antith. to נבל; cf. *2^10*.—**3.** הַכֹּל] *the whole* = כֻּלּוֹ $53^4$ *the whole of it.* 𝔊 in both πάντες. The former as $49^{18}$ $103^{19}$ $119^{91}$ $145^9$, the latter as $29^9$.—סָר] Qal pf. 3 m. סור *v. 6^9*, of *revolt* as Dt. $11^{16}$ $17^{17}$ Je. $5^{23}$. For this $53^4$ has סָג Qal pf. 3 m. ‡ סוג Qal *backslide, prove recreant*, to Yahweh, abs. *53^4* Pr. $14^{14}$, c. מן Ps. $80^{19}$. Niph. (1) reflexive *turn oneself back, prove faithless*, c. מאחרי Zp. $1^6$, אחור Is. $50^5$ Je. $38^{22}$ Pss. $44^{19}$ $78^{57}$ (prep. omitted); (2) passive, *be turned back, repulsed* by foes, with אחור $35^4$ $40^{15}$ (= $70^3$) $129^5$ Is. $42^{17}$ Je. $46^5$. This l. lacks a tone. We might think that in the original both vbs. סר and סג stood, as two vbs. v.$^{1b}$; and that one copyist took one vb., the other the other.—יַחְדָּו] *v. 4^9*, *together*, of joint action.—נֶאֱלָחוּ] Niph. pf. 3 pl. † [אלח] an Arabism, *be tainted, corrupt*, elsw. ptc. נֶאֱלָח Jb. $15^{16}$.—אֵין גַּם אֶחָד], *there is not even a single one.* גַּם in the sense of ‡ *even* $38^{11}$ $78^{20}$ $132^{12}$, וְגַם *v. 8^8*.—**4.** הֲלֹא] interrog. with neg. expostulation.—יָדְעוּ] emph. present, *v. 1^6*.—כָּל־פֹּעֲלֵי אָוֶן] so 𝔊 of $53^5$, but 𝔐 omits כל there. It is an easy and frequent insertion, *v.* $5^6$ $6^9$, and it makes the l. too long.—אֹכְלֵי עַמִּי] Qal ptc. pl. cstr. nominal force. ‡ אכל (1) *eat:* man subj. $128^2$; (*a*) manna $78^{24.25}$, birds $78^{29}$, אכל לֶחֶם *take a meal 14^4* (= $53^5$) $41^{10}$ $102^5$ $127^2$ Gn. $3^{19}$ $31^{54}$ $37^{25}$ $43^{25.32}$ 2 K. $4^8$; (*b*) sacrificial meals Pss. $22^{27.30}$ $106^{28}$, even of God, in question $50^{13}$; (*c*) in mourning, fig. ashes $102^{10}$, cf. $80^6$ (Hiph.); (2) animals subj.: insects $78^{45}$ $105^{35.35}$, dogs $59^{16}$, ox $106^{20}$; (3) enemies, *devour*, עם *14^4* = $53^5$, Jacob $79^7$, the flesh of the people $27^2$; (4) subj. things, *devour*, fire $18^9$ $21^{10}$ $50^3$ $78^{63}$, zeal $69^{10}$. Hiph. *give to eat*, God subj. מֵחֵלֶב חִטָּה $81^{17}$, fig. לֶחֶם דִּמְעָה $80^6$. Usage makes it plain what is meant here,—a taking of the ordinary meal.—**5.** ‡ שָׁם] adv. dem. *there:* (1) simple designation of place after ישב $69^{36}$ $107^{36}$ $137^1$, defining אשר $104^{17}$; שֶׁ־ relative $122^4$; (2) pointing to a place at the end of the clause $48^7$ $87^{4.6}$; (3) emph. at beginning of sentence, pointing to a place where something important had happened or will happen, especially in description, *14^5* (= $53^6$) $36^{13}$ where defeat had taken place, $66^6$ rejoicing, $68^{28}$ procession, $104^{25.26}$ movement of animals or ships in the sea; other conceptions $132^{17}$ $133^3$ $137^3$ $139^{8.10}$. שָׁמָּה, same with ה local, place $122^5$, emph. $76^4$; *v.* B*D*B.—פָּחֲדוּ פָחַד] vb. Qal pf. 3 pl. aorist ‡ פָּחַד. Vb. *dread*, abs. $78^{53}$ Dt. $28^{66}$ Je. $36^{24}$, פחד פחד cog. acc. Pss. *14^5* = $53^6$ Dt. $28^{67}$ Jb. $3^{25}$; c. מן Pss. $27^1$ $119^{161}$. ‡ פַּחַד n. elsw. ψ (1) *dread*, before Yahweh $105^{38}$ $119^{120}$, the enemy $64^2$, peril at night $91^5$; (2) obj. of dread $31^{12}$ $36^2$ $53^6$. $53^6$ adds לא היה פחד, an explanatory addition to emphasise either that the calamity came when there was no apparent reason for dread, or else that there was no real reason for it.—The great difference between 14 and 53 now appears. כי אלהים] $14^{5b}$ $53^{6b}$ is parallel with כי יהוה $14^{6b}$ = כי אלהים $53^{6d}$, both causal clauses with God subj. It is, however, improbable that אלהים was in the original Ps. of 𝔇.—בְּדוֹר צַדִּיק עֲצַת עָנִי תָבִישׁוּ] $14^{5b.6a}$ for which פִּזַּר עַצְמוֹת חֹנָךְ הֱבִישֹׁתָה

53^{a. c}. These variations are evidently due to a copyist's error, and not to intentional change. The texts were written originally thus in 𝔐:

14. ברר צדק עצת עני תבשׁ
53. פזר עצמת חנך הבשת

There is nothing to correspond with צדק in 53, therefore it was an explanatory addition to ברר, which without it is unintelligible. ברר might be interpreted as Aram. בְּרַר *scatter* = פזר, and it might have been an unconscious substitution or interpretation of the form of the original ‡ פִּזֵּר vb. Niph., bones are scattered at the mouth of Sheol 141[7]. Pi. subj. Yahweh, *scatter*, *disperse*, enemy 89[11], hoar frost 147[16]; subj. man, his ways, so to run hither and thither to other gods Je. 3[13], scatter money Ps. 112[9] Pr. 11[24]. פזר in the sense of *scattering* enemies is most suited to context, and in all probability original here. עֲצָתָם, *their counsel*, *plan* (*v. 1*[1]), best explains both readings. In the one text it was explained as against the עָנִי, *the afflicted* (*v. 9*[13]); in the other, it was rd. as עַצְמוֹת *bones* (*v. 6*[3]), due possibly to 141[7]. This then had to be explained, and so the gl. originated either חנף, 𝔊 ἀνθρωπαρέσκων, 𝔙 *qui homines placet*, or חֹנֶךָ *thy besieger*, Qal ptc. sf. 2 s. ‡ חָנָה vb. Qal *encamp*, of army, c. עַל 27[3]; ל סביב metaphor for protection 34[8]; here c. acc. *besiege*. But sf. 2 pers. and acc., both suspicious, and improbable in original. 14 has תָּבִישׁוּ Hiph. impf. 2 pl. בוֹשׁ (*v. 6*[11]). 53 has הֱבִישֹׁתָה Hiph. pf. 2 m. fully written form. But neither of these is suited to context, which requires 3 sg. The Hiph. in the sense of *be put to shame* is common, as 119[31. 116] Je. 2[26] 6[15] 46[24] 48[1. 1. 20] 50[2. 2]; then עצה might be subj. and the form have been הביש. The 2 pl. is a later interpretation. The 2 sg. pf. is also an interpretation. — מַחְסֵהוּ] 14[7] for wh. מְאָסָם 53. Here again the resemblance is so great in form that the difference must be due to interpretation and not intention. The sfs. are in both cases later interpretations; the difference between מחס and מאס is slight in ancient scripts and in some dialects in pronunciation. ‡ מַחְסֶה n.m. *refuge*, esp. of God, elsw. 46[2] 61[4] 62[8. 9] 71[7] 73[28] 91[2. 9] 94[22] 142[6], rocks for conies 104[18]. This is suited to the context of 14 in part, but not to the original Ps. — ‡ [מָאַס] Qal *reject*, *refuse*, c. acc., subj. God 53[6] 89[39], subj. men 36[5] 118[22]; c. בְּ subj. God 78[59. 67] subj. men 106[24]; Niph. *be rejected 15*[4]. This vb. in perf. 3 m., suits context and the original Ps. — **7.** מִי־יִתֵּן] expressive of *wish* = 53[7] 55[7] (*v. 4*[7]) and introduces a liturgical addition, as 110[2]. — יְשׁוּעַת] sg. cstr. = 53 יְשֻׁעוֹת pl. cstr., the former *salvation*, the latter *saving acts*, the former more probable, *v. 3*[3]. — יַעֲקֹב ‖ יִשְׂרָאֵל] poetic terms for the nation and later for the religious community, *v.* BDB. — בְּשׁוּב] inf. cstr. temporal, Hu., Bä., Du., Dr., Kirk.; but this is not so well suited to context as causal, giving reason of rejoicing; cf. 9[4]. The phr. † שׁוּב שְׁבוּת is technical, *14*[7] (= 53[7]) 85[2] 126[1. 4] Dt. 30[3] Je. 29[14] 30[3. 18] 31[23] 33[26] 48[47] 49[39] Ho. 6[11] Am. 9[14] Zp. 2[7] 3[20] Ez. 16[53] 29[14] Jo. 4[1] Jb. 42[10]. In most of these passages we might render, *restore captivity*, bring back captives; but some of them must have the more general mng. *restore prosperity*. If the former here, the liturgical addition must have been very early, after the restoration of Zion to the centre of the Jewish reli-

gion; if the latter, it may have been at a much later date. Possibly there are two stages of liturgical addition in this verse. — יִשְׂמַח] *v.* $5^{13}$, ‖ יָגֵל, *v.* $2^{11}$, both juss., the latter in form. They should be interpreted as real juss. If, however, the previous clauses be temporal, it would seem necessary to interpret them as future indicatives, and to regard the juss. form as having lost its significance.

## PSALM XV., STRS. $2^3$ $10^3$ $1^3$.

**Ps. 15 is a didactic poem, inquiring what sort of a man is qualified to be a guest of Yahweh (v.[1]); describing him in accordance with a decalogue of duties (vv.[2-5b]); and declaring such a man secure (v.[5c]).**

*YAHWEH, who shall be a guest in Thy tent?*
*Who shall dwell on Thy holy mount?*
HE that walketh perfect in his righteousness;
He that speaketh truth in his mind;
Who hath not played the spy upon his neighbour,
Hath not done harm to his friend,
Hath not taken up a reproach against the one near to him.
Despised in his eyes is the reprobate;
But them that fear Yahweh he honoureth.
He doth swear to (his friend) and changeth not.
His silver he hath not given in usury,
Nor taken a bribe against the innocent.
*WHOSO doeth these things shall not be moved.*

Ps. 15 was in 𝔇 and 𝔐 (*v.* Intr. §§ 27, 31). It was not taken up into the earlier major Psalters, because it was neither hymn nor prayer, but simply didactic in character, and so less suited for public worship. It resembles Ps. $24^{3-6}$, which has a similar couplet of inquiry and a similar response; now a tristich, but probably originally a couplet, with a concluding couplet; and therefore more artistic than Ps. 15. The measure of Ps. 24 is also trimeter, the response is simpler and earlier. The language and phrasing are so different that there seems to be no interdependence. The situation is entirely different with Is. $33^{14-16}$, where there is a couplet of inquiry, a pentastich of response and a concluding tristich. These are tetrameters. But the language and phrasing are so similar to Ps. 15 that there is interdependence; and probably the briefer ethical conception of Is.[8] is earlier than the more complete one of the Ps. The question has the same conception of guest גור; although in Is.[8] Yahweh is a consuming fire, in the Ps. He has a hospitable tent. The different situations at the time of composition explain this variation. Three of the ethical requirements are the same: (1) הלך תמים v.[2a] = הלך צדקות Is. $33^{15a}$. This is all the more the case if we read in v.[2a] הלך תמים בצדקו.

(2) דבר אמת v.$^{2b}$ = דבר מישרים Is. $33^{15b}$. (3) שחר לא לקח v.$^{5b}$ = נער כפיו מתמך בשחר Is. $33^{15d}$. The conclusion v.$^{5c}$ may be regarded as a summary statement of Is. $33^{16}$. The *Gemara* (*Makkoth* f. 24*a*) states: "David compresses the 613 commands of the Law in eleven, Isaiah in six, Micah ($6^8$) in three; Amos ($5^4$) and Hb. ($2^4$) each in one." The comparison is good though the conception of the author is unhistoric. V.$^{2b}$ shows such a highly developed sense of mental truthfulness, that it implies the influence of Persian ethics, and therefore the Persian period. The form of the decalogue implies familiarity with its use in the earlier Heb. codes, and a legal habit of mind. This decalogue does not include duties to God as the primitive Decalogue; but is rather like those decalogues of E, D, H, which comprehend duties to man. V.$^{5b}$ שחר על־נקי לא־לקח implies ארור לקח שחר להכות נפש דם נקי Dt. $27^{25}$, one command of a primitive decalogue among the sources of D; cf. also Ex. $23^8$. V.$^{5a}$ כספו לא־נתן בנשך implies את־כספך לא תתן לו בנשך Lv. $25^{37}$ out of one of the groups of laws of H; cf. Ex. $22^{24}$ (*v.* Br.$^{\text{Hex. 224. 229. 239}}$). The codes of D and H were familiar to our psalmist, but he betrays no knowledge of P. The Ps. seems to give an appropriate answer to the demand of Samaritans to participate with the Jews in the rebuilding of the temple, Ezr. $4^2$ sq.

**Str. I.** is a couplet of inquiry, as $24^{3.8.10}$ Is. $33^{14}$.—**1.** *Who*] not, what person? but as often, what sort of a person? what shall be his character?—*shall be a guest in Thy tent*], *v.* Ps. $5^5$. The tent is a poetic term for the temple $27^{5-6}$ $61^5$, based upon the ancient sacred tent of Yahweh, prior to the building of the temple $78^{60.67}$. The temple was really the house or palace of Yahweh; sometimes conceived as the place of sacrifice and worship, sometimes as the place of His royal presence, to which He admits His servants, either as guests or to shelter them from their enemies. —*dwell on Thy holy Mount*], parall. with previous line, but not entirely synonymous. The privilege of access to the sacred tent as guests is one thing; the privilege of a residence on the holy mountain as citizens is another. The holy mount is here as elsewhere Jerusalem or Zion (*v.* $2^6$).

**Str. II.** is a decalogue composed of two pentades of ethical requirements. The first, **2–3**, comprehends a couplet and a triplet. The couplet is more general, requiring: (1) Moral walk or conduct. In this the guest of Yahweh should be *perfect in his righteousness*], complete, faultless, so probably the original, to rhyme with the other lines of the pentade. These two kindred words seemed to a later prosaic editor to require each its own verb, and so he inserted "worketh" before "righteousness," and

destroyed the measure. (2) Moral speech.—*He that speaketh truth*], not merely of external speech to others as 1 K. $22^{16}$ Je. $9^{4}$ Zc. $8^{16}$, where truth and falsehood are conceived in the preëxilic sense as connected with injury to others; but, internal speech, to himself, *in his mind*], the later and much higher conception of truthfulness, due to Persian influence; the Persians, from an earlier date than their contact with Israel, being distinguished above all other ancient nations for the stress they put upon moral truthfulness. The more general attitude of this first pair of ethical requirements passes over into the more specific negative conduct in the triplet, which is progressive in order of thought. The relationship becomes constantly closer in the order: *his neighbour, his friend, the one near to him*, so also in the actions.—*play the spy upon*]. This is the ordinary meaning of the Heb. phr.; but a copyist in the omission of a single letter of the original "neighbour," substituted a Hebrew word meaning "tongue," and so made an obscure and unexampled phr. and construction, which has been rendered in various ways. Those most familiar to English readers, are: "He that hath used no deceit in his tongue" PBV., "He that backbiteth not with his tongue" AV., "He that slandereth not with his tongue" RV.; none of which is well sustained.—*Hath not done harm to*]. The evil disposition, as expressed in spying, has passed over into an active doing of injuries, and reaches its climax in: *hath not taken up a reproach against the one near to him.*

The second pentade, **4–5*b***, is also composed of a couplet and triplet, the couplet general, the triplet specific. The couplet is antith.—*The reprobate*], the one rejected by Yahweh (*v.* $14^{6}$ (revised txt.) $= 53^{6}$), antith. *them that fear Yahweh*], His worshippers, cf. $22^{24}$ $25^{12}$ $34^{10}$ $112^{1}$ $115^{11.13}$ $118^{4}$ $128^{1.4}$ $135^{20}$. The former are *despised in his eyes*], his eyes look upon them with contempt; the latter *he honoureth*. The triplet is progressive, as the previous one, in the rejection of degrees of wickedness.—*He doth swear to his friend*], so 𝔊 "neighbour" PBV.; which is easier and more suited to the context than the stronger and tempting, "to his own hurt" 𝔍, AV., RV., JPSV., and most moderns. This rests upon a different interpretation of the same original consonant letters, which in the unpointed text may be interpreted by two different words.—*and changeth not*], that is, adheres to his oath and does not

violate it. This probably refers in accordance with the subsequent context to a promise made to a friend of some benefit or help. The violation of the oath of promise now passes over to the more positive usury, and more guilty bribery, in violation of the ancient codes; the former of Ex. $22^{24}$ (E) Lv. $25^{37}$ (H) Dt. $23^{20}$, cf. Ez. $18^{8.13.17}$ Pr. $28^{8}$; the latter of Ex. $23^{8}$ (E) Dt. $27^{25}$ (Decalogue) Dt. $10^{17}$ $16^{19}$ 1 S. $8^{3}$, cf. Is. $1^{23}$ $5^{23}$ $33^{15}$ Ez. $22^{12}$ Ps. $26^{10}$ Pr. $17^{23}$.

**Str. III.** is a monostich, summing up the decalogue in final response to Str. I. — **5c.** *Whoso doeth these things shall not be moved*]. This phr. is often employed to indicate the firm, secure condition of the people of God, in Zion, *v.* $10^{6}$. A later editor thought that he strengthened it by adding "forever."

**1.** יהוה] unnecessary gl. — בְּהַר קָדְשֶׁךָ] the sacred mountain Zion; see *$2^{6}$*. This couplet rhymes in *ka.* and is syn. throughout. — **2.** הוֹלֵךְ] ptc. fully written, rel. indefinite, so דֹּבֵר. הלך of moral, religious walk, course of life; *v.* *$1^{1}$*. — ‡ תָּמִים] adj.; the physical mngs., *whole, entire, sound*, are not in ψ, but only the ethical mng., *sound, innocent, having integrity*: (*a*) of God's way $18^{31}$, as Dt. $32^{4}$, law Ps. $19^{8}$; (*b*) of man $18^{24}$, his way $101^{2.6}$ $119^{1}$, cf. $18^{33}$, without דֶּרֶךְ, בתמים $84^{12}$, תמים acc., of way *$15^{2}$* Pr. $28^{18}$. Other constructions Pss. $18^{26}$ $119^{80}$, adj. for noun late; pl. $37^{18}$ Pr. $2^{21}$ $28^{10}$; *v.* תֹּם *$7^{9}$*, חמם *$9^{7}$*. — פֹּעֵל צֶדֶק] antith. פֹּעֵל און, *v.* *$5^{6}$*. This makes a tetrameter with cæsura, and also a double requirement at the beginning; whereas in every other line there is a single trimeter requirement. פֹּעֵל is therefore a gl. to separate צֶדֶק and תמים, which originally belonged together. We should rd. צִדְקוֹ for *rhyme*. For צֶדֶק, *v.* *$4^{2}$*: cf. Is. $33^{15}$ הֹלֵךְ צְדָקוֹת. — ‡ אֱמֶת] n.f. (1) *faithfulness, reliableness*, (*a*) of man $45^{5}$ $51^{8}$ $119^{43}$; (*b*) of God: באמת as the sphere in which man may walk $26^{3}$ $86^{11}$, cf. $25^{5}$; (2) attribute of God $30^{10}$ $31^{6}$ $54^{7}$ $71^{22}$, associated with חֶסֶד $25^{10}$ $40^{11.12}$ $69^{14}$ $86^{15}$ $115^{1}$ $138^{2}$ Gn. $24^{27}$ (J) Is. $16^{5}$, as messenger of God Pss. $57^{4}$ $61^{8}$ $85^{11}$ $89^{15}$, cf. $43^{3}$; His faithfulness endureth forever $117^{2}$, cf. $146^{6}$; it reacheth unto the skies $57^{11}$ $108^{5}$, is shield and buckler $91^{4}$; used with ישר $111^{8}$, צדק $85^{12}$, משפט $111^{7}$; (3) seldom *truth*, and then not in an abstr. sense, but rather *faithfully, truly*, דבר אמת *$15^{2}$* 1 K. $22^{16}$ Je. $9^{4}$ Zc. $8^{16}$; so the divine laws are *true, reliable*, Pss. $19^{10}$ $119^{142.151.160}$ Mal. $2^{6}$; (4) adv. *in truth, truly*, Ps. $132^{11}$ Je. $10^{10}$, באמת Ps. $145^{18}$, cf. אָמֵן *$12^{2}$*, אֱמוּנָה *$33^{4}$*. — בִּלְבָבוֹ] the long form for the usual בְּלִבּוֹ; c. דבר only here, elsw. c. אמר, *v.* *$4^{5}$*; cf. דבר בלב Ec. $2^{15}$, עם לב Ec. $1^{16}$, אל לב Gn. $24^{45}$ (J), על לב 1 S. $1^{13}$ (?); cf. Is. $33^{15}$. — **3.** לֹא־רָגַל] the ptcs. of previous v. pass over into Qal pf. of general truth, in negative rel. clause, אשר omitted as usual in poetry. † רָגַל α.λ. Qal pf. denom. רֶגֶל *foot, v.* *$8^{7}$*, dub. mng. 𝔊 ἐδόλωσεν also for הֶחֱלִיק $36^{3}$ is prob. interpretation; so 𝔍 *non est facilis in lingua.* It is better to render *play the*

*spy upon.* This is urged by the mng. of Pi. in Gn. $42^{9+6t.}$ (E) Nu. $21^{32}$ Dt. $1^{24}$ Jos. $2^{1}$ $6^{22.25}$ $7^{2.2}$ $14^{7}$ (JE) Ju. $18^{2.14.17}$ 1 S. $26^{4}$ 2 S. $10^{3}$ $15^{10}$ 1 Ch. $19^{3}$, *go about as spy* or *explorer.* 2 S. $19^{28}$ is usually rendered *slander*, but it might just as well have the mng. *play the spy*, and usage urges it. The only other use of vb. is Tiph. Ho. $11^{3}$ *teach to walk* (dub.). The difficulty with רגל is due to על לשנו, which is not homogeneous to the vb. The context suggests עַל שְׁכֵנוֹ *upon his neighbour*, Che. The ל of לשנו originated from dittog. after the omission of כ. We should probably also rd. עָלָיו for better measure. It is possible that some of the Vrss. interpreted רגל as Aram. רגל *lie, deceive.*—רָעָה ‡] n. f. (1) *evil, distress*, $34^{22}$ $90^{15}$ $91^{10}$ $107^{26.39}$, יום רעה $27^{5}$ $41^{2}$ Je. $17^{17.18}$ $51^{2}$, רָעוֹת *evils* Pss. $34^{20}$ $40^{13}$ $71^{20}$ $88^{4}$ $141^{5}$ Dt. $32^{23}$, עֵת ר׳ Ps. $37^{19}$ Je. $2^{27.28}$ $11^{12}$ $15^{11}$ Am. $5^{13}$; (2) *evil, injury, wrong*, Pss. $21^{12}$ $28^{3}$ $35^{26}$ $50^{19}$ $52^{3}$ $109^{5}$, c. עשה לְ *15*$^{3}$, חשב $35^{4}$ $41^{8}$ $140^{3}$ Gn. $50^{20}$ (E) Je. $36^{3}$ $48^{2}$, בקש Pss. $71^{13.24}$ 1 S. $24^{10}$ $25^{26}$, דרש Ps. $38^{13}$, חפץ $40^{15}$ = $70^{3}$, שלם $35^{12}$ $38^{21}$ Gn. $44^{4}$ (J) Je. $18^{20}$ $51^{24}$; (3) *evil* in ethical sense Pss. $94^{23}$ $107^{34}$.—חֶרְפָּה ‡] n. f. emph. (1) *reproach* (*a*) against man, *taunt, scorn*, of enemy $69^{20.21}$ $71^{13}$ $89^{51}$ $119^{22}$, נשא חרפה Je. $31^{19}$ Ez. $36^{15}$ Mi. $6^{16}$ all against, so Ps. *15*$^{3}$ (no reason to suppose a special sense of slander here), נשא ח׳ c. עַל *bear reproach for* $69^{8}$ Je. $15^{15}$ Zp. $3^{18}$, העביר ח׳ $119^{39}$; (*b*) against God $69^{10}$ $74^{22}$ $79^{12}$; (2) object of reproach $22^{7}$ $39^{9}$, היה ח׳ לְ *become an object of reproach to* $31^{12}$ $79^{4}$ $89^{42}$ $109^{25}$, cf. $44^{14}$ $69^{11}$ $78^{66}$.—נָשָׂא] in the sense of ‡ *take up, utter;* elsw. זמרה $81^{3}$, לשוא $139^{20}$, cf. $24^{4}$, names $16^{4}$, covenant $50^{16}$.—קְרֹבוֹ] *the one near to him*, of relationship, as $38^{12}$, cf. Ex. $32^{27}$ *neighbour.*—**4.** נִבְזֶה] and נִמְאָס Niphs. may be either pfs. or ptcs. The impf. יְכַבֵּד does not help. It is itself doubtful. The connection of בְּעֵינָיו with נִבְזֶה and the antith. with יְכַבֵּד make it most probable that this is the chief vb., and that there is another antith. between the obj. of נִמְאָס and יִרְאֵי.—בָּזָה ‡ vb. *despise, regard with contempt*, subj. God $22^{25}$ $51^{19}$ $69^{34}$ $73^{20}$ $102^{18}$; ptc. pass. $22^{7}$ Je. $49^{15}$; Niph. *be despised* Pss. *15*$^{4}$ $119^{141}$ Is. $53^{3.3}$ Je. $22^{28}$.—וְאֶת־יִרְאֵי י׳] emph.; but אֵת dub. in measure. יָרֵא *v. 3*$^{7}$.—יְכַבֵּד]. The change of tense was due to change of order of words in sentence and is of doubtful originality.—נִשְׁבַּע] Niph. pf. 3 m. ‡ שָׁבַע Niph. (1) of man, *swear a solemn oath*, abs. $119^{106}$, למרמה $24^{4}$, להרע $15^{4}$; c. בְּ by God $63^{12}$, by man in imprecation $102^{9}$, ליהוה $132^{2}$; (2) of God, abs. $110^{4}$, לדוד $89^{4.50}$ $132^{11}$, בקדש $89^{36}$, באף $95^{11}$.—לְהָרַע] may be *to his hurt*, article for sf. and רַע *hurt*, *v. 5*$^{6}$; so 𝔗, Ew., Hu.; inf. Hiph. רעע, *v. 22*$^{17}$, Aq., Θ. 𝔍 *ut se affligat;* so De., Bä., as Lv. $5^{4}$. 𝔊 τῷ πλησίον αὐτοῦ, 𝔙 *proximo suo*, so 𝔖, Gr., Dathe; = לְרֵעַ as v.$^{3b}$. This is easier and more suited to the context, though not so noble a conception as is MT. At the same time it would be difficult to prove the existence of such an ethical conception at so early a date as this Ps.—יָמִר] Hiph. impf. 3 m. defectively written ‡ מור, vb. not used in Qal; but Hiph. *change* of earth in earthquake $46^{3}$ (?), c. acc. חֵלֶק Mi. $2^{4}$, here abs.; (2) *exchange*, Ps. $106^{20}$ Ho. $4^{7}$.

## PSALM XVI., 3 STR. $8^4$.

**Ps. 16 is a psalm of faith. The psalmist has sought refuge in Yahweh his sovereign Lord, and supreme welfare (v.$^{1-2}$); whose good pleasure is in His saints (v.$^{3}$). The apostates have many sorrows, and he keeps apart from them and their impious worship (v.$^{4}$). Yahweh is his portion and his inheritance in pleasant places (v.$^{5-6}$); he enjoys His counsel (v.$^{7}$) and continual helpful presence (v.$^{8}$); he is glad and secure (v.$^{9}$), confident that Yahweh will not abandon him in Sheol (v.$^{10}$), but will grant him life and joy forever in His presence (v.$^{11}$).**

KEEP me, 'El; for I have sought refuge in Thee.
I said to Yahweh: "Thou art my sovereign Lord,"
For my welfare is not (without) Thee.
To the saints who are in the land,
(Yahweh) makes wonderful all His good pleasure in them.
They shall multiply their sorrows who hurry backwards.
I will not offer their drink offerings, because of bloodshed;
I will not take up their names upon my lips.
YAHWEH is my share, (my) portion, and my cup;
(Yahweh is) the maintainer of my lot (for me).
The lines are fallen for me in pleasant places;
Yea, mine inheritance is (mighty over) me.
I will bless Yahweh, who hath given me counsel:
Yea, in the dark night my reins admonish me.
I have set Yahweh continually before me:
Since He is on my right hand, I shall not be moved.
THEREFORE my heart is glad (in Yahweh);
(Also) my glory rejoiceth (in Yahweh);
Also my flesh dwelleth securely:
For Thou wilt not leave me to Sheol;
Thou wilt not suffer Thy pious one to see the Pit;
Thou wilt make known to me the path to Life.
Fulness of gladness is in Thy presence;
Loveliness is on Thy right hand forever.

Ps. 16 was in 𝔐 belonging to the group of מכתמים (*v.* Intr. §§ 25, 27). It was not in 𝔇ℜ. That is the reason probably why it was separated from the other Miktamim, 56–60, which have been preserved, all of which were in 𝔇ℜ. This favours an early date for the Ps. (1) There is a use of Je. $23^{6}$ $33^{16}$ Dt. $33^{12}$, שכן לבטח in v.$^{9b}$; (2) a dependence upon Ez. in the conception (*a*) of *saints*, *consecrated ones*, for faithful Israelites in accordance with the code of H v.$^{3}$, and (*b*) of the pit in Sheol v.$^{10}$; (3) a much greater dependence upon

Is.[2.8] (*a*) in the phrase, *His good pleasure in them* v.[3b], cf. Is. $44^{28}$ $46^{10}$ $48^{14}$; (*b*) apostasy expressed by hurrying backwards v.[4a], cf. Is. $50^{5}$; (*c*) *the drink offerings* v.[4b] if of blood, correspond with the abominations described in Is. $57^{5\,sq.}$ $65^{11}$ $66^{3}$; and it may be that v.[4c] finds its best illustration in Is. $65^{15}$, as Bä. suggests. The worship there repudiated is that of Palestine and Syria, not that of Babylonia or Egypt. If the situation is the same, we must think of the late days of the Exile or the early days of the Restoration. But it is more probable that these drink offerings were repudiated because those who made them were guilty of bloodshed, of murder of innocent persons. This favours a time when there was no strong government to repress such disorders. (4) The reference to a share or portion in the land (v.[5]) also favours one who has recently returned to the Holy Land. The expression "Saints who are in the land" implies an antith. to those who were not in the land, those still in exile, such as would be quite natural for one recently come to the land from among the exiles. (5) The tone of the Ps. is one of calm trust in Yahweh and the enjoyment of prosperity attributed to Yahweh. The author calmly separates himself from the apostates; but there is no evidence of active hostility, still less of peril or warfare. This does not favour the times of hardship and poverty described by Hg. and Zc., or the times of conflict of Ne. and Ezr. The Ps. was composed either between these times or subsequent thereto. (6) There is a single Aramaism, v.[6b] שפרה עלי, which is found elsewhere only Dn. This might have been used at any time in the Persian period; but most likely not at its beginning. However, it is a copyist's error. 𝔊 has the correct text in a common word נברה. (7) The calm view of death and the expectation of the presence of God and blessedness after death imply an advance beyond Is. $57^{1-2}$; but prior to the emergence of the doctrine of the resurrection of the righteous Is. $26^{19}$, that is, in the Persian period. The same point of view is in Pss. $17^{15}$ $49^{16}$ $73^{23-26}$ Jb. $19^{25-27}$. (8) The author was one of the חסרים v.[10b], the pious who distinguished themselves carefully from those who were not faithful to Yahweh, and kept apart from them. (9) There is no trace of the observance of P, or of the practice of temple worship, in this profession of piety, probably, therefore, the date was prior to these. On the whole the composition of the Ps. is best assigned to the time subsequent to Zerubbabel and prior to Nehemiah. The Ps. is tetrameter and of three strophes. It is doubtful whether these are of eight lines or seven. If the text of Str. III. v.[9-11] is the test, it is not difficult to find glosses in v.[3a.5a] with Du. If these are regarded as original, it is not difficult to reconstruct v.[9] into three lines and regard v.[9ab] as condensed by a prosaic scribe into one line, leaving a trace of it in having one word too many. V.[8-11b] is cited Acts $2^{25-32}$ from 𝔊, and applied by St. Peter to the resurrection of Christ; so v.[10b] by St. Paul, Acts $13^{35}$. The hopes of the Ps., which apply only to the enjoyment of the presence of God after death, in view of the subsequent emergence of the doctrine of the resurrection, are realised in the eternal life of the resurrection, and so first in Christ, the first fruits of that resurrection.

Str. I. is a tetrameter octastich; three synth. lines giving the psalmist's attitude toward God, two Yahweh's attitude toward the saints of the land, and three the attitude of both toward the apostates. **1–2.** *Keep me*], a plea for protection based on: *I have sought refuge in Thee*], cf. $2^{12}$ $5^{12}$ $7^{2}$ $11^{1}$+.—*I said to Yahweh*], so Vrss., RV., JPSV., Dr., Kirk.; and not "(O my soul) thou hast said," MT., PBV., AV., which is not well sustained by text or context.—*Thou art my sovereign Lord*], "my Master" JPSV., "my Lord" AV.; pl. intensive, as $2^{4}$ $8^{1}$, and not the divine name "Adonay," "the Lord" RV.ᵐ—*My welfare*], prosperity, is to be preferred to "my goods," possessions, 𝔊, 𝔙, PBV., elsw. only Ec. $5^{10}$; or to "goodness" AV. "Good" RV. is too general.—*is not* (*without*) *Thee*], as 𝔍, is most prob. "Nothing unto Thee" PBV., "(extendeth) not to Thee" AV., cannot be sustained. RV. "beyond Thee" is dub. (Dr.); though urged by Ew., RS., Kirk.: "Not merely is God the source of all his weal, but everything which he recognizes as a true good, God actually contains within Himself." The simpler idea that the psalmist is entirely dependent on Yahweh, the source of all good, for his welfare, and cannot prosper without divine favour, is much more probable.—**3.** *To the saints who are in the land*], as distinguished from those abroad, those of the dispersion.—(*Yahweh*) *makes wonderful all His good pleasure in them*], so 𝔊, 𝔙; preferable to 𝔐, which is so difficult to interpret that there is no agreement among later Vrss. or commentators. Yahweh takes good pleasure in these saints, and He magnifies His good pleasure in them in a wonderful manner.—**4.** *They shall multiply their sorrows, who hurry backwards*], cf. $44^{19}$ Is. $50^{5}$; apostates who turn away from Yahweh and go backwards in apostasy from Him. This is better sustained by 𝔐 and Vrss. than "hasten after another (God)" AV., "run after" PBV., "make suit unto" JPSV., which are not sustained by Hebrew usage; or than "exchange (the Lord) for another (god)" RV., Kirk., so essentially Dr., which requires unnecessary emendation of text. The psalmist, having represented that the saints enjoyed the wonderful good pleasure of Yahweh, now turns to the apostate Israelites who have gone backwards from Yahweh to the worship of other gods, and represents that they, in reverse of enjoying Yahweh's good pleasure,

incur a multitude of sorrows. — *I will not offer their drink offerings because of bloodshed*]; that is, participate with them in their drink offerings to Yahweh, which were abominable because they were associated with bloodshed, the murder of innocent persons. Bä. thinks of the offering of children Is. $57^{5 sq.}$ $65^{11}$; Du. of the blood-guiltiness of such offerings as they make, cf. Is. $66^{3}$. — *I will not take up their names upon my lips*], cf. $50^{16}$, in order to speak to them or about them, — not the names of the gods so worshipped, according to the law, Ex. $23^{13}$ (E), or their names as the names these apostates take on their lips, Ri., but the names of the apostates themselves, Bä., as Is. $65^{15}$. The poet repudiates them utterly, he will have nothing to do with them, will not even mention them in conversation. The psalmist was undoubtedly influenced by Is.[2]. If the Ps. belongs to the Persian period, we may think of the apostates to idolatry described in antith. with the pious, the saints, v.[3].

Str. II. is composed of four syn. couplets. — **5.** *Yahweh is my share*], in assonance with (*my*) *portion* and *my cup*, rather than "share of my portion" 𝕳, though sustained by Vrss. and most authorities. — *Yahweh is the maintainer of my lot* (*for me*)]. This was probably the original text, according to the context. The change to the 2d person is improbable. It was doubtless due to supposed editorial improvement of style. The poet here enlarges upon v.[2b]. Yahweh, the source of welfare, also embodies in Himself the share which He gives to His people, the portion assigned them, the cup of pleasure which they enjoy; and all this He maintains for them against all enemies and perils. "The language used here reminds us of the Levites who had no portion or inheritance, but Jehovah was their portion, Nu. $18^{20}$ Dt. $10^{9}$ $18^{1}$," Kirk. "Let others choose for themselves portions, earthly and temporal, to enjoy; the portion of saints is the Lord eternal. Let others drink of deadly pleasures, the portion of my cup is the Lord," Aug. — **6.** *The lines*], the measuring lines of the portion, or share in the land, cf. Ps. $78^{55}$ Mi. $2^{5}$ Am. $7^{17}$. — *are fallen for me in pleasant places*], the lot in the holy land is a delightful one. — *Yea, mine inheritance is* (*mighty over*) *me*], the inheritance in Yahweh, Yahweh Himself as the inheritance, ‖ share, v.[5a], as 𝔊, and so similar to $103^{11}$ $117^{2}$, where the mercy of

God is mighty over His people. The "goodly heritage" of EV$^s$. is a paraphrase based on 𝔐 which cannot be sustained. — **7.** *I will bless Yahweh who hath given me counsel*]. The psalmist passes over from his portion in the land to his more intimate relations with Yahweh, whom he has sought as his sovereign Lord, v.$^{12a}$; He has counselled him in his life and conduct. — *My reins admonish me*]. The reins are the seat of the emotions and affections, cf. Jb. $19^{27}$ Pr. $23^{16}$ Ps. $73^{21}$ Je. $12^{2}$ ‖ *mind*, Je. $11^{20}$ $17^{10}$ $20^{12}$ Pss. $7^{10}$ $26^{2}$. His own experience corresponds with Yahweh's counsel. This admonition is *in the dark night*], as $92^{3}$ $134^{1}$, intensive pl., rather than "night seasons," AV., RV. — **8.** *I have set Yahweh continually before me*], before the mind, keeping Him continually in mind. — *since He is on my right hand*], present, near at hand, as close as possible to help. This is the reason why, *I shall not be moved*], the usual expression of confidence in God, Pss. $10^{6}$ $15^{5}$ $16^{8}$ $21^{8}$ $30^{7}$ $62^{3.7}$ $112^{6}$, cf. Pr. $10^{30}$ $12^{3}$.

**Str. III.** is composed of a syn. couplet between two syn. triplets. — **9.** *Therefore*], because of confidence in Yahweh's presence as sovereign Lord and portion. — *my heart is glad* ‖ *my glory rejoiceth*]. In both lines, *in Yahweh*, was probably in the original, completing the measures. A prosaic copyist condensed the two lines into a simple line, too long for the measure of the Ps. — *also my flesh*], the body in antith. with "heart" and "glory," so making up the entire man, body and soul. — *dwelleth securely*], liveth without anxiety, without fear of enemies, cf. Dt. $33^{12}$ Je. $23^{6}$ $33^{16}$. — **10.** *For thou wilt not leave me to Sheol*]. *Nephesh* is here, as often, the person of the man himself. The poet is not thinking of the soul as distinguished from the flesh, but of himself as composed of both soul and body. It is true the flesh does not go to Sheol at death, but only the soul. The psalmist is here thinking of his entire self and not specifically of that part of himself which goes to the abode of the dead. He expects to die and to go to Sheol, but he prays that God will not abandon him there; will not leave him in the power of Sheol; but will go with him and remain with him there. — *Thou wilt not suffer Thy pious one to see the Pit*]. The Heb. שחת is not abstract "corruption," which, though given in 𝔊 and 𝔍, and followed by EV$^s$., has no authority in the usage of OT.

The Pit is not the tomb, but is syn. with Sheol, usually understood as another name of Sheol itself as a pit or cavern under the earth; but usage favours the opinion that it is a Pit in Sheol, as a deeper place than Sheol, syn. Abaddon, the dungeon of Sheol. The psalmist will see Sheol, but he will not be abandoned there; he will not see the Pit, the dungeon of Sheol, the place of the wicked. The pious could hardly go there. In antithesis with this, the psalmist has hope and confident expectation of the presence and favour of God after death. — **11.** *Thou wilt make known to me the path to Life*]. This might imply resurrection if the Ps. were late enough, a path leading up out of Sheol to eternal Life. But the context does not suggest this; the path rather leads to the presence of God in the abode of the dead. The path to life is antith. to the Pit in Sheol. — *Fulness of gladness is in Thy presence*]. The presence of Yahweh, to which the path to life leads, gives gladness to the full, and complete satisfaction, leaving nothing more to be desired. It is possible that the glossator had this in mind as the supreme good or welfare, v.[2b]. — *Loveliness* ‖ gladness, *on Thy right hand*], as the place of honour, ‖ in Thy presence, antith. to Yahweh's being on his right hand in life, v.[8b]. — *forever*]. Such a hope he could not express for this life; he is thinking of everlasting life in the presence of Yahweh and on His right hand, after he has departed this life and gone to Sheol.

**1.** שָׁמְרֵנִי] Qal imv. sf. 1 sg. שׁמר, see *12*[8]. The metheg of 𝕳 interprets *quametz* as *ā*, but this is erroneous, and should be corrected to *ŏ* as Ges.[§ 9 v.] Kö.[I. s. 101]. — אֵל poetic for God (*v.* Intr. § 32). — **2.** אָמַרְתְּ] Qal pf. 3 f. implying נפש as subj., so 𝕿, Rabb., RV.[m]. But it should be אָמַרְתִּ, defectively written 1 pers., as 22 codd. De R., 𝕲, 𝖁, 𝕾, Houb., Ols., Ges.[§ 44 i] Kö.[I. s. 151] Ew., al., cf. Ps. $140^{13}$ Jb. $42^{2}$ 1 K. $8^{48}$ Ez. $16^{59}$. 𝕵, *dicens* also favours this form. — אֲדֹנָי] refers to God as distinguished from אֲדֹנִי referring to men. But it is not necessarily *Adonay*. The context suggests the original mng. ***my sovereign lord***, as predicate of אַתָּה *v. 2b*. — ‡ טוֹבָה] n.f.: (1) ***welfare, prosperity***, *happiness 16*[2], as Dt. $23^{7}$ Je. $33^{9}$, obj. ראה Ps. $106^{5}$ Jb. $9^{25}$ Ec. $5^{17}$ $6^{6}$; (2) *bounty*, *good*, as bestowed by God, Pss. $65^{12}$ $68^{11}$ $86^{17}$. רעה תחת טובה $35^{12}$ $38^{21}$ $109^{5}$ Gn. $44^{4}$ (J) 1 S. $25^{21}$ Je. $18^{20}$ Pr. $17^{18}$. *v.* טוב *4*[7]. This clause is not in 𝕲[B], but in 𝕲[א, A, R], where טובה is interpreted as ***my goods***, 𝖁 ***bonorum***, a mng. very late, Ec. $5^{10}$. 𝕵 translates *bene mihi*, Σ ἀγαθόν μοι, 𝕿 טובתי. — בַּל־עָלֶיךָ] is difficult and is variously interpreted: (1) 𝕲[א, A, R] *ὅτι οὐ χρείαν ἔχεις*,

*thou hast no need* or *advantage*, in a causal sentence. The ὅτι may be an interpretation or imply כִּי in the original. The עַל is interpreted in the sense of *for the sake of*, as ‡ 45[6] 79[9] 105[14]. (2) 𝔍 *sine te*, Σ ἄνευ σοῦ, paraphrased by 𝔖 "from Thee," is a translation of בלעדי, which Houb., Hi., Du. think was in the original text. (3) *Over, beyond*, Ew. "*Thou art my highest good*," Dr. "*My welfare is not beyond (?) Thee*." BDB. gives in this mng. of *excess* ‡ 138[2], *above* all Thy name (dub.), in the sense of *above, beyond* Gn. 48[22] Ex. 16[5] Nu. 3[46] Dt. 25[3] Jos. 3[15] Ec. 1[16] Dn. 1[20], in local relations, Lv. 15[25] of time. But none of these have precisely the sense proposed for this passage. (4) The more usual mng. of עַל, *incumbent on*, of duty, or care ‡ 7[11] 10[14] 37[5] 40[8] 56[13] 62[8], c. השליך 22[11] 55[23] 71[6] is adopted by Ra. But it is then necessary to make the clause interrog. or get a mng. the reverse of the context. Pe. avoids this by changing בל to כל. (5) The mng. ‡ *in addition to* 61[7] 69[28] 71[14] 115[14] is adopted by Ri., Moll., but it is improbable. The line is too short in 𝔐. It is better to rd. as the original a real tetrameter כי טובתי בל בלעדיך. This explains 𝔍. The err. of 𝔐 is chiefly the omission of בל of בלעדי by haplog. and then the err. of עָלֶיךָ for עָדֶיךָ. — 3. לִקְדוֹשִׁים] is also difficult and is variously interpreted: (1) לְ in the sense of *as for, as regards* 17[4], 𝔊, 𝔍, De W., Ew., Dr.; (2) *belonging to*, Calv., Hengst., Hu., Pe., Moll; (3) depending on אמר as a second indirect obj. in antith. ליהוה Ki., De., RV.[m]. This is most suitable to context if the present text be correct. קְדוֹשִׁים pl. ‡ קָדוֹשׁ adj. *sacred, holy*: (1) used of God, as exalted on theophanic throne 22[4] Is. 6[3], exalted in victory Ps. 99[3. 5. 9] Is. 5[16] 1 S. 2[2], His name Ps. 111[9], קדוש ישראל, a divine name originating in the Trisagion, Is. 6[3], used in Is. 1[4 + 10 t.] Is.[2 3] 41[14 + 12 t.], elsw. Je. 50[29] 51[5] 2 K. 19[22] Is. 37[23] Pss. 71[22] 78[41] 89[19]; (2) of sacred place of temple in Jerusalem 46[5] 65[5]; (3) of persons, Aaron, 106[16], קדשים *sacred ones*, either † *angels* 89[6. 8] Jb. 5[1] 15[15] Zc. 14[5] Dn. 8[13. 13], or Israelites Dt. 33[3] Pss. *16*[3] 34[10] Dn. 8[24]. — בָּאָרֶץ] 𝔊 ἐν τῇ γῇ αὐτοῦ = בארצו: sf. is doubtless an interp., as 10[16]. — ‡ הֵמָּה] *they*; this fuller, more euphonic form is alw. in ψ, except 38[11] גַּם־הֵם and 95[10c] יָהֵם, to which הֵם 95[10b] has been assimilated by copyist: (1) emph. *they*, (*a*) antith. to other persons אני 120[7], אנחנו 20[9], אתה 102[27] 109[28], with ו adv., *but they* 55[22] 63[10] 106[43], at close of sentence emph. previous sf. *even theirs* 9[7] without justification in usage, and doubtless txt. err.; (2) resuming subj. with emphasis at the beginning of a new sentence 22[18] 23[4] 27[2] 37[9] 43[3] 48[6] 56[7] 59[16] 62[10] 107[24], stronger גם־הם 38[11]; (3) as copula, properly at end of clause, *they are* or *were* 9[21] (?) 25[6] 78[39] 94[11] 95[10] 119[111], after אשר only *16*[3]; (4) in circumstantial clause והמה 88[6], והם 95[10]. — וְאַדִּירֵי] is also difficult. 𝔍 *et magnificis* ‖ לקדשים, but the word is too distinct to dispense with the prep., and it is cstr., not abs., unless we suppose that 𝔍 had אַדִּיר sg. coll. אדיר (*v. 8*[2]) is not used elsw. in ψ in this sense, though not infrequent in early poetry. Ges.[4 § 170d] allows an occasional cstr. in the sense of abs., but this is not allowed by more recent grammars. We might, however, regard the cstr. as before a rel. clause, De W., RV., Dr., and ו as introducing an apod. 𝔊 renders as vb. ἐθαυμάστωσεν πάντα τὰ θελήματα αὐτοῦ = יאדיר. More than 90 codd. HP., so

Theodoret, give κύριος after the vb. This might be regarded as a gl. of interpretation, but it may also be an interpretation of the final י as an abr., for יהוה. This would, moreover, give us a needed tetrameter and a suitable couplet: —

לקדשים אשר בארץ המה
יאדיר יהוה כל־חפצו בם

† [אדר] vb. is used in Niph. ptc. Ex. $15^{11}$ of the majesty of God, cf. v.[6] and Is. $42^{21}$ in the Hiph. *make glorious*, which is appropriate to this passage. This is the view essentially of Koehler, Schnurer, Bä., Hu.[3]. — **4.** [עַצְּבוֹתָם] is regarded by 𝔗, Θ, Quinta, 𝔍, Mich., Ols., Ew., Du. as fpl. for usual ‡ עֲצַבִּים n.(m.) *images, idols, v.* $106^{36.38}$ $115^4$ $135^{15}$; but עַצְּבוֹת elsw. pl. †[עַצֶּבֶת] n.f. *hurt, injury* $147^3$ Jb. $9^{28}$, sg. Pr. $10^{10}$ $15^{13}$, so doubtless here after 𝔊, 𝔖, Aq., RV., and most, *v.* $13^3$. The lack of agreement between n.f. and vb. m. still remains difficult. The sf. ־ָם cannot refer to previous context, but to the rel. clause which follows. The vb. is interpreted by 𝔖, 𝔗 as Hiph., and so the neglect of agreement is avoided, and this is to be preferred, though 𝔊, Aq., Σ, Θ, 𝔍 take it as Qal. — [אַחֵר] is variously interpreted: (1) by 𝔍, Θ *post tergum* as אָחוֹר adv. *backwards, v.* $9^4$. This is most prob. (2) 𝔊 μετὰ ταῦτα ἐτάχυναν, 𝔙 *postea acceleraverunt* אַחַר, either having sf. or Vrss. supplying it, cf. $49^{18}$ $50^{17}$ $63^9$. (3) 𝔐, Aq. as adj. Aq. refers to one's neighbour. But most think of another god in accordance with subsequent context. — ‡ אַחֵר adj. *another*, properly *one coming behind, successors* $49^{11}$, *aliens* $109^8$, עם אחר $105^{13}$, אֵל אַחֵר Ex. $34^{14}$ (J), אַחֵר Is. $42^8$, so Ps. $16^4$ (𝔐). It is used of time דור אחר $109^{13}$ Jo. $1^3$. — [מָהָרוּ] Qal pf. 3 m. i.p.; ‡ מהר denom. מֹהַר *purchase price* of wife Gn. $34^{12}$ (J) Ex. $22^{16}$ (E) 1 S. $18^{25}$, so vb. *acquire by purchase* Ex. $22^{15}$ (E.) But there is no evidence of such a generalisation of the mng. as is necessary if that is to be used here with De., Dr. (2) 𝔊, 𝔍, 𝔖, Θ, Σ, 𝔗 take it as Pi. pf. ‡ [מהר] vb. Pi. (*a*) *hasten* Gn. $18^6$ Na. $2^6$ Is. $49^{17}$. It is not used in ψ unless here in this sense; but (*b*) as auxiliary having adv. force, sq. perf. $106^{13}$, elsw. imv. מַהֵר עֲנֵנִי $69^{18}$ $102^3$ $143^7$, so also prob. $79^8$ sq. impf. (3) Aq. οἱ ἄλλον ἐκάκωσεν implies הֵמַרּוּ Hiph. pf. מרר *act bitterly towards*, a vb. used nowhere in ψ unless here. (4) It is possible to think of such a transposition as the foregoing and then rd. הֵמִירוּ Hiph. pf. מור, as $106^{20}$. The conception would be similar if אחר referred to another god, but the construction would be different, and so condensed as to be necessarily obscure. This is the view of Gr., once held by Bä., but subsequently abandoned. (5) Dy., followed by Du., rds. אחרים הרו; but where is הורה used for worship of other gods? *v.* $6^6$. We must choose between (2) and (4). — [בַּל אַסִּיךְ נִסְכֵּיהֶם] Hiph. impf. 1 p. of *resolution* in classic style should have cohortative. ‡ נָסַךְ vb. Qal cog. acc. *pour out libation* Ex. $30^9$ (P), יין Ho. $9^4$, Hiph. same cog. acc. Gn. $35^{14}$ (E) 2 K. $16^{13}$ Nu. $28^7$ (P), so prob. here, to other gods Je. $7^{18}$, + 7 t. Je. The noun ‡ נֶסֶךְ only here ψ. 𝔊 συναγάγω τὰς συναγωγὰς αὐτῶν, 𝔙 *congregabo conventicula* = אֶאֱסֹף נספים Qal impf. 1 p. אסף *gather together, collect*, cf. $39^7$, and Niph. ptc. in shortened form, as נספה Is. $13^{15}$, cf. Gn. $49^{29}$ 1 S. $13^{11}$, inter-

preted of *assemblages* in accordance with אֲסֵיפָה NH. כ and ס were easily confused in Egyptian Aram. script. — מִדָּם]. It is interpreted by RV., Dr. as מן of material, *consisting of blood.* Bä. compares Is. $57^{5}$ $65^{11}$, and thinks of drink offerings connected with the sacrifice of children. De. thinks of the guilty hands of the offerer. Moll. and Du. refer to Is. $66^{3}$ "he that killeth an ox is as he that slayeth a man." Kirk., "their libations are as detestable as though they were composed of blood." The usage of מִדָּם favours bloodshed and not drink offerings of blood, which are unknown to OT. The מן is never used of material in connection with blood; it is therefore, in the common sense, of *on account of, because of bloodshed,* as Hb. $2^{8.17}$. For this mng. of prep. v. $5^{11}$ $12^{6}$ $107^{17}$. — וּבַל אֶשָּׂא אֶת־שְׁמוֹתָם עַל־שְׂפָתָי] phr. α.λ. נָשָׂא in the sense of *utter, v. $15^{3}$*, paraphrased by 𝔊 μνησθῶ, 𝔙 *memor*, so 𝔖, 𝔗. The sf. may refer to gods, in accordance with Ex. $23^{13}$ (E), if we interpret אחר of foreign gods; but if not, it must refer to the apostates, in accordance with Is. $65^{15}$. — **5.** מְנָת] *v. $11^{6}$*. It is prob. that in this case it was originally מְנָתִי *my portion*, the three words each with sf. in emph. coördination. ‡ חֵלֶק n.m.: (1) *portion, acquired possession*, of Yahweh as the possession of His people *$16^{5}$* $73^{26}$ $119^{57}$ $142^{6}$; (2) *chosen portion*, in bad sense, $50^{18}$; (3) *portion, award* from God, punishment $17^{14}$, as Is. $17^{14}$ Jb. $20^{29}$ $27^{13}$. — תּוֹמִיךְ] is variously explained. It is pointed as Hiph. impf. 2 sg. after אַתָּה, which is then emph., but without apparent reason. יָמַךְ is not, however, used in OT., and the Arabic stem does not sufficiently explain its use here. 𝔊 σὺ εἶ ὁ ἀποκαθιστῶν τὴν κληρονομίαν μου ἐμοί, 𝔙 *restitues hereditatem meam mihi*, is based on תֹּמֵךְ גּוֹרָלִי לִי, which gives the missing tone of the tetrameter line and a form which is known and suits the context. 𝔍 has *possessor sortis meae*. — ‡ תמך vb. Qal: (1) *hold fast*, c. acc. Am. $1^{5.8}$ as here, c. בְּ Ps. $17^{5}$ Is. $33^{15}$; (2) *sustain*, subj. God, c. ב pers. Pss. $41^{13}$ $63^{9}$ Is. $41^{10}$ $42^{1}$. The conjectural emendations of Ols. תוסיף, of Hi., Bi. תָּמִיד are not so suited to the context as the above. — גּוֹרָלִי] sf. 1 p. — ‡ גּוֹרָל] n.m. *lot*: (1) as cast over garments to distribute them $22^{19}$; (2) as portion assigned by Yahweh *$16^{5}$*, espec. the land of the righteous $125^{3}$. לִי of the original has fallen out by haplog. The change to אַתָּה is striking and out of harmony with context. It prob. was a substitution for an original יהוה. — **6.** נְעִמִים] defective pl. ‡ נָעִים adj.: (1) *delightful* $133^{1}$ $135^{3}$ $147^{1}$, as *delightful things* or *places* *$16^{6.11}$*, cf. $141^{4}$ 2 S. $1^{23}$; (2) *lovely, beautiful* Ps. $81^{3}$ 2 S. $23^{1}$ Ct. $1^{16}$. — אַף] *also, yea*, "introducing emph. a new thought" B*DB*. — נַחֲלַת] acc. to 𝔍, 𝔗, Ges.§ 80g, Ki., De., a stronger fem. form for usual נַחֲלָה (*v. $2^{8}$*). But 𝔊, 𝔖, Hu.², Ew., We., Kö.II. (1) 425, Dr. defectively written נַחֲלָתִי. — שָׁפְרָה] Qal pf. 3 f. שפר α.λ. in Heb.; in Aram. Dn. $4^{24}$ $6^{2}$, *be agreeable, acceptable, beautiful;* cf. † שֶׁפֶר n. *beauty* Gn. $49^{21}$. But 𝔊 κρατίστη μοι = נִבְרָה; cf. $103^{11}$ $117^{2}$. 𝔊 gives a well-known word, a usual construction and an appropriate meaning. — **7.** אֲבָרֵךְ] Pi. impf. 1 p. resolution would be cohort. form in classic style. *Bless Yahweh*, common in ψ, $26^{12}$ $34^{2}$ $63^{5}$ $103^{1.2.20.21.22.22}$ $104^{1.35}$ $115^{18}$ $134^{1.2}$ $135^{19.20}$ $145^{2.10}$, אלהים for an original יהוה $66^{8}$ $68^{27}$; *v. $5^{13}$* for other uses of ברך. — יְעָצָנִי] Qal. pf. 3 m. i.p. sf. 1 pers. ‡ יָעַץ. Vb. Qal *advise, counsel*, c. acc. pers. *$16^{7}$* sq. inf. $62^{5}$, abs. with

עַיִן, secondary subj. 32$^{8}$. Niph. *consult together*, יחדו 71$^{10}$ 83$^{6}$. Hithp. sq. עַל, *conspire against* 83$^{4}$. — לֵילוֹת] pl. emph. *night seasons*, better *dark nights*, as pl. abst. intensive; cf. 92$^{3}$ 134$^{1}$. — יִסְּרוּנִי] Pi. pf. 3 pl. sf. i.p. יסר, *v.* 2$^{10}$, *discipline, correct*, as 94$^{12}$ 118$^{18}$, subj. God. — **8.** שִׁוִּיתִי] Pi. pf. 1 s. ‡ שוה vb. Pi. *lay, set* 16$^{8}$ 119$^{30}$, *lay upon* 21$^{6}$ 89$^{20}$, *set* or *make like* 18$^{34}$. — לְנֶגְדִּי] *in front of, before*, intellectually and morally as 54$^{5}$ 86$^{14}$, *v.* 5$^{6}$ 10$^{5}$. — ‡ תָּמִיד] in ψ only adv. *continually* 25$^{15}$ 40$^{12}$ 69$^{24}$ 71$^{3.6.14}$ 73$^{23}$ 74$^{23}$ 105$^{4}$ 109$^{15.19}$ 119$^{44.109.117}$; (ל)נגדי ה׳ 16$^{8}$ 38$^{18}$ 50$^{8}$ 51$^{5}$, in prayer 34$^{2}$ 72$^{15}$; יאמרו תמיד 35$^{27}$ = 40$^{17}$ = 70$^{5}$, a favourite term of Is.$^{2}$ 49$^{16}$ + 5 t., seldom elsw. apart from ritual, Je. 6$^{7}$ Ho. 12$^{7}$ Dt. 11$^{12}$ + 16 t OT., common, however, in P, Ez., Ch. for the *perpetual burnt offering*. — **9.** לָכֵן] *therefore* "according to such conditions, that being so," B*DB*. 200 t. in OT., 16$^{9}$ 73$^{6.10}$ 78$^{21}$ 119$^{119}$, *v.* עַל כֵּן 1$^{5}$. — שָׂמַח לִבִּי] same phr. 105$^{3}$, c. כי 33$^{21}$. The line has three tones unless we use Makkeph, which makes rather a long word for one accent, and then add וַיָּגֶל כְּבוֹדִי to complete the tetrameter. But then the Str. would be one line less than the others. Du. reduces them by finding a gl. of one line in each Str. We may easily complete this l. after 33$^{21}$ by adding כי for ביהוה, which fell out by haplog. of לבי. — וַיָּגֶל] ו consec. Qal impf. גִּיל, *v.* 2$^{11}$. 𝔍 has *et* here as well as for אף of next line, and also renders by *future*, ignoring the ו consec. It is the only use of such a ו in the Ps., and is, indeed, against its style. Rd., therefore, אף יגיל; then the juss. must be abandoned for the indicative. — כְּבוֹדִי] is here used for the inner man, as 7$^{6}$ ‖ נפש, 108$^{2}$ ‖ לב, 30$^{13}$ subj. זמר, 57$^{9}$ subj. עורה. We should add also ביהוה. The two lines have been condensed into one by a prosaic copyist. ‡ בָּשָׂר, n.m. *flesh* (1) of body, (*a*) of animals 50$^{13}$, (*b*) of man 27$^{2}$ 38$^{4.8}$ 79$^{2}$ 102$^{6}$ 109$^{24}$; (2) *for the body itself*, antith. נפש 63$^{2}$ Is. 10$^{18}$, Jb. 14$^{22}$, antith. לב Pss. 16$^{9}$ 84$^{3}$ Pr. 14$^{30}$, subj. *trembling* Ps. 119$^{120}$; (3) as *frail* over against God 56$^{5}$ 78$^{39}$; (4) כָּל בָּשָׂר *all flesh, all mankind* 65$^{3}$ 136$^{25}$ 145$^{21}$ Je. 12$^{12}$ 25$^{31}$ Ez. 21$^{4.9.10}$ Dt. 5$^{23}$. — יִשְׁכֹּן לָבֶטַח] *v.* 4$^{9}$, † phr. Dt. 33$^{12}$ Je. 23$^{6}$ 33$^{16}$; cf. Dt. 33$^{28}$ Pr. 1$^{33}$. — **10.** נַפְשִׁי] *my soul.* נֶפֶשׁ is usually interpreted as ‡ the *inner* being of man as distinguished from the body, 31$^{10}$. נַפְשִׁי וּבִטְנִי, sometimes conceived as resting together with the בשׂר upon a common substratum, עָלַי 131$^{2}$; cf. 42$^{6.7}$, and especially in ψ as in need of deliverance from שאול 16$^{10}$ 30$^{4}$ 49$^{16}$ 86$^{13}$ 89$^{49}$; but some of these might be interpreted of another mng. of נפש, the paraphrase for the personal pronoun, *me*, *v.* 3$^{3}$. — שאול] *v.* 6$^{6}$. — לא תִתֵּן] Qal impf. 2 m. indic. c. neg. נתן in the sense of *permit*, c. acc. + infin. Gn. 20$^{6}$ (E) as here, or acc. + ל nomen. Ps. 132$^{4}$ Pr. 6$^{4}$. — חֲסִידֶיךָ] Kt. pl. is scribal interp. of חֲסִידְךָ, Qr. and Vrss. sg., referring to an individual pious man, *v.* 4$^{4}$. — שָׁחַת] the *Pit* in Sheol as distinguished from Sheol itself, *v.* 7$^{16}$, and not another name for Sheol, or the abstract **διαφθοράν** 𝔊, *corruptionem*, 𝔍, *corruption* or *destruction*, which are interpretations of the name of the place. — **11.** ארח חיים] *the path to life.* It might imply resurrection, if the Ps. were late enough, but at its probable date it implied a path leading to the presence of God, ‖ את־פניך; a joyous state, antith. שחת, both yet conceived as parts of the more comprehensive שאול. — שֹׂבַע] n.m. *fulness* 16$^{11}$ Dt. 23$^{25}$ Ru. 2$^{18}$, לָשֹׂבַע Ex. 16$^{3}$ Lv. 25$^{19}$ 26$^{5}$ Pr. 13$^{25}$ Ps. 78$^{25}$. — שְׂמָחוֹת] pl. שִׂמְחָה, *v.* 4$^{8}$,

either *joys*, or abst. pl. *gladness*. — אֶת־פָּנֶיךָ] $21^7$ $140^{14}$, 𝔊 *μετὰ τοῦ προσώπου σου*, in association with, communion with the divine face or presence, and not *ante vultum tuum* 𝔍, a weakened explanation.

## PSALM XVII., 8 STR. $3^5$.

**Ps. 17 is a prayer for divine interposition in behalf of the righteous (v.$^{1-2}$). The psalmist has been tested by God in mind and conduct, and approved (v.$^{3-4a}$); he has kept the divine ways and avoided wicked deeds (v.$^{4b-5}$), therefore he invokes God with confidence (v.$^{6a}$). He prays again that his Saviour may show kindness and keep him as the pupil of the eye (v.$^{6b-8a}$); that he may be sheltered from his greedy and arrogant enemies (v.$^{8b-10}$), who surround him to prey upon him (v.$^{11-12}$). Again he prays for the divine interposition and deliverance by the slaying of the wicked (v.$^{13-14a}$); that penalty may be visited on them to the third generation, but that he himself may enjoy the divine presence (v.$^{14b-15}$).**

O HEAR, Yahweh (a righteous man); attend to my yell;
O give ear to my prayer, which is without lips of deceit;
Let my judgment come forth from Thy presence, that mine eyes may behold it.
IN equity Thou hast proved my mind; Thou hast visited me by night;
Thou hast tested me, and Thou findest no evil purpose in me; my mouth transgresseth not.
As to deeds of man, (I intend) according to the word of Thy lips.
I ON my part have kept from the ways of the violent;
My steps hold fast to Thy tracks, my footsteps slip not;
I invoke Thee: for Thou answerest me, 'El.
INCLINE Thine ear to me, hear my speech;
Show Thy kind deeds, O Saviour from those who rise up in hostility;
I am seeking refuge on Thy right hand; keep me as the pupil, the daughter of the eye.
HIDE me in the shadow of Thy wings from the wicked,
Those mine enemies that assail me, with greed encompass me.
They shut up their gross heart, with their mouth they speak arrogantly.
(THEY advance), now they march about, they fix their eyes;
(They purpose) to camp in the land, (they maltreat) as a lion;
They are greedy for prey, they are like a young lion lurking in secret places.
O RISE, Yahweh, confront him, cast him down;
O deliver me from the wicked, destroy with Thy sword;
May they be slain with Thy hand, Yahweh; slain from the world.
LET their portion be during life; their belly fill Thou with Thy stored-up penalty.
May their sons be sated, may they leave their residue to their children:
But as for me, let me behold Thy face; let me be satisfied with Thy form.

Ps. 17 was in 𝔇, but not in any of the subsequent collections until ψ. It is rightly termed a תפלה, *prayer* (*v.* Intr. § 1). This probably is original, because the greater portion of Pss. of 𝔇 were prayers, and there could have been no reason why the editor of 𝔇, or any subsequent editor, should have singled out this Ps. as a prayer, rather than a multitude of others. The Ps. resembles Ps. 16 in words and phrases: שָׁמְרֵנִי v.$^{8}$ = $16^{1}$; communion with God at night v.$^{3}$ = $16^{7}$; the use of אֵל in prayer v.$^{6}$ = $16^{1}$; the vb. תמך v.$^{5}$ = $16^{5}$; the reference to the hand of God as protecting and defending v.$^{7.\ 14}$ = $16^{8}$; the contrasted portions of the poet and the wicked v.$^{14-15}$ = $16^{2-6}$; the longing for the divine presence v.$^{15}$ = $16^{11}$. All this favours a similar situation, if not the same author. The use of חלד v.$^{14}$ is the same as that of $49^{2}$, cf. Is. $38^{11}$, although the phr. of the latter and the conception are different. There is a reference in the use of פנים and תמונה of God, v.$^{15}$ to Nu. $12^{8}$ (E). The visitation of penalty on the third generation v.$^{14}$ is based on the Ten Words Ex. $20^{5}$ = Dt. $5^{9}$. The conception of righteousness v.$^{4-5}$ is that of D, and prior to P. And yet the conception of truthfulness v.$^{1}$ and the testing the mind v.$^{3}$, show the higher ethical conception of the Persian period. The phr. הפלה חסר v.$^{7}$ = $4^{4}$, בצל כנפיך v.$^{8}$ = $36^{8}$ $57^{2}$ $63^{8}$, cf. $61^{5}$ $91^{4}$ (all post-exilic Pss.) Ru. $2^{12}$, implies the existence of the temple and probably the cherubic throne. The pupil of the eye v.$^{8}$ = Dt. $32^{10}$. The Ps. must belong to the Persian period subsequent to the Restoration and prior to the reform of Ezra, a time of greater peril than that of Ps. 16, and therefore later than Zerubbabel. The Ps. was originally the prayer of an individual. It has been generalised and made into a congregational prayer.

Part I. has three pentameter tristichs, the first of these a petition in two syn. lines followed by a synth. line. — **1–2.** *O hear* ‖ *attend* ‖ *give ear*], the usual terms for importunate prayer, v. $4^{4}$ $5^{2.\ 3}$. — (*a righteous man*)], so 𝔍 in accordance with v.$^{3-6}$, more probable than "my righteousness," 𝔊, 𝔙, or simply "righteousness." 𝔐, Dr., or inexactly "the right" EV$^{s}$., "righteous cause" JPSV. — *my yell*], shrill, piercing cry for help, ‖ *my prayer*, as $61^{2}$ $88^{3}$. — *without lips of deceit*]. The lips which utter the prayer are sincere, entirely truthful. — *My judgment*], either my just cause, or judgment in my favour. — *come forth from Thy presence*], from the judgment throne of Yahweh in heaven, cf. $9^{5}$. — *that mine eyes may behold it*]. He desires a visible manifestation from God that He has vindicated him. — *In equity*] properly goes with the next line as qualifying the divine proving. To make it an object of *behold*, with 𝔐 and Vrss. destroys the measure of both lines. — **3–4a.** The second tristich is composed of three lines essentially syn.; yet there is synth. in part, in the second line, and in greater

degree in the third. — *Thou hast proved* ‖ *hast tested*], v. $7^{10}$ $12^{7}$. This has been by a personal visitation. Yahweh has not remained afar off on His throne in heaven; but has come down in spiritual presence to the bed of the psalmist. — *visited by night*], during the quiet hours, when he was alone by himself, and so most open to inspection; and especially so, as the inspection had to do not only with acts done during the day, the usual time of activity, but still more searchingly with the mind, which often is most active while the body is at rest. — *Thou findest no evil purpose in me*], as $10^{4}$ $26^{10}$ $119^{150}$. There was no evil in the mind after the most searching examination. — *My mouth transgresseth not*]. This statement, intermediate between the purpose of the mind and *the deeds of man*, external actions, supplements the previous clause and is still connected with the test by night. It probably refers to private, secret utterances, rather than words spoken publicly to other persons. And so, while deeds of men are mentioned, that is ordinary human actions, yet these are deeds not as done, but as intended, purposed; for so we should translate, inserting in the text the vb. (*I intend*). This insertion removes the difficulty of the verse and explains the antith. between "deeds of man" and *according to word of Thy lips*. The intent of the psalmist was that his deeds should be according to the word which came forth from the lips of God. Having set forth the righteousness of his mind, as attested by divine inspection, he now turns to a justification of his conduct. — **4*b*–6*a***. The third tristich is composed of an antithetical couplet followed by a synth. line returning to v.$^{1a}$, the ground of assurance in prayer having been given. — *I on my part*], emph. personal asseveration, on the negative side, *have kept from the ways of the violent*], the deeds of those who commit robbery or murder, or both. On the positive side, *My steps hold fast to Thy tracks*], those prescribed by God in the Deuteronomic laws. — *My footsteps slip not*]. The context suggests the complement of the previous clause; the steps hold fast on the positive side and do not slip from the divine tracks on the other. Elsewhere the phrase is used for the firm standing, the security of the righteous under the divine protection, *v.* $10^{6}$. If we follow that meaning here, we have an expression of confidence in accordance with v.$^{6a}$.

Part II. has three pentameter tristichs, setting forth the rela-

tion of the poet to his enemies, antith. to the previous part, setting forth his relation to his God. The first tristich is petition ‖ v.[1-2], an introductory line and a syn. couplet synth. thereto.— **6b–8a**. *Show Thy kind deeds*], cf. 4[4], literally "make them marvellous," or "wonderful," in accordance with v.[23]; let them be visible in acts of vindication of the righteous.— *O Saviour*], title of Yahweh as one whose character and habit it is to save His people from their enemies; especially characteristic of Is.[2]—*I am seeking refuge*]. By an unfortunate transposition of the original text it has been attached as an object to the ptc., forcing the rendering with verbal force as ptc. absolute "savest," and then as a general truth applying to all persons seeking refuge, without specification of the place of refuge. This also destroys the measure of the two lines and makes their interpretation difficult. Attaching it to, *on Thy right hand*], we get the place of refuge, recover the measures, and find an easy and natural explanation in accordance with good usage. The right hand of God is often the instrument of judgment and blessing, but also the place of safety, as 16[8. 11]. The resemblance of Pss. 16 to 17 in so many other respects favours the same meaning of right hand of God here. This also is a proper basis for the closer and affectionate care indicated in the phr.: *Keep me as the pupil of the eye*], as Dt. 32[10] Pr. 7[2] ‖ *the daughter of the eye*, a Hebraism as La. 2[18], expressing a filial relation, implying affectionate care. The second tristich has also an introductory line with a synonymous couplet synthetic to it.—**8b–10**. *Hide me in the shadow of Thy wings*], a favourite conception of poets of the Restoration 36[8] 57[2] 63[8], cf. 61[5] 91[4] Ru. 2[12]. It is usually referred to the care of the mother bird for her young; not, however, the hen, Mt. 23[37], which is not used in OT., but rather the eagle, cf. Dt. 32[11], though the working out of the simile is different. It probably, however, refers to the cherubic wings of the most Holy Place of the temple in accord with the frequent conception that the temple itself is a sure refuge for the people of God, involving the idea that the protecting cherubic wings extended their influence to the holy temple and the holy city and its inhabitants.—*from the wicked*]. These are, as the context shows, not wicked Israelites, but wicked nations, who oppress and maltreat the Israelites, cf. 9[4. 6. 18].—

*Mine enemies that assail me*]. They assault, act violently. — *with greed*], cf. $107^{9}$. They are not only violent, but greedy for their prey. — *encompass me*], surround so as to make escape impossible, *v.* $v.^{11}$. — *They shut up their gross heart*]. They are not only greedy, but pitiless. They are so greedy that they have become fat and gross; their midriff, the seat of feelings, has become exceedingly insensible. "They have closed it against every influence for good and all sympathy" Kirk. It is necessary in accordance with English usage to substitute heart for midriff. — *with their mouth*], antith. with the mouth of the poet, $v.^{3b}$. — *they speak arrogantly*], *v.* $10^{2}$ for the same kind of enemies and a similar situation. — **11–12.** The third tristich describes the action of these enemies in three progressive pentameters — (*They advance*)], as 𝔊, resuming the thought of $v.^{9}$. This is much better suited to the context than "our steps" MT., $EV^{s}$., which is not well sustained, and is difficult to construct and understand in this context. The enemies advance to the attack. —*now*], graphic description. — *they march about*], the people of God, probably the holy city, as $55^{11}$. — *they fix their eyes*], watching intently, so that no movement of Israel may escape them, showing their greed $v.^{9b}$. — (*They purpose*) *to camp in the land*]. This is a most difficult clause in the original, and is variously explained in Vrss. and commentaries. The difficulty may be removed by finding the verb, missing in this line, to complete the measure. The infinitive that follows then becomes intelligible, having the ordinary meaning, "pitch," which is used without its usual object "tent," syn. with English "encamp." We then have the enemy purposing to encamp in the land, and so besiege the people, cf. Jb. $19^{12}$, and a very natural and appropriate progress in the activity of the enemy. The various renderings: "turning their eyes down to the ground" PBV., "bowing down to the earth" AV., "to cast us down to the earth" RV., "to spread out in the land" JPSV., all depending on MT., show how impracticable it is to get a good sense on that basis. — *they maltreat as a lion*]. This refers to the acts of violence of a besieging army ravaging for prey, seizing it with violence and abusing it without pity. — *They are greedy for prey*], reiterating $v.^{9b}$. — *like a young lion lurking in secret places*]. They lie in ambush and lurk for their prey, to fall

on it unawares. This situation resembles very much that of Ps. $10^{8-10}$.

Part III. has two pentameter tristichs, a petition that Yahweh may by theophanic interposition destroy the wicked enemies and let the people see His presence. — **13–14a**. The first tristich is syn. — *O rise, Yahweh*], as frequent in such prayers $3^{8}$ $7^{7}$ $9^{20}$ $10^{12}$. — *confront him*], in hostility, cf. $18^{6.19}$. — *cast him down*], overthrow and prostrate in death, as $18^{40}$. — *O deliver me from the wicked*], the enemies, cf. v.$^{9a}$. — *destroy with Thy sword*]. Yahweh interposes as a warrior, and so uses His sword, as $7^{13}$ (cf. $35^{1-3}$ for God's use of other warlike weapons). It is necessary, however, to supply a missing verb to complete the measure of line. This was probably "destroy." The omission lies back of 𝔐 and Vrss., several of which take "sword" as in relative clause, "who is Thy sword" PBV., AV. The idea, though a good one after the analogy of Is. $10^{5}$, is yet inappropriate to the context, and calls attention needlessly from the main thought and its ready advance to a climax. RV., JPSV. rightfully render "by Thy sword." — *May they be slain by Thy hand*]. This rendering is in accord with the context, the use of the sword by Yahweh, and with a strict interpretation of the unpointed Hebrew text, and is favoured by ancient Vrss. The MT. is pointed so as to give the rendering "men," both here and in the next clause, "from men of Thy hand — from the men" PBV., "from men which are Thy hand" AV., "from men by Thy hand" RV., JPSV., none of which are satisfying. — *from the world*], away from the world, so as no longer to live in the world, *v.* $49^{2}$, cf. Is. $38^{11}$. "O Lord, destroy them from off the earth, which they inhabit" Aug. The usual rendering "from the evil world" PBV., "men of the world" AV., RV., implies an antith. between the world as evil and the righteous Israelite, which while in accord with the NT., Jn. $15^{19}$, is not in accord with the OT. religion and has no justification whatever in OT. usage. This supposed antith. has occasioned a general misinterpretation of the subsequent context, as if it contrasted the earthly joys of the wicked with the heavenly joys of the righteous; which also is a later Biblical conception, but not justified at such a date as that of our Ps. The idea can only be gained by awkward adjustments and renderings. This clos-

ing tristich is indeed a continuation of the petition for divine interposition, and contrasts the visitation upon the wicked in a synth. couplet with the vindication of the righteous in the closing line, and so is harmonious with the petition with which the Ps. opens. — **14b–15.** *Let their portion be during life*]; that is, the portion allotted to them as penalty, as Is. $17^{14}$ Jb. $20^{29}$ $27^{13}$, and not a good portion enjoyed by them in this life, but no longer to be theirs. — *their belly fill Thou with Thy stored-up penalty*], as Jb. $21^{19}$; and not treasures of wealth, in accordance with other interpretations. This penalty they are to partake of to the full extent of their capacity. Their belly is to be filled with it, and yet it will not be exhausted. It passes over to their sons. — *may their sons be sated*], may they also be so filled that they cannot partake of any more; and still further in the climax — *may they leave their residue to their children*]. There still remains to the sons a residue of this penalty that they cannot appropriate. This they transmit as an inheritance of woe to their children; and so the ancient law is fulfilled, in a visiting of the iniquity of the fathers upon the children unto the third and fourth generation, Ex. $20^5$ = Dt. $5^9$. In antith. with this dreadful punishment of the enemies, the poet prays for himself — *let me behold Thy face*], unfolding the thought of v.[2]. A later editor, doubtless influenced by v.[1], inserts "in righteousness" as a qualification; thereby destroying the measure, making the first half of this line of four tones instead of three. — *let me be satisfied with Thy form*], the form of God; that is, as seen in the theophanic vindication, based on the conception of the privilege of Moses, Nu. $12^8$. The form of God gratifies and satisfies the psalmist, while the wicked are sated with the divine penalty. This conception of beholding the face and form of God, gave difficulty to later editors; and so 𝔊, 𝔙, paraphrase "when Thy glory appears," thus interpreting it correctly as theophanic in character. In 𝔐 a scribe inserted "when I awake" so EV[s]., which he probably meant to be interpreted, as awakening from the sleep of death, when the vision of the face and form of God was conceived as possible to the highly privileged righteous. But the vb. without suffix leaves other interpretations open, such as awakening from the sleep of anxiety and sorrow, or awakening in the morning from a night of anxiety

and petition. The insertions of 𝔊 and 𝔐 make the last half of the line into three tones instead of the needed two, and thus destroy the measure of the closing part of the Ps. as well as the return to the conception of the petition with which it began.

**1.** צֶדֶק] as obj. of hearing. צִדְקִי 𝔊, 𝔙 is novel and dub., rd. with 𝔍 *justum* צַדִּיק, *v.* $1^{5}$ $4^{2}$.—רִנָּתִי] sf. 1 pers. ‡ רִנָּה n.f.: (1) *jubilation*, antith בְּכִי $30^{6}$, רִנָּה $126^{5.6}$, ‖ תודה $107^{22}$, ששון $105^{43}$, שחוק $126^{2}$, קול רִנָּה $42^{5}$ $47^{2}$ $118^{15}$; (2) *yell* for help $106^{44}$ $119^{169}$ $142^{7}$, ‖ תְּפִלָּה $17^{1}$ $61^{2}$ $88^{3}$.—בְּלֹא] α.λ. ψ unless possibly $10^{6}$ acc. 𝔊, 𝔍; but Je. $22^{13}$ Is. $55^{1}$+ in the sense *without* (Ps. $44^{13}$ בלא is different, לא belonging to מלפני).—**2.** מִלְּפָנֶיךָ] emph. compound prep. with sf. 2 m. *from before*. ‡ מלפני: (1) *at the presence* of God $97^{5.5}$ $114^{7.7}$; (2) *away from* $51^{13}$, cf. use with נכרת Je. $16^{17}$ $31^{36}$ $33^{18}$ Is. $48^{19}$; (2) *proceeding from* Ps. $17^{2}$.—מִשְׁפָּטִי] also emph., *my just cause* or *judgment in my favour*, *v.* $1^{5}$.—יֵצֵא] juss. *continuing petition*, as Dr., Bä. The sentence coming forth from the decision of the judge, cf. Hb. $1^{4.4}$ for Qal and Ps. $37^{6}$ Je. $51^{10}$, Hiph.—עֵינֶיךָ] emph. 𝔊 עֵינַי prob. both interpretations of noun without sf.—תֶּחֱזֶינָה] final clause. subjunctive not juss.—מֵישָׁרִים] makes the l. too long and is needed in next l. If with חזה, it must be adv. *rightly*, a mng. elsw. Ct. $1^{4}$. In ψ it is used in the ethical sense of equity in government, *v.* $9^{9}$.—**3.** תִּמְצָא] statement of fact, result of divine inspection as Dr., rather than conditional clause without usual particles as Bä., Du.—זַמֹּתִי] Qal pf. 1 m. Kö.$^{Syntax,\ p.\ 124}$ Ges.$^{§67ee}$. ‡ זמם vb. *devise*, in bad sense as $31^{14}$ $37^{12}$, cf. Je. $4^{28}$. Bä. regards it as inf. cstr. Ew.$^{§238}$. But 𝔊, 𝔙, Aq., Σ, 𝔍 and most comm. rd. זִמֹּתַי or זִמָּתִי, better זמה בי for measure as 𝔖, Grimme. 𝔊 properly attaches it to מצא as obj. ‡ זִמָּה n.f. *evil device*, *purpose* elsw. $26^{10}$ $119^{150}$, cf. מְזִמָּה $10^{4}$.—בַּל־יַעֲבָר־פִּי] the two Makkephs enable one to distribute the two accents better for euphony. פי is prob. subj. and not obj. This is not a final clause, as Dr., but statement of fact, as Bä., Kirk. עבר is then in the sense of *transgress*, abs. only here, but c. acc. $148^{6}$ Nu. $14^{41}$ Jos. $7^{11.15}$ Dt. $17^{2}$+.—**4.** לִפְעֻלּוֹת אָדָם] the prep. ל has the force of *as for*, *as regards* Dr. This is to be preferred to the temporal force *at*, Bä., cf. $32^{6}$. ‡ [פְּעֻלָּה] n.f.: (1) *work*, pl. *deeds* of men $17^{4}$, of Yahweh $28^{5}$; (2) *wages* in punishment $109^{20}$. It is a favourite word of Is.$^{2}$, of actions of wicked $65^{7}$, of wages $40^{10}$ $49^{4}$ $61^{8}$ $62^{11}$, infrequent elsw. Dy., Du. rd. אֶדֹּם *I keep silent*. The l. is defective; a word is missing; rd. אָדָם אֲדַמֶּה, the latter omitted by haplog. אֲדַמֶּה is contr. of אֲדַמֶּה Pi. impf. 1 pers. ‡ דָּמָה Qal *be like*, *resemble* sq. ל $89^{7}$ $102^{7}$ $144^{4}$; Pi. *liken*, *imagine*, *think* c. acc. $48^{10}$, obj. clause $50^{21}$, here *intend* as Nu. $33^{56}$ (J) Ju. $20^{5}$ Is. $10^{7}$. This gives an appropriate sense. 𝔊 by its different division of verses increases the difficulty.—אָרְחוֹת] *v.* $8^{9}$. 𝔖 prefixes מִן. This may be explanatory; and yet it gives us the missing tone, removes a difficult phrase, and enables us to explain after Jos. $6^{18}$, cf. Dt. $4^{9}$ *take heed*, *beware of*.—† פָּרִיץ] n.m. *violent one*, robber or murderer elsw. Is. $35^{9}$ Je. $7^{11}$ Ez. $7^{22}$ $18^{10}$ Dn. $11^{14}$.—**5.** תָּמֹךְ] Qal inf. abs. תָּמַךְ *v.* $16^{5}$. 𝔊, 𝔙, Σ, Θ, 𝔍, 𝔗

have imv. — מַעְגְּלוֹתֶיךָ] f. pl. sf. 2 m., cf. Pr. $5^{21}$ from sg. — ‡ מַעְגָּל] n. *track* in fig. sense of snares of wicked $140^{6}$, course of life $23^{3}$, prescribed by Yahweh $17^{5}$, those traversed by Him $65^{12}$. — **6.** הַט־אָזְנְךָ] vb. imv. Hiph. נטה c. acc. און; phr. elsw. of man $45^{11}$ $49^{5}$ $78^{1}$, of God *$17^{6}$* $31^{3}$ $71^{2}$ $86^{1}$ $88^{3}$ $102^{3}$ $116^{2}$. — **7.** הַפְלֵה חֲסָדֶיךָ] *v.* $4^{4}$. — מוֹשִׁיעַ] should be connected with מִתְקוֹמְמִים (with two tones). — חֹסִים] rd. חוֹסֶה and attach to בִּימִינֶךָ. It has been transposed by txt. err. These two words then belong to the next line in v.$^{8}$ to make both lines of normal measure. — **8.** אִישׁוֹן] n.m. diminutive of איש *pupil* of eye, elsw. Dt. $32^{10}$ Pr. $7^{2}$; *midst* of night Pr. $7^{9}$, cf. $20^{20(?)}$. — בַּת־עָיִן] syn. term elsw. La. $2^{18}$. — בְּצֵל] emph. ‡ צֵל n.m.: (1) *shadow, shade*, protection from sun, fig. $80^{11}$, of Yahweh $91^{1}$ $121^{5}$, צ׳ כנפיך *$17^{8}$* $36^{8}$ $57^{2}$ $63^{8}$, cf. $91^{4}$ Ru. $2^{12}$, where כנף alone is used; (2) *shadow* as symbol of the transitoriness of life $144^{4}$, cf. $102^{12}$ $109^{23}$. — **9.** מִפְּנֵי רְשָׁעִים] depends on previous context to complete its line. — זוּ] rel. as *$9^{16}$*. — שַׁדּוּנִי] Qal pf. 3 m. pl. sf. 1 sg. ‡ שׁדד: *act violently towards $17^{9}$; lay waste* $91^{6}$ $137^{8}$. — בְּנֶפֶשׁ] *with greed* Bä., Dr. נפש in this sense ‡ as seat of appetite: (*a*) hunger $78^{18}$ $107^{9}$, with some form of שבע $63^{6}$ $107^{9}$ Is. $56^{11}$ Je. $50^{19}$ Ez. $7^{19}$, with other terms Pss. $106^{15}$ $107^{18}$; (*b*) thirst for God $42^{2.3}$ $63^{2}$ $143^{6}$; (*c*) more general *greed* *$17^{9}$*, cf. $107^{5}$, *v.* *$10^{3}$*. — יַקִּיפוּ] Hiph. impf. 3 pl. ‡ נקף Hiph.: (1) *go round about* a city $48^{13}$; (2) *surround, encompass* c. על pers. *$17^{9}$* $88^{18}$, c. acc. pers. $22^{17}$. — **10.** חֶלְבָּמוֹ] emph. ‡ חֵלֶב *fat* (1) of human body, of *midriff*, *v.* RS. *Religion of Semites* 360; so here, unreceptive mind; sf. archaic for ◌ָם for better rhythm, also $119^{70}$ and prob. $73^{7}$; (2) of beasts as rich food $63^{6}$; (3) *choicest, best* of wheat $81^{17}$ $147^{14}$, cf. Dt. $32^{14}$ Is. $34^{6}$. — פִּימוֹ] פֶּה c. archaic sf. emph. *v.* v.$^{8}$ — ‡ גֵּאוּת] n.f.: (1) *swelling* of sea $89^{10}$; (2) *majesty* of God $93^{1}$; (3) *pride, haughtiness, arrogance* *$17^{10}$*, possibly $74^{20}$, *v.* גַּאֲוָה $10^{2}$. — **11.** אַשֻּׁרֵנוּ]n. sf. 1 pl. so 𝕿. † [אַשֻּׁר] n.f. *step, going* elsw. Jb. $31^{7}$. It is improb. that it is different from אָשׁוּר v.$^{5}$; the pointing here might be either txt. err. or a conceit of the punctuators, but is prob. a relict of tradition that it was Pi. of vb. Vrss. have vb., 𝕲 ἐκβάλλοντές με, 𝔙 *projicientes me* = גרשוני, 𝕵 *incedentes*, Σ. μακαρίζοντές με, so 𝕾. אִשְּׁרוּנִי in both mngs. prob. original in sense of 𝕵, as Cap. — סבבוני] Kt., 𝕲, 𝕵, 𝕾 סְבָבוּנוּ Qr. The sfs. with both vbs. in all texts and Vrss. are interpretations and were not original. ‡ סָבַב vb. Qal *turn about*, of Jordan לאחור back $114^{3.5}$; c. impf. almost auxil. as שׁוּב $71^{21(?)}$; (2) *march* or *walk about* a city $48^{13}$ so here; (3) *surround, encompass*, fig. c. acc. $18^{6}$ $22^{13.17}$ $49^{6}$ $88^{18}$ $118^{10.11.11.12}$ c. double acc. $109^{3}$. Polel: (1) *encompass* c. acc., subj. divine חסד $32^{10}$, cf. v.$^{7(\text{dub.})}$; (2) *assemble round* c. acc. pers. $7^{8}$; (3) *march* or *go about* a place $55^{11}$ $59^{7.15}$, an altar $26^{6}$. — עֵינֵיהֶם] emph. construe with ישיתו graphic impf., cf. $48^{14}$ $62^{11}$ (c. לֵב). — לִנְטוֹת בָּאָרֶץ] belongs to the next v. to make measures correct. The inf. cstr. נטה with ל is emph. dependent on some vb. given or understood. נטה c. בארץ *v.$^{6}$*, cf. Jb. $15^{29}$ c. לארץ. It is prob. that in both נטה is contr. of נטה אהל *pitched the tent* Gn. $12^{8}$ $26^{25}$ $35^{21}$ (J) $33^{19}$ (E). *To pitch the tent, camp in the land*, suits the context and is especially appropriate after previous vbs. as I have interpreted them. — **12.** דִּמְיֹנוֹ] n. sf. 3 sg. † [דִּמְיוֹן] *a.λ.* *likeness*, so 𝕵, 𝕿, Aq., 𝕾, but 𝕲 ὑπέλαβόν

*με*, 𝔙 *susceperunt me* = רִמּוּנִי Cap. רמה Pi. *think, purpose* as v.$^{4}$. A word is missing in the line. If now we separate ינו from (ו)רַם, we get the missing word: then רִמּוּ is the principal vb. upon which לנטות depends, coming at close of clause, as frequent in this Ps. *To pitch (their tents) in the land they intended* or *thought*, *v.* v.$^{4}$. Then ינו is Qal pf. 3 pl., prob. for הינו Hiph. ‡ יָנָה vb. Qal *oppress* $123^{4}$ Qr., *suppress* $74^{8}$ (?). Hiph. *oppress, maltreat*, as Is. $49^{26}$ Je. $22^{3}$ Ez. $18^{7}$.—יִכְסֹף] txt. err. for יכספו by transposition of ו. † כסף vb. Qal *long for* c. ל $17^{12}$ Jb. $14^{15}$, Niph. same Ps. $84^{3}$ Gn. $31^{30}$, abs. Zp. $2^{1}$ (?).—‡ כְּפִיר n.m. *young lion* $17^{12}$ $104^{21}$, ‖ שחל $91^{13}$, of bloodthirsty enemies $34^{11}$ $35^{17}$ $58^{7}$.—**13.** קַדְּמָה] Pi. imv. cohort. ‡ קדם vb. Pi. denom.: (1) *meet, confront* c. acc. $18^{6.19}$ $17^{13}$; come to meet as friend $21^{4}$ $59^{11}$ (?) $79^{8}$, י׳ $88^{14}$, face of Yahweh $95^{2}$, cf. $89^{15}$; *go before, in front of* $68^{26}$; *be beforehand* $119^{147}$; *anticipate, forestall* $119^{148}$.—הַכְרִיעֵהוּ] Hiph. imv. cohort. with sf. 3 m. ‡ כָּרַע vb. Qal *bow down* in worship $22^{30}$ $72^{9}$ $95^{6}$, of enemies in death $20^{9}$. † Hiph. *cause to bow down* in death $17^{13}$ $78^{31}$, c. תַּחַת $18^{40}$ (= 2 S. $22^{40}$) Ju. $11^{35}$ (in grief).—פַּלְּטָה] Pi. imv. cohort. ‡ [פלט] vb. Pi. *deliver* esp. of Yahweh, c. acc. pers. $22^{5.9}$ $31^{2}$ $37^{40}$ $71^{2}$ $82^{4}$ $91^{14}$, c. מִן *from* $17^{13}$ $18^{44.49}$ $43^{1}$ $71^{4}$, ptc. c. sfs. $18^{3}$ $40^{18}$ $70^{6}$ $144^{2}$; elsw. in this sense Mi. $6^{14}$.—נַפְשִׁי] *me*, *v.* $3^{3}$.—רָשָׁע] coll. as $9^{6}$, *v.* $1^{1}$.—חַרְבֶּךָ] acc. instrument with sf. $7^{13}$. 𝔖 has *and from the sword;* but 𝔊, 𝔍 take it as relative clause, *who is Thy sword.* The line is defective; insert חָרֵב Qal imv. as Je. $50^{21.27}$ omitted by haplog.—**14.** מְמְתִים *bis*] emph., so 𝔍 has *a viris manus tuae* interp. as prep. מִן. ‡ [מַת] *male, man.* מְתֵי מִסְפָּר *men of number* Gn. $34^{30}$ (J) Dt. $4^{27}$ Je. $44^{28}$ Ps. $105^{12}$, *men*, simply $17^{14.14}$, מתי שוא $26^{4}$, Jb. $11^{11}$, מ׳ און $22^{16}$ מ׳ סודי $19^{19}$. The testimony of 𝔍 is vitiated by the rendering *qui mortui sunt* in the second instance; Σ ἀπὸ νεκρῶν, so 𝔖, Aq. ἀπὸ τεθνηκότων, point to מֵמֵתִים *from the dead.* 𝔊 ἀπὸ ἐχθρῶν, 𝔙 *inimicis* for the first, and for the second ὀλίγων 𝔊$^{\aleph AR}$, 𝔙 *paucis.* But 𝔊$^{B}$ has in the second case ἀπολλύων, so Aug. It is better to read in both instances Hoph. ptc. of vb. מוּמָתִים, as 2 K. $11^{2}$ defectively written as ממתים *may they be slain with Thy hand.* ‡ מות vb. Qal: (1) *die* of natural causes, man $41^{6}$ $49^{11}$ $82^{7}$ $118^{17}$, מֵת *dead man* $31^{13}$, מֵתִים $88^{6.11}$ $115^{17}$, מתי עולם $143^{3}$ = La. $3^{6}$, זִבְחֵי מֵתִים Ps. $106^{28}$. (For מות $9^{1}$ $48^{15}$ *v.* Intr. §34.) Polel *kill, put to death*, c. acc. $34^{22}$ $109^{16}$ Ju. $9^{54}$ 1 S. $17^{51}$ Je. $20^{17}$. Hiph. *kill, put to death* Ps. $37^{32}$ $59^{1}$ Ez. $13^{19}$, fish Ps. $105^{29}$. Hoph. *be put to death* would then be here and 2 K. $11^{2}$+.—† חֶלֶד] n.m. *duration:* (1) of life $39^{6}$ $89^{48}$ Jb. $11^{17}$, cf. Ps. $39^{6}$; (2) of world Ps. $17^{14}$ $49^{2}$, cf. $11^{4}$ Is. $38^{11}$. מֵחֶלֶד *out of the world*, removed from it by death.—צְפִינְךָ] α.λ. Kt. n.(m.) *treasure*, but Qr. צפונך Qal ptc. pass. *treasured*, in either case stored-up penalty as Jb. $21^{19}$ *v.* $10^{8}$.—וְהִנִּיחוּ] ו conseq. pf. Hiph. 3 pl. ‡ נוּחַ Qal *rest, settle down*, sq. על $125^{3}$, cf. Gn. $8^{4}$ 2 S. $21^{10}$ Is. $7^{2}$. Hiph.: (1) *let remain, leave, bequeath* $17^{14}$, cf. Ec. $2^{18}$; (2) *abandon* c. ל pers. Ps. $119^{121}$; (3) *permit* c. acc. pers. $105^{14}$.—**15.** אֲנִי] emph.—בְּצֶדֶק] emph. *v.* v.$^{1}$. It is a gl. of qualification, making line too long.—בְּהָקִיץ] Hiph. inf. cstr. בְּ temporal. קִיץ *v.* $3^{6}$, here sleep of death as Is. $26^{19}$ Dn. $12^{2}$. It is a gl. of interpretation. 𝔊 has a different gl. ἐν τῷ ὀφθῆναι —† תְּמוּנָה] n.f.: (1) *likeness, representation* of idols Ex. $20^{4}$ = Dt. $5^{8}$, cf. $4^{16.23.25}$;

(2) *form, semblance* of Yahweh here, so Aq., Σ as Nu. $12^{8}$, cf. Dt. $4^{12.15}$, of apparition at night Jb. $4^{16}$. 𝔊 interprets *τὴν δόξαν σου*, 𝔙 *gloria tua*, Θ *δεξιάν σου* = יְמִינְךָ, 𝔖 אֱמוּנָתֶךָ, all these due to a shrinking from the thought of a *form* of God. Aq., Σ, 𝔍, 𝔗 all regard תְּמוּנָה as obj. of שׂבע and the parall. demands it.

## PSALM XVIII., 2 PTS. OF 3 STRS. $14^{3}$.

**Ps. 18, originally an ode of victory of David over his enemies, was subsequently adapted to public worship. I. David praises Yahweh as his Saviour from a deadly peril described under the metaphor of drowning. He heard his cry for help (v.$^{3-7}$); His anger caused earth and heaven to quake; He descended upon a cherubic chariot in a storm cloud (v.$^{8-13}$). Thunder, lightning, and earthquake were His weapons, and He delivered David from his peril and became his stay (v.$^{14-20}$). II. David praises God as his lamp and shield, who girded him with strength for war (v.$^{29-35}$), giving him a broad position on which to pursue his enemies and exterminate them (v.$^{37-43}$); delivered him from the strivings of his own people, made him head of nations, and doeth kindness to the anointed seed of David forever (v.$^{44-45a.\,47-49.\,51}$). The ode was generalised for public worship by several changes in the body of the song; but especially (1) by prefixing an assertion of love to Yahweh (v.$^{2}$); (2) by inserting two glosses, the first teaching that God rewards according to righteousness (v.$^{21-24}$); the second, that God acts towards men just as they act towards others, especially in saving the humble and humiliating the lofty (v.$^{25-28}$); (3) a reference to nations cringing, in the spirit of later times (v.$^{45b-46}$); and (4) a resolution of liturgical praise (v.$^{50}$).**

### PART I.

MY crag and my fortress and my deliverer,
My God, my Rock in whom I seek refuge,
My shield and horn of my salvation, my high tower,
(My Saviour, from violence Thou savest me).
Worthy to be praised I proclaim Yahweh,
Since from mine enemies I am saved.
The (breakers) of death encompassed me,
And torrents of Belial fell upon me;
Cords of Sheol came round me,
Snares of Death came to meet me;

In my distress I called upon Yahweh,
And unto my God cried for help;
And He heard from His palace my voice,
And my cry for help (came) before Him in His ears.
THEN the earth swayed and quaked,
And the foundations of (the heavens) trembled,
And tossed to and fro because He burned with anger;
Smoke went up in His nostril,
And fire from His mouth devoured;
Coals were kindled from Him.
Then He bowed the heavens and came down,
Thick darkness under His feet;
And He rode upon the cherub and flew,
And swooped down upon wings of wind;
And put darkness round about Him,
A covering (of) darkness of waters,
Thick clouds of the skies without brightness;
Before Him passed His thick clouds.
THEN Yahweh thundered (from) heaven,
And Elyon gave forth His voice;
And sent forth His arrows and scattered them,
And (flashed) flashes and made them rumble;
And the channels of the (sea) appeared,
(And) the foundations of the world were laid bare.
He sends from on high, He takes me,
He draws me out of many waters;
He delivers me from my strong enemy,
And from those hating me; for they were too strong for me;
Who came to meet me in the day of my calamity.
And so Yahweh became a stay to me,
And led me forth into a wide place,
And rescued me, because He took pleasure in me.

## Part II.

FOR Thou art my lamp, Yahweh,
My God who lightens my darkness:
For in Thee I run up to a troop,
And in my God I leap a wall.
The 'El whose way is perfect,
A shield is He to the one seeking refuge in Him.
For who is a God (like) Yahweh?
And who is a Rock (like) our God?
The 'El who girdeth me with strength,
And made my way perfect;
Who setteth my feet like hinds,
And upon high places made me hold my ground;
Who teacheth my hands for war,
And maketh mine arms bronze.

THOU broadenest my steps under me,
And my limbs do not slip;
I pursue mine enemies and I overtake them;
And I return not until I have finished them.
(And) I smote them down so that they could not rise,
(And) they fell under my feet.
And Thou girdest me with strength for war,
Thou causeth them that rise up against me to bow down under me;
And mine enemies Thou madest give the back to me,
And them that hate me I exterminated.
And they cry for help, but there is no saviour,
Unto Yahweh, but He doth not answer them;
And I beat them small as dust of the earth,
And as clay of the streets pulverised them.
THOU deliverest me from the strivings of (my) people;
Thou settest me to be head of nations;
A people I knew not serve me,
At the hearing of the ear shew themselves obedient to me.
Liveth and blessed is my Rock,
And the God of my salvation is exalted.
The 'El who giveth to me deeds of vengeance,
And who bringeth down peoples under me,
And who bringeth me forth from mine enemies,
And lifteth me up above them that rise up against me,
From the man of violence rescueth me;
Who magnifieth acts of salvation to His king,
And doeth kindness to His anointed,
To David and to his seed forever.

The Ps. is described in the title as הַשִּׁירָה *the song*, just as other odes of victory over enemies bear this title, Ex. 15[1] (ode of victory over the Egyptians); Dt. 31[30] (Moses' ode of the triumph of Yahweh); cf. Ju. 5[1] (Deborah's ode, where vb. שׁיר is used). The original form of the title is given in 2 S. 22[1], "And David spake unto Yahweh the words of this song in the day that Yahweh delivered him from the hand of all his enemies and from the hand of Saul." This has been adopted by an editor of the Ps., only changing the second כף to the familiar יד for richness of expression, and removing the name of David into the principal clause, making the rest a relative clause and prefixing לְעֶבֶד יהוה לדוד אשר. This raises the question whether לדוד here has the same meaning as in the other titles of Pss., all the more that the term *servant of Yahweh* precedes it. The titles both represent David as the speaker in the ode, and probably also designate him as the author. It is doubtful, therefore, whether the ode was in 𝔇. It was in 𝔇ℜ, and was probably taken from 2 S. 22. The text of 2 S. has many variations from that of the Ps. It lacks its Aramaisms: רחם v.[1], גְּבַר v.[26], חרג v.[46], דבר v.[48]. It also uses many ו consec. impfs. as historical aorist, which in the Ps. are simply impf., with more general reference to present or future, v.[7c. 12. 30a-b]. In other respects the text of 2 S. is more archaic. The ode, in both forms

of the text, gives many evidences of late date. (1) There are late words עם עני v.[28], ענוה v.[36b] (but 2 S. ענה), בני נכר v.[45b. 46a]; but these are all in glosses. (2) The ode is cited (*a*) Ps. 116[1–4] in the text of Ps., חבלי מות v.[5], and ארחמך ‖ אהבתי v.[2]; (*b*) Ps. 144[1–7] in the text of 2 S., הָרֹדֵד 144[2] = ומריד 2 S. 22[48], not וידבר Ps. 18[48]; מפלטי לי 144[2] = 2 S. 22[2] = מפלטי Ps. 18[3]; (*c*) Hb. 3[19] cites v.[34], only changing vbs. שוה, העמיד into more common ones, שים, הדריך; (*d*) Pr. 30[5] cites v.[31], giving an earlier form of text, לחוסים בו for לכל החוסים בו, and אמרת אלוה for אמרת י׳; (*e*) Is. 55[5] cites v.[44] in two lines in fuller and more comprehensive style, using also גוי for עם. The Ps. is, therefore, preëxilic. (3) The ode cites (*a*) Mi. 7[17] in v.[46]; the texts of Ps. and 2 S. vary as to the vb., both best explained by the vb. of Micah רגז as the original, but this is a gloss. (*b*) 2 S. 7[12–16] in v.[51]. (*c*) It is not easy to determine whether v.[31] or Dt. 32[4] is the original. The evidence of citation favours a preëx. date for the ode. (4) There are many late doctrinal conceptions in the ode: (*a*) The affectionate love of Yahweh, v.[2], is post-Deuteronomic; but it is not in text of 2 S., and was a later addition to the ode. (*b*) The doctrine of the absoluteness of Yahweh as the only God is stated, v.[32], in terms of Is.[2]; but this statement is incongruous to the context, which favours the assertion of the incomparableness of God, as in other early poetry. This couplet has probably been adapted to later conceptions. (*c*) The legal righteousness and its exact retribution of v.[21–24] with the terms שמר דרכים v.[22a], סור מ׳ v.[23b], characteristic of D.[2], בר ידי v.[21b], רשע מ׳ v.[22b], חקות v.[23b] still later. But this passage is evidently a gl. from its smoothness, calmness, and didactic character, as compared with the rapid, passionate movement in the ode. This gloss comes from the period of the reign of Levitical law, and states the doctrine questioned in the Book of Job. (*d*) The gnomic couplets, v.[25–28], are still later, implying the supremacy of Hebrew wisdom, and are ethical as compared with the legal character of the previous context. They begin with a line similar to v.[21a]. (*e*) The cringing of foreign nations, v.[45b–46], suits the conceptions of postex. Judaism, and is favoured by Is.[2. 3]. This is a gl. also. (*f*) The liturgical formula, v.[50], is similar to corresponding liturgical additions to other Pss. This is a gl. (5) On the other hand, (*a*) the conception of the cherubic chariot in the storm cloud, v.[11], is more primitive than the cherubic chariot of Ez. 1. (*b*) The theophany to decide battles is a primitive conception in the ancient odes, Ex. 15, Ju. 5; cf. Jos. 10[12–14]; as with Moses, Joshua, Deborah, so also with David. (*c*) The high places as battle fields is also an expression of the old songs, 2 S. 1[19. 25] Dt. 32[13] 33[29]. If the ode in its present form, in text either of 2 S. or of Ps., is regarded as a unit, one composition without interpolation, there can be no escape from the opinion that it was composed at the earliest in the late Persian period, more probably in the early Greek period. But if we remove the glosses, which have adapted an ode of victory of David to later religious uses, the ode stands out in simple grandeur as fitting appropriately to the historical experience of David, whether he wrote it or another wrote it for him by historic imagination, entering into the experience of the heroic king. After removing the glosses

there is nothing that bars the way to his authorship. The Ps., with the glosses removed, is divided into two parts, each part of three fourteen-lined trimeters; the first part sets forth his deliverance by theophany from peril of death, the second part his strengthening for war by his God and his victory over all his enemies. The two chief glosses, the legal gloss, v.[21-24], and the ethical gloss, v.[25-28], are inserted between the two parts. Remove them, and the unity and harmony of the ode appear. The other minor glosses are easy to distinguish. Their removal improves the poetic conception and movement of the poem. There are very few departures from the trimeter measure, and these are clearly due to textual errors.

An editor, wishing to adapt the ancient ode to congregational use, in view of the entire thought which follows, prefixes the exclamation *I love Thee, Yahweh, my strength*]. This line is not in the text of 2 S., taking the place of its v.[3c], which was intentionally omitted from Ps. The words for love and strength are Aramaisms, and the conception of loving Yahweh is post-Deuteronomic.

**Pt. I., Str. I.** The Str. is composed of six trimeters, followed by eight. **3.** Four syn. lines heap up terms to emphasise David's God as his Saviour from an enemy in war. — *my crag* and *my fortress, my high tower*], a place of refuge inaccessible to an enemy, too strong for him. — *My God* and *my Rock* are divine names, Rock being an ancient term for God, also v.[32. 47] Dt. 32[4. 31. 37]. — *My shield*]. God is a warrior with a shield covering David's body. — *horn of salvation*]. God is like a great bull guarding him with his horns; cf. Gn. 49[24]. The syn. *my deliverer, in whom I seek refuge,* attain their climax in *my Saviour, Thou savest me.* One word, *from violence,* or possibly in the earliest txt. of the Ps., *from the man of violence,* cf. v.[49], is the only indication of the peril in this part of the Str. A personal enemy who sought to use violence upon him and put him to death, is the reason of his seeking refuge in God. This situation aptly suits that of David when pursued in the wilderness of Judah by the violent Saul. **4.** A synth. distich, synthetic to the tetrastich which precedes, in the first line proclaims Yahweh as the one *worthy to be praised*], a summing up of all the titles given to Him, v.[3]; and in the second line gives the reason for it. — *Since from mine enemies I am saved*]. The man of violence was accompanied by a number of enemies. — **5–7.** Two tetrastichs, the first, v.[5-6], describes the

peril of death, the second, v.[7], the cry for help and its answer. The peril of death is graphically described in four syn. lines. David conceives of himself as in a rushing stream, like the rapids of the Jordan or the Kishon, which is hurrying him on to death (cf. Pss. $32^6$ $42^8$ $69^2$). These are the agents of Death. *Death* has its synonym *Belial* because of the destruction and ruin involved in it, and *Sheol*, the ordinary name for the place of the dead. David is, as it were, in the stream, rushing on to death. He says, *breakers*, agitated waves, breaking on me, *encompassed me* on every side, *torrents fell upon me*, attacking me as lines of an army to destroy me. And under the surface of the stream, *cords came round me*, the waters seemed like cords binding my limbs fast so that I could not move them; *snares came to meet me*, to ensnare me like an animal, draw me down so that I could not escape. — **7**. In this deadly peril he cries for help to Yahweh in a syn. couplet, and the answer is stated in another syn. couplet. — *from His palace*], in heaven, where Yahweh was enthroned; sometimes conceived as a heavenly temple, where He is worshipped by heavenly beings; but here as a palace because royal help is given, rather than response to worship.

**Str. II.** The salvation of David from his peril of death was through a theophany. — **8–9**. This is first described in two trimeter tristichs, the first of syn. lines picturing the heaven and earth in agitation. *Then the earth swayed and quaked* ‖ *and the foundations of the heavens trembled*]. The heavens share in the agitation as in subsequent context and in usage in connection with theophanies; see Is. $13^{9-10.13}$ Jo. $4^{15-16}$. So 2 S., but the Ps. "mountains" limits agitation to earth. — *Tossed to and fro*], both earth and heaven, *because He burned with anger*, in behalf of the one who sought refuge in Him against his enemies. The second tristich is composed of two syn. and one synth. line, the former describing the anger; He breathed hard and rapidly and His breath like *smoke went up in His nostril*, and so hot was it that it appeared like a flame of *fire from His mouth*, and (like a flame), *devoured* whatever came in its way. The last line in synthesis represents that *coals were kindled*]; whatever the fiery breath of His anger reached became coals, were kindled, and burned like coals *from Him*, that is, from the breath that issued

from Him. — **10–13**. The theophany itself is described in two tetrastichs; in the first as a coming down of God from heaven to earth. — **10**. *He bowed the heavens and came down*]. God, enthroned above the physical heavens, the blue expanse, bends them when He would descend in theophany. He comes down on them. So Ex. $24^{10}$, the elders of Israel "saw the God of Israel; and there was under His feet, as it were, a work of bright sapphire, and as it were the very heaven for brightness." The very heaven, its sapphire-blue expanse, was the base on which the feet of the theophanic God stood. Here, however, *under His feet* was *thick darkness*, because the theophany was in a storm of wrath; there it was in the bright sunshine of favour to establish a covenant with His people. So Solomon, in the snatch of an ancient poem preserved from the book of Yashar (according to 𝔊), says, "Yahweh dwelt in thick darkness," 1 K. $8^{12}$ = 2 Ch. $6^{1}$; cf. Ps. $97^{2}$ and the cloud of the theophany at Horeb, Ex. $20^{18}$ (E), Dt. $4^{11}$ $5^{22}$. — **11**. *And rode upon the cherub*]. The cherub, coll. sg. for usual pl. cherubim, is conceived as the living chariot upon which God rides when He descends from heaven to earth. So Ez. $1^{4-28}$ $9^{3}$ 10 $11^{22}$, describe four cherubim inseparably attached to the living chariot of Yahweh; and 1 Ch. $28^{18}$ connects the cherubic chariot with the cherubim of the Holy of Holies of the temple. They were the guards of Eden, Gn. $3^{24}$ (J), and of the tabernacle and temple, in which two of them with outstretched wings sustained the base of the divine throne. They always have wings. The conception of the Ps. is a primitive one, but harmonious with the other representations. — *And flew*]. The cherubim constitute a winged chariot. — *And swooped down upon wings of wind*]. The wings of wind may be conceived as wings which the wind has, in which case wind and cherub seem to be synonymous, and we may think of Ps. $104^{3-4}$. But the thick cloud of Ps. $104^{3}$ appears in $18^{13}$ as "thick clouds of the skies," and the cherubim are the chariot here in a different sense from the thick clouds there. The conception here is that heaven, thick darkness, cherub, wings of wind, are all under the feet of God, all constitute the platform on which He descends to earth. The cherubim are the living beings of the theophany as in other passages mentioned, and there is no sufficient reason to identify them with the thick storm cloud.

The second tetrastich, **12–13**, in three syn. lines describes what was *round about* God in His descent, as the previous lines what was *under His feet*. The texts of Ps. and 2 S. differ greatly here, and it is difficult to find the original text and interpret it.—God *put darkness round about Him*], enveloped Himself in darkness when He descended ‖ *a covering of darkness of waters*], a dark mass of waters was the covering; He was bringing with Him a great storm cloud heavily heaped up with waters, ‖ *thick clouds of the skies without brightness*]. The Str. concludes with a line stating what preceded Him—*before Him passed His thick clouds.* Theophanies in storm for salvation in battle are reported for Israel under Moses at the crossing of the Red Sea, Ex. $14^{19-25}$ $15^{1-18}$; Joshua at Bethhoron, Jos. $10^{11}$; Barak and Deborah at the Kishon, Ju. $5^{20-21}$; and so also for David against the Philistines, for 2 S. $5^{20}$, "Yahweh hath broken forth upon mine enemies before me, like the breaking forth of waters," implies the breaking forth of a storm; $5^{24}$, "when thou hearest the sound of marching in the tops of the mulberry trees," the onward march of Yahweh in a storm manifested first in the tops of the trees.

Str. III. **14–16.** The theophany is still further described as a storm in a syn. tetrastich and a syn. couplet synth. thereto. The approach of Yahweh in the storm has been described in the previous Str.: now the storm bursts forth.—*Yahweh thundered from heaven* (so 2 S. better than "in heaven" of Ps.) ‖ *and Elyon gave forth His voice*], the sound of thunder as Ps. $29^{3}$.—*And sent forth His arrows*]. The thunderbolts are compared with arrows shot forth from a bow ‖ *flashed flashes*], so $144^{6}$, citing this passage, preferable to Ps., whose text was corrupted into "many" flashes. The resulting clause, *and scattered them*, is usually referred to the enemy; but the enemy has not been mentioned since v.[4] and does not appear again till v.[18], so the reference is here premature. It is rather the arrows which are scattered, so many are the thunderbolts in this great storm.—*made them rumble*], the long reverberating rumbling of the thunder which accompanies the flashes of lightning, all representing a terrible thunder-storm. The result of this terrific storm is described in the closing syn. couplet.—*And the channels of the* (*sea*)] 2 S. better than the weaker "waters" of Ps.—*appeared;* ‖ (*and*) *the foundations of the world*

*were laid bare*]. This is a return to the thought of the earthquake as preceding the storm, and now renewed during the storm. A later editor added a gloss corresponding with v.[9c], only stronger: *because of Thy rebuke, Yahweh, because of the breathing of the breath of Thy nostrils.*—**17–19.** The second section of the Str. is composed of a couplet and two triplets. The couplet continues the description of the theophany and gives the result of it. *He sends from on high, He takes me* ‖ *He draws me out of many waters*], that is, the waters described in v.[5].—The first triplet of syn. lines then explains the imagery. *He delivers me from my strong enemy,* ‖ *from those hating me; for they were too strong for me* ‖ *who came to meet me in the day of my calamity*], the same as the enemies and man of violence of v.[3-4].—The last triplet is also syn.—*And so Yahweh became a stay to me*], a firm prop and support referring back in correspondence of thought to v.[3c].—*and led me forth into a wide place*], giving breadth and freedom of action without peril, and so antith. to his seeking refuge on a crag and in a fortress and high tower v.[3a, c].—*and rescued me, because He took pleasure in me*], the climax resuming the thought of v.[3b]. Thus this part of the Ps. reaches a good conclusion, returning on itself, as is frequent in Hebrew poetry.

**21–24.** An entirely new conception now appears which is expressed in four syn. couplets. These set forth the doctrine of the reward of righteousness, and especially of legal righteousness, a doctrine which did not originate till after the Deuteronomic Law and which did not attain its height till after the giving of the priestly Law. It is doubtless a gloss from the Persian period. It has nothing in keeping with the previous thought of the Ps. The original Ps. is hot with passion; this section is calm and placid.

> Yahweh rewards me according to my righteousness,
> According to the cleanness of my hands returns to me;
> Because I have kept the ways of Yahweh,
> And have not acted wickedly (in departing) from my God.
> For all His judgments are before me,
> And His statutes I did not depart from them;
> And I was perfect towards Him,
> And kept myself from mine iniquity.

**21.** *Yahweh rewards me* ‖ *returns to me*], exact retribution, *according to my righteousness* ‖ *according to the cleanness of my*

*hands*], not using the hands for unclean purposes. This seems to imply not Levitical purity or purity from bribery, which never are expressed in this way; but, in accordance with Jb. $9^{30}$ $22^{30}$, innocence from unrighteousness and so ‖ "righteousness." — **22**. *The ways of Yahweh*], *ways* for ways commanded Dt. $8^{6}$ $10^{12}$ $11^{22}$ $19^{9}$ $26^{17}$ $28^{9}$ $30^{16}$ Jos. $22^{5}$. — **23**. *For all His judgments*], legal decisions in law codes ‖ *and His statutes*], f. pl. usage of code of H. — *depart from*], Deuteronomic expression Dt. $9^{12}$ + 7 t. — **24**. *And I was perfect towards Him and kept myself from mine iniquity*]. This is given as a single pentameter line. It may be arranged as two trimeters by separating the preposition from its noun; but it was probably not so intended by the glossator. These verses can hardly be earlier than the later Deuteronomic writers.

**25–28**. This section constitutes another and still later gloss, gnomic in character, from the period of Hebrew Wisdom, and so probably as late as the Greek period. They begin with a couplet which is essentially the same as v.[21]. The retribution in the following couplets is ethical rather than legal.

And Yahweh returned me according to my righteousness,
According to the cleanness of my hands before His eyes.
With the pious Thou shewest Thyself kind;
With the perfect Thou shewest Thyself perfect;
With the clean Thou shewest Thyself clean;
But with the crooked thou shewest Thyself crooked:
For Thou savest humble folk;
But (Thine) eyes are (against) the lofty.

**26**. *With the pious Thou shewest Thyself kind* ‖ *with the perfect Thou shewest Thyself perfect*]. The pious are those who are devoted to God and His law of kindness; and who are also complete, entire in their devotion to Him, and are so without blame. To such God is kind and perfect in His dealings. — **27**. *With the clean Thou shewest Thyself clean* in antith. with *but with the crooked* (cf. Pr. $22^{5}$) *Thou shewest Thyself crooked*. — **28**. *For Thou savest humble folk*]. The antith. compels the meaning "humble," elsw. only Pr. $3^{34}$ $16^{19}$, possibly also Zc. $9^{9}$; the earlier sense, "poor, needy, afflicted," is not appropriate here. — *But* (*Thine*) *eyes are* (*against*) *the lofty*]. The texts of this line are

difficult to explain: "lofty eyes Thou humblest" of Ps. is too easy and does not explain 2 S.: *Thine eyes are upon the lofty that Thou mayest bring them down*. The translation given above best explains both variations.

Pt. II., Str. I. begins with a personal reference to Yahweh reminding one of v.[3]. The Str. describes what God had done for David in war, in two parts of three and four couplets.—**29–31.** has three syn. couplets advancing one upon another. —*For Thou art my lamp, Yahweh*], changed in Ps. to "lightest lamp" in order to better parallel. with: *My God who lightens my darkness*. Yahweh was the lamp, as in v.[3c], horn of salvation; the lamp to light up a dark path, fig. of a difficult task, so of prosperous way through it, cf. Ps. $132^{17}$, probably based on this passage.—*For in Thee* (through Thy help) *I run up to a troop*], a hostile marauding band of the enemy, to attack them.—*and in my God I leap a wall*], to get at them behind the wall. These expressions seem to refer to some difficult campaign in which personal courage, strength, and valour were required.—*The 'El whose way*], providential way of acting, cf. Dt. $32^4$.—*is perfect*], in help and defence, as appears from ‖ *a shield is He to the one* (made more comprehensive by a later editor by insertion of "all") *seeking refuge in Him*]; cf. v.[35] for both expressions.—**32–35.** The second part of the Str. is composed of four syn. couplets, setting forth in relative clauses what sort of a God Yahweh is and what He has done for David. The first couplet asks, *For who is a God like Yahweh?* ‖ *and who is a Rock like our God?*], implying a negative answer: there is none like Him, the incomparable One. ('El and Rock are as in v.[35].) So Ex. $15^{11}$, cf. 1 S. $2^2$ Dt. $33^{26.29}$. A later editor, adapting the Ps. for congregational use, substitutes for the comparison the terminology of Is.[2] $43^{11}$ $44^{6.8}$ $45^{21}$, asserting that God is the only God; that is, monotheism, a doctrine without anything to suggest it in the context, which rather holds up Yahweh as the incomparable One in what He has done for David.—*The 'El who girdeth me with strength*]. Strength is compared to a girdle wrapt about him by his God.—*Who setteth my feet like hinds*], swift to run, as v.[30] ‖ *And upon high places*], battlefields, as Dt. $32^{13}$ $33^{29}$ 2 S. $1^{19.25}$.—*made me hold my ground*], stand firm in battle, cf. Am. $2^{15}$ 2 K. $10^4$.—

*Who teacheth mine hands for war*]. As a warrior of Yahweh he has been trained by Yahweh Himself.—*And maketh mine arms bronze*]. The arms by divine discipline become so strong that they are like bronze weapons; so essentially ancient Vrss. The "bow" is an ancient interpretation which spoiled the measure and misled as to the sense, and in 𝔐 led to a change in the form of the vb., which is followed by AV. "so that a bow of steel is broken by mine arms" and RV. "mine arms do bend a bow of brass," neither of which suits the context.

**36.** These two lines are doubtless a gloss. They are not in accord with the previous or following context, which describe what God enabled David to do and not what God was to David.

And Thou gavest me the shield of Thy salvation,
And Thy right hand supported me, and with docility to Thee Thou broughtest me up.

The shield is suited to the previous bronze weapon and the hands and arms, but then it should be a shield of victory and not *shield of salvation*. But the glossator was evidently influenced by the horn of salvation v.[3c] and the shield v.[31c]. The last two lines vary in texts and Vrss. 2 S. omits: And Thy right hand supported me; and the first word of the next clause is pointed so as to read "Thy response," or "Thy docility," which suits better the vb. than MT. of Ps. "Thy condescension" or "Thy humility." So also we may read the vb. "either made me great" or *brought me up*. But in either case the conceptions are later than those of the Ps. as a whole. Two different stages of glosses are represented by the two texts.

**Str. II.** describes the triumph of David over his enemies. It is composed of a couplet followed by a tetrastich in the first section, and of a tetrastich and two couplets in the second.—**37.** The first section begins with a synth. couplet: *Thou broadenest my steps under me*], taking up the thought of v.[34]. The step is the place on which the feet step or stand; it is broadened so as to give ample room for standing, cf. v.[20b], plenty of room for exercise and development.—*And my limbs do not slip*]. They stand firm on the broad stepping place. This may refer to the enlargement of the power of David after his final defeat of the Philistines.—**38.** David now describes his victorious pursuit of his enemies.

He is no longer on the defence. — *I pursue mine enemies and I overtake them*]; cf. v.[30] of his running and leaping against them; ‖ *and I return not* (from the pursuit) *until* (I have overtaken them and) *I have finished them* (destroyed them completely). — **39**. *And I smote them down so that they could not rise* ‖ *and they fell under my feet*]. This, in the original poem, described a historic experience of David, probably in his wars against Edom and Moab; but an editor, wishing to make future triumphs possible to the thought of the congregation, omits the waws consecutive, so that the verbs may be either futures or presents. The second section opens with a tetrastich: **40–41**. *And Thou girdest me with strength for war*], resuming the thought of v.[33a], then synth. as result of this warlike strength, *Thou causest them that rise up against me to bow down under me*]; they rise up only to bow down under my blows; ‖ *And mine enemies Thou madest give the back to me*], turn the back of their necks in flight; ‖ *and them that hate me I exterminated.* — **42**. The pitiful condition of the helpless enemy is now stated in a couplet: *And they cry for help, but there is no saviour* ‖ *unto Yahweh, but He doth not answer them.* — **43**. The Str. concludes with a couplet bringing to a climax the final victory: *And I beat them small as dust of the earth*]. An editor substitutes for *earth,* "before the wind," thinking of pursuit. — *And as clay of the streets pulverized them*]. This is probably an indirect reference to captured cities. The entire Str., describing victories over enemies, may be regarded as a poetic representation of the wars of David described in 2 S. 8, 10.

**Str. III.** sums up and generalizes all that has gone before; but it is mingled with two glosses, which make it more appropriate for congregational worship in later times. — **44–47**. The first section is a hexastich as usual. — **44–45a**. It begins with a single line: *Thou deliverest me from the strivings of* (*my*) *people*], which, if the text of 2 S. is correct, is the only reference in the ode to civil commotions. This is generalized in the text of Ps. to "people," but the strivings are more suited in usage to civil commotion than to external war, cf. Ps. 55[10]. The three lines that follow are syn., referring to foreign nations. — *Thou settest me to be head of nations*]; the conquered nations submit to him

as their head or chief. — *A people I knew not serve me*], unknown distant foreign peoples, such as the Syrians of Hamath, 2 S. $8^{9}$; ‖ *At the hearing of the ear shew themselves obedient to me*]. This is followed by a gloss, in the hostile spirit to foreign nations of later times. — **45*b*–46**. *Foreigners come cringing unto me* ‖ *foreigners fade away and come trembling out of their fastnesses*]. These lines are in both texts, but there has been a transposition of v.$^{45a-b}$ in the text of 2 S. There is nothing in this part of the Str. apart from the gloss that transcends the experience of David; although naturally in later times it was given a more general reference, in accordance with the royal Pss., to a world-wide dominion of the Davidic dynasty. — **47**. A concluding couplet ascribes life and blessedness to God. — *Liveth and blessed is my Rock*]. "Yahweh" has been inserted after "liveth," but elsewhere "Yahweh liveth" is the formula of the oath, and here it seems to balance two clauses with two beats each, making a tetrameter. It is not expressive of a wish, as one says, "May the king live;" but is a statement of fact, as to the "Rock," the divine name of the Song. — *And the God of my salvation is exalted*]; cf. v.$^{3e}$ and this exclamation of the fact to the couplet of challenge, v.$^{32}$. — **48–51**. The second section is constructed somewhat as v.$^{32-35}$ in relative clauses. — **48–49**. *The 'El who giveth to me deeds of vengeance*], such as those described in v.$^{38-43}$. — *And who bringeth down peoples under me*]; cf. v.$^{40-41}$. An editor of the Ps. substituted a later Aramaic word "subdueth" for this ptc. — *From the man of violence rescueth me*]. This is the climax, going back upon v.$^{3d}$, which is left out of text of Ps., but is preserved in text of 2 S., probably referring to Saul, as indicated in title. It was quite natural that the first reference in the ode to the peril, and the last, should refer to him; and as "a man of violence" rather than as classed with the other enemies. — This is followed by a gloss, **50**, which is left in the text as a hexameter, a liturgical addition suitable for congregational worship at this point. — *Therefore will I praise Thee, Yahweh, among the nations, and to Thy name will I make melody*]. All the terms are common liturgical terms. — **51**. The final triplet of the Str. is individual in its reference to David as the anointed king over against the man of violence. — *Who magnifieth acts of salvation to His king,* ‖ *And doeth kindness*

*to His anointed*]. There is a reference here to the covenant of David, 2 S. 7[15 sq.]. "My kindness shall not depart from him, as I took it from Saul," cf. also Ps. 89[29. 34]; and so the climax is appropriate in the mouth of David, *To David and to his seed forever.*

**1.** אֶרְחָמְךָ] *I love thee,* Qal impf. 1 p. sf. 2 m. of ‡ רחם, α.λ. in Qal; Pi. *have compassion,* frequent ‡ Pss. 102[14] 103[13. 13] 116[5] and elsw. However, in As., Ar., Aram., Syr., used in Qal with mng. *love.* Possibly an early and rare use in Heb., but prob. a later one, an Aramaism. The idea itself is not earlier than Hosea, and is only common with אהב subsequent to D. This l. is cited Ps. 116[1]; but אהבתי is there substituted, or else gives evidence of an original אהבתי in poem. This vb. is not found in 2 S. and is doubtless a gl. — חִזְקִי] *my strength:* † חֵזֶק α.λ. (2 S. 22[2] 𝔊[L] has ἰσχύς μου, but this is gl. from Ps.); cf. חֶזְקָה Is. 8[11], חֶזְקָתוֹ 2 Ch. 12[1] 26[16] Dn. 11[2]. † חֹזֶק is used Ex. 13[3. 14. 16] Am. 6[13] Hg. 2[22]; חָזָק adj. is used of the hand and arm of י׳ in delivering Israel from Egypt, especially in D. Cf. Ps. 136[12] and Is. 40[10] (בְּחָזָק *as in the character of a strong one*). — **3.** סַלְעִי] *my crag;* ‡ סֶלַע n.m. fig. of י׳ *18*[3] (= 2 S. 22[2]); also 31[4] = 71[3] (both ס׳ וּמְצוּדָתִי אַתָּה); 42[10] (אֵל סַלְעִי); fig. of security 40[3]; in physical sense 78[16] 104[18] 137[9] 141[6]. — † מְצוּדָה] n.f. *fastness, stronghold,* used in ψ of God *18*[3] (= 2 S. 22[2]) 31[3. 4] = 71[3] (all ‖ סַלְעִי), 91[2] (‖ מַחְסִי), 66[11] 144[2] (both dub.); elsw. common in narrative of 1 S. 22[4. 5] 24[23] 2 S. 5[7. 9. 17] (= 1 Ch. 11[5. 16]) 23[14]; also in Ez. 12[13] 13[21] 17[20] Jb. 39[28]. It is therefore an early word, extremely suitable in the mouth of David. — מְפַלְטִי] *my deliverer,* Pi. ptc. sf. 1 (*v.* 17[18]); elsw. in this ptc. form v.[49] (for which 2 S. more correctly מוֹצִיאִי); 40[18] = 70[6], 144[2], as above, agreeing with 2 S. in adding לִי, which is doubtless original. But Bä., Du., rd. מִפְלָטִי, as Ps. 55[9], more in accord. with context. The Ps. is without doubt a trimeter; therefore the initial יהוה must be a gl., though in both texts. — אֵלִי] *my God;* אֱלֹהֵי of 2 S. is prob. later; cf. אֵל סַלְעִי 42[10]. — צוּרִי] *my rock,* here as in Dt. 32[37] sq. חסה בו. In that poem it is a divine name, given in 𝔊 there as elsw., v.[18. 30. 31. 31. 37], by θεός; so 𝔊 of 2 S. 23[3] Ps. 18[32. 47]. This usage and the personal reference favours its interpretation as a divine name here, although 𝔊 renders βοηθός; 𝔊 of 2 S. has ὁ θεός μου φύλαξ ἔσται μοι, showing that 𝔊 rd. אֱלֹהֵי. ‡ צור n.m. *rock;* used elsw. (1) in late Pss. for God as refuge of His people 19[15] 28[1] 31[3] (= 71[3]) 62[3. 7. 8] 73[26] 78[35] 89[27] 92[16] 94[22] 95[1] 144[1]; (2) in physical sense 27[5] 61[3] 78[15. 20] 81[17] 105[41] 114[8]; (3) of *edge of sword* צ׳ הַרְבּוֹ 89[44]. — קֶרֶן יִשְׁעִי] phr. α.λ. *horn of my salvation.* ‡ קֶרֶן n. *horn* (1) of animal 22[22] 92[11], so fig. of God here; (2) of altar 118[27]; (3) fig. of exaltation. הקים ק׳ *lift up the horn* is used fig. of men of power and honour, compared with the wild bulls; so of wicked 75[5. 6. 11]; of God's people, with God as subj. 89[18] 148[14]; intrans. רום ק׳ 89[25] 112[9] 1 S. 2[1]; so of the king הצמיח ק׳ לדוד 132[17]; cf. יָרֵם ק׳ משיחו 1 S. 2[10] (Song of Hannah). — מִשְׂגַּבִּי] *my high tower;* always fig. of God except Is. 25[12] 33[16] (of forts). 2 S. adds ומנוסי, but this makes line too long;

prob. a gl. 2 S. $22^{3d}$ משעי מחמס תשעני is not in Ps. We need it to make up six lines of Str. It was doubtless original, Ols., Ley, Gr., Bi., Che., Bä., Ecker. Its place was taken by the first line of Ps.—**4.** מְהֻלָּל] Pual ptc. gerundive, *worthy to be praised*, always of ״י; elsw. $48^2$ $96^4$ (= 1 Ch. $16^{25}$) $145^3$, of name of ״י $113^3$. For הלל vb. *v.* Intr. § 35.—וּמִן אֹיְבַי] is to be preferred to 2 S. ומאיבי on account of rhythm.—**5.** כִּי] of 2 S. is unnecessary; not in Ps.—אֲפָפוּנִי] Qal pf. 3 pl. sf. 1 S. (of past experience) † אפף *surround, encompass:* waters Jon. $2^6$; fig. evils, misfortune רעות Ps. $40^{13}$, משברי מות 2 S. $22^5$ = חבלי מ׳ Ps. $18^5$ = $116^3$ (where it is cited). חבלי of Ps. has come in from next couplet v.$^6$. It is improbable that the original was so unnecessarily tautological.—† משברי] n. pl. cstr. *breakers, waves* breaking on the shore, gives a beautiful metaphor, which is found elsw., lit. מִשְׁבְּרֵי יָם $93^4$; fig. of תְּהוֹם $42^8$ = Jon. $2^4$; of מְצוּלָה Ps. $88^8$. 2 S. $22^5$ is prob. the original of all these fig. uses, as תהום and מצולה refer to מות and שאול.—וְנַחֲלֵי בְלִיַּעַל] *torrents of Belial.*—‡ נחל] n.m. (1) *torrent* of rushing water, ‖ breakers, so sim. of foes $124^4$; fig. of ruin here, of pleasures $36^9$; elsw. in ψ lit. $74^{15}$ $78^{20}$ $83^{10}$ $110^7$, cf. Ju. $5^{21}$; (2) *torrent bed, wady*, Ps. $104^{10}$. ‡ בְּלִיַּעַל ‡ *worthlessness:* (1) דְּבַר ב׳ *base, wicked thing*, $101^3$; † (2) *ruin, destruction*, Na. $2^1$; יֹעֵץ ב׳ Na. $1^{11}$; and so here *destruction* ‖ מות and שאול; דבר ב׳ Ps. $41^9$ (destructive thing) deadly injury. 2 S. omits ו without reason.—יְבַעֲתוּנִי] Pi. impf. varies from pf. of previous and following lines to express the oft-repeated action. † בעת vb. Qal not used. Niph. *be terrified* 1 Ch. $21^{30}$ Est. $7^6$ Dn. $8^{17}$; not in ψ. Pi. (1) *fall upon, overwhelm, assail*, 1 S. $16^{14.15}$ prose, elsw. poetry, Ps. $18^5$ (= 2 S. $22^5$) Jb. $3^5$ + 6 t. Jb. Is. $21^4$; (2) *terrify* Jb. $7^{14}$ (‖ חתת).—**6.** ‡ מוֹקֵשׁ] n.m. *snare* $18^6$ (= 2 S. $22^6$) $69^{23}$ $106^{36}$, of plots of wicked $64^6$ $140^6$ $141^9$ (*v.* $9^{17}$).—**7.** בַּצַּר־לִי] *in the distress which I had* (*v.* $4^2$).—אֲשַׁוֵּעַ] Pi. impf. 1 p. (*v.* $5^3$). This is original; אֶקְרָא of 2 S. $22^{7b}$ is error of repetition from previous line.—יִשְׁמַע] impf. (of vivid description); 2 S. has better וַיִּשְׁמַע, ו consec. of result.—Ps. has two words, לפניו תבוא, which are not in 2 S., inserted betw. the two words ושועתי and באזניו. 2 S. is one word too short. תבוא may be explained as a gl. implied by באזניו; but לפניו is not a natural gl. and is therefore probably original.—† [שַׁוְעָה] n.f. *cry for help;* not found abs., but cstr. 1 S. $5^{12}$ Je. $8^{19}$, שַׁוְעָתִי Ps. $18^7$ (= 2 S. $22^7$) $39^{13}$ $40^2$ $102^2$ La. $3^{56}$, שועתם Pss. $34^{16}$ $145^{19}$ Ex. $2^{23}$ (J).—**8.** וַתִּגְעַשׁ] Qal impf. 3 f. c. ו consec. of result. † געש Qal α.λ., Dr. = *sway;* but 2 S. Qr. Hithp. וַיִּתְגָּעַשׁ which is found also of waters *tossing* Je. $5^{22}$ $46^7$, and of mountains (2 S. heavens) *swaying* here, v.$^{8c}$ = 2 S. $22^{8c}$; so Hithpolel of waters Je. $46^8$, and of drunken men *reeling* Je. $25^{16}$. Pu. Jb. $34^{20}$, a people *convulsed*. There is no sufficient reason to doubt the Qal, which is the more difficult form.—וַתִּרְעַשׁ] Qal impf. c. ו consec. *quaked.* ‡ רעש vb. Qal *quake:* of earth $18^8$ $68^9$ $77^{19}$, mountains $46^4$ $72^{16}$ (dub.). Hiph. *cause to quake*, earth $60^4$.—וּמוֹסְדֵי הָרִים] 2 S. omits ו. In that case it is difficult to explain ו consec. with יִתְגָּעֲשׁוּ. ו may be taken as circumstantial, or we may think that it has consec. power notwithstanding the change of order. It certainly would be more natural to read וַיִּרְגְּזוּ, and possibly that was the original. There was a tendency in later times, when ו consec. had lost its force and usage, to change

order of vbs. in the older poems. מוסדות השמים of 2 S. is a.λ. and as the more difficult reading is to be preferred; that of Ps. is favoured by the use of מוסדות הבל v.$^{16}$ (= 2 S. $22^{16}$), and ארץ over against הרים Dt. $32^{22}$. — [חָרָה לוֹ] retracted accent (*v.* $2^{12}$). ‡ חרה vb. Qal *burn in anger*: of man אף subj. $124^{3}$, God $106^{40}$; אף omitted, impersonal *$18^{8}$*. Hithp. *heat oneself in vexation* $37^{1.7.8}$ Pr. $24^{19}$. — **9.** [עָשָׁן בְּאַפּוֹ] *smoke in his nostril*, because of hard breathing in anger. So אֵשׁ מִפִּיו *fire from his mouth*; the breath of his mouth in hot anger was a breath of fire. — תאכל at end, instead of with ו consec. at beginning. — [גֶּחָלִים] n.m. pl. ‡ גַּחֶלֶת n.f. *coal*; in ψ only pl. גּ׳ בָּעֲרוּ *$18^{9}$* = 2 S. $22^{9}$; so בָּעֲרוּ גַּחֲלֵי אֵשׁ 2 S. $22^{13}$ = עָבָיו עָבְרוּ בָּרָד וְגַחֲלֵי אֵשׁ Ps. $18^{13}$ (corrupt txt.), cf. v.$^{14}$ (gl.). גַּחֲלֵי אֵשׁ also used of cherubim Ez. $1^{13}$; so rd. Ps. $140^{11}$; cf. $120^{4}$ (of coals of broom plant). — **10.** [וַיֵּט שָׁמַיִם] Qal impf. c. ו consec. carrying on result; so also 2 S., but Ps. $144^{5}$ Hiph., and this is the more probable pointing. Cf. Ex. $24^{10}$. — [וַיֵּרַד] Qal impf. c. ו consec., *and descended*, as context shows, in theophany. In this sense only here *$18^{10}$* = $144^{5}$ in ψ, but common in early writers Ex. $19^{11.18}$ (E)$^{20}$ $3^{8}$ $11^{6.7}$ $18^{21}$ (J) Nu. $11^{17}$ (JE); sq. בֶּעָנָן Ex. $34^{5}$ Nu. $11^{25}$, cf. $12^{5}$ (all JE); pillar of cloud Ex. $33^{9}$ (JE); historical references in later writers Ne. $9^{13}$; prophetic anticipations of future theophanies Mi. $1^{3}$ Is. $31^{4}$ $63^{19}$ $64^{2}$ Jb. $22^{13}$. — † [עֲרָפֶל] n.m. *heavy cloud;* 1 K. $8^{12}$ = 2 Ch. $6^{1}$ (poet.), God dwells in it, so Ps. $97^{2}$. It is used of the cloud in which ׳י descended in theophany at Sinai Ex. $20^{21}$ (E) Dt. $4^{11}$ $5^{19}$, so to David Ps. $18^{10}$ (= 2 S. $22^{10}$); of advent in judgment Je. $13^{16}$ Zp. $1^{15}$ Jo. $2^{2}$; in more general sense of clouds Jb. $22^{13}$, as swaddling bands of sea Jb. $38^{9}$; of a stormy day Ez. $34^{12}$; fig. misery Is. $60^{2}$. — **11.** [וַיִּרְכַּב] *and rode*, ו consec. carrying on the thought. ‡ רכב vb. Qal, *ride in chariot;* so of monarch into battle $45^{5}$; elsw. in ψ of ׳י in theophany; in the heavens $68^{34}$; on a highway in the ערבה $68^{5}$; so here the כרוב is conceived as His chariot $18^{11}$ = 2 S. $22^{11}$; cf. use of רְכוּב in Ps. $104^{3}$ and of רֶכֶב collective of the army of God in theophany, רכב רבתים $68^{18}$. Hiph. *cause to ride* $66^{12}$. ‡ כְּרוּב n.m. only here in this relation as chariot of ׳י in the clouds; but Ez. describes four cherubim as inseparably attached to four wheels of chariot and supporting a throne platform, Ez. $1^{4-28}$ $9^{3}$ 10 $11^{22}$; so 1 Ch. $28^{18}$ connects this cherubic chariot with the cherubim of the Holy of Holies of the temple. They are always conceived as having wings, even when stationary on the slab of gold constituting the throne of ׳י in the tabernacle of P; and also in the temple cherubim. They are also conceived as guards of the tabernacle and temple, and so woven into the texture of the curtains and carved on the golden planks; also in the poem of J, as the guards of Eden Gn. $3^{24}$ They are always theophanic. Elsw. in ψ $80^{2}$ $99^{1}$; cf. 2 K. $19^{15}$ = Is. $37^{16}$ 1 S. $4^{4}$ 2 S. $6^{2}$ = 1 Ch. $13^{6}$ (refer. to the cherubim of the throne) ישֵׁב הכרובים. — [וַיָּעֹף] *and flew*, subj. God, flew by means of the wings of the cherubic chariot, which He rode. ‡ עוף vb. Qal, *fly;* in ψ of God only here *$18^{11}$* = 2 S. $22^{11}$; elsw. fig. of arrow $91^{5}$, of a man as a dove $55^{7}$, of men as birds, at end of life $90^{10}$. — [וַיֵּדֶא] = in 2 S. וַיֵּרָא, which latter is an error of transcription, ר for ד, as old as 𝔊. ראה, as rare word and suited to context, is to be preferred as original. † ראה vb.

Qal, *dart through the air;* here only in ψ; elsw. Dt. $28^{49}$ (of eagle), fig. Je. $48^{40}$ $49^{22}$. Dr. *swoop down* is the most prob. rendering. —

**12.** Ps. = ישת חשך סתרו סביבותיו סכתו חשכת מים
2 S. = וישת חשך— סביבתיו סכות השרת מים

ו consec. of 2 S. is evidently correct, for the movement of thought goes right on. סְבִיבוֹתָיו in both texts suits the clause. Then סִתְרוֹ of Ps. must be either an addition or out of place. It was prob. a gl. to get a synonym of סֻכָּתוֹ. סֻכָּה in this sense of *booth*, of God in storm, only here and Jb. $36^{29}$, where it is prob. borrowed from Ps. cf. $10^{9}$. In Ps. $27^{5}$ (Kt.) $31^{21}$ Yahweh is booth and shelter to the psalmist. The idea of a booth on a chariot of cherubs is not congruous. We might derive סכה from the other stem סכך = *overshadow, screen* (*v.* $5^{12}$). It is true that from this stem no form סֻכָּה is known, but only מָסָךְ and מְסֻכָּה, both in sense of *covering;* but there is no reason why סֻכָּה *covering, screen,* should not be derived from this סכך, as well as סֻכָּה *booth* from the other סכך. Besides, this explanation would bring into comparison La. $3^{44}$, where of Yahweh it is said, ס׳ בענן לָךְ *Thou hast covered Thyself with a cloud;* so of anger La. $3^{43}$. — ‡ סֵתֶר] n.m. frequent in ψ as *hiding-place.* ס׳ רעם *hiding-place of thunder* $81^{8}$; elsw. in sense of shelter in י׳ $27^{5}$ $31^{21}$ $61^{5}$ $91^{1}$, cf. $32^{7}$ $119^{114}$, secret place of womb $139^{15}$, secrecy $101^{5}$. It is an easy gl. here; so ἀποκρυφῆς has gone into 𝔊 of 2 S. — חַשְׁרַת of 2 S. a word unknown elsw., and from stem unknown in Heb.; mng. conjectural, *collection, mass.* As. *ašâru, collect, gather;* prob. txt. err. for חֶשְׁכַת, Hi., Gr., כ mistaken for ר, all the more that 𝔊 has σκότος. † חֲשֵׁכָה *darkness:* opposed to light $139^{12}$; of theophany only here (*$18^{12}$*), cf. Gn. $15^{12}$ (JE); fig. lack of understanding $82^{5}$, distress Is. $8^{22}$ $50^{10}$. חֹשֶׁךְ is more common. סכת is an original out of which both סכתו of Ps. and סכות 2 S. might be derived; rd. it, therefore, as cstr. sing. and connect it with next word, סֻכַּת חֶשְׁכַת מַיִם. Then the covering of darkness of waters is syn. with *He put darkness about Him, i.e.* He came enveloped in dark storm clouds, as in subsequent content. עָבֵי שְׁחָקִים goes therefore with next v. and takes as its complement מִנֹּגַהּ. — עָבֵי] pl. cstr. of ‡ עָב n.m. *thick, dense cloud:* (1) rain cloud $77^{18}$ $147^{8}$ Ju. $5^{4}$ Is. $5^{6}$; (2) *cloud mass;* so chariot of י׳ Is. $19^{1}$ Ps. $104^{3}$; connected with theophany *$18^{12.13}$*. — ‡ שְׁחָקִים] *skies,* the region of thin clouds; this phr. a.λ.; elsw. in ψ pl. עד שחקים (of the divine faithfulness reaching) $36^{6}$ = $57^{11}$ = $108^{5}$, עֻזּוֹ בשׁ׳ (God's) $68^{35}$, שׁ׳ ממעל $78^{23}$ Pr. $8^{28}$, קול נתנו שׁ׳ Ps. $77^{18}$; sg. *sky* $89^{7.38}$. † שחק vb. Qal, *grind to powder* or *dust:* of the fine incense of sanctuary Ex. $30^{36}$ (P), of waters wearing away stones and reducing them to dust Jb. $14^{19}$, of crushing enemies כעפר Ps. *$18^{43}$* = 2 S. $22^{43}$. — **13.** מִנֹּגַהּ] emph. מִן, *without brightness,* referring to the dense clouds of the sky. If taken as beginning next line, inconsistent with context and only to be justified in connection with a new conception of lightning, but that would be premature here. ‡ נֹגַהּ n.f. *brightness:* a.λ. in ψ, but cf. 2 S. $23^{4}$; after rain Is. $60^{3}$ $62^{1}$. † נגה vb. Qal, *shine,* of light Is. $9^{1}$ Jb. $18^{5}$ $22^{28}$. Hiph. *cause to shine,* of moon Is. $13^{10}$; *enlighten* Ps. *$18^{29}$* = 2 S. $22^{29}$.

Ps. = נגדו עביו עברו | ברד וגחלי אש
2 S. = נגדו בערו גחלי אש

Ps. gives two lines, 2 S. one line. ברד וגחלי אש is given again in v.[14c], but not in 2 S. It is an easy assimilation, עברו Ps. = 2 S. בערו, a transposition of ב by txt. err. עָבָיו is not appropriate to בערו, but is needed with עברו and would be easily suggested by עָבֵי of previous line. בער is more appropriate to גחלי אש, if alone without ברד, and goes back upon v.[9c], *coals of fire were kindled from Him.* This reference back to v.[9c], the closing line of first six lines of Str., is similar to the reference in previous Str. of v.[7ab] back to v.[4ab]. But the reference to hailstones and coals of fire here seems premature in connection with the descent of Yahweh in the storm cloud, and before the storm bursts in subsequent Str. It is best, therefore, to think that the Ps. has preserved the original of the first line. The transposition of עבר into בער has occasioned the insertion of גחלי אש from v.[9c], and the omission of עביו is by error of not observing similar letters.—**14.** [וַיַּרְעֵם] Hiph. impf. c. ו consec. continuing the movement of thought. ‡ רעם vb. Qal, ***thunder:*** of the sea 96[11] 98[7]. Hiph. *let it thunder*, trans. ***thunder*** of י׳ *18[14]* (= 2 S. 22[14]) 29[3] 1 S. 2[10]; cf. בקול 1 S. 7[10] Jb. 37[4. 5] 40[9].—[בַּשָּׁמַיִם] not so suited to יתן קולו as 2 S. מן.—[בָּרָד וְגַחֲלֵי אֵשׁ] not in 2 S., is a gl.—**15.** [וַיְפִיצֵם] Hiph. impf. c. ו consec. ‡ פוץ Qal 68[2], where enemies are *scattered* by God. Hiph. *scatter*, only here (18[15]) and 144[6] (quoted from this Ps.). Usually sf. is referred to enemies, but these have not yet appeared in Ps. It is better with Gr., Du., to think of the scattering wide the arrows (of thunderbolts); Ps. 144[6] reverses the order of ברק and חץ in the verse. The ו of Ps. is not in 2 S. and not original. 2 S. has בָּרָק וַיָּהֹם (Kt., ויהם Qr.) for וּבְרָקִים רָב וַיְהֻמֵּם of Ps. 2 S. is one word too short. But Ps. 144[6] = בְּרֹק בָּרָק וּתְפִיצֵם שְׁלַח חִצֶּיךָ וּתְהֻמֵּם. We may explain text of Ps. 18 as an attempt to improve ברק ברק, and the text of 2 S. as resulting from the omission of one of these. When Ps. 144[6] was written the text must have been ברק ברק, so Che., Bu. ‡ בָּרָק n.m. *flash of lightning 18[15]* (= 144[6]) 77[19] 97[4] 135[7].—[רב] before ו consec. impf. is prob. vb. as in parallel line, 𝔊 ἐπλήθυνεν, 𝔍 *multiplicavit*, from רבב vb. *be many*, trans. sense, but not found elsw. It is usually taken, after Ki., Qal pf. of † רבב vb. *shoot*, cf. Gn. 49[23]; also cf. Je. 50[29] Jb. 16[13]. It is taken by Hu., De., al., as רָב adv. ***much, exceedingly***, as Ps. 123[3], but it is doubtless a relict of ברק, as Bä., Che., al.—[וַיְהֻמֵּם] Qal impf. c. ו consec. ‡ המם trans. ***make a noise***, drive with rumbling noise, as a wagon in threshing Is. 28[28]; so here, ***cause thunder to rumble*** (*18[15]* = 2 S. 22[15] = Ps. 144[6]), necessarily so if we refer sf. to thunderbolts, and the conception is much more poetic than the usual rendering ***discomfort***, justified by usage, Ex. 14[24] (J) 23[27] Jos. 10[10] (E) Ju. 4[15] 1 S. 7[10].—**16.** [וַיֵּרָאוּ] Niph. impf. c. ו consec.; ראה ‡ Niph. *appear:* of God 84[8] 102[17], of things *18[16]* 90[16], of men פני י׳ 42[3] Ex. 23[15] (E) 34[20. 23. 24] (J) +; possibly all originally Qal.—[אֲפִיקֵי מַיִם] 2 S. יָם, or יַמִּים Ecker, is better on account of ‖ תֵּבֵל. ‡ [אָפִיק] n.m. ***channel;*** elsw. אפיקי מים Ps. 42[2] Jo. 1[20] Ct. 5[12]; without defining word Ps. 126[4], as Ez. 31[12] 32[6] +.—[וַיִּגָּלוּ] Niph. impf. ו consec.; this better than יִגָּלוּ of 2 S.

‡ גלה vb. Niph. *be uncovered*, a.λ. in ψ. Pi. *uncover* eyes $119^{18}$; *make known* righteousness of God לעיני $98^{2}$. — מִגַּעֲרָתְךָ] = 2 S. בְּגַעֲרַת, in accordance with which אַפֶּךָ = אפי 2 S. The text of Ps. changes to 2 pers. without sufficient reason. The line lacks one word. This we may get by reading ומן גערת יהוה. † גְּעָרָה n.f. *rebuke;* alw. of God in ψ, *$18^{16}$* (= 2 S. $22^{16}$) $76^{7}$ $80^{17}$ $104^{7}$, also Is. $50^{2}$ $51^{20}$ $66^{15}$ Jb. $26^{11}$, of man Pr. $13^{1.8}$ $17^{10}$ Ec. $7^{5}$ Is. $30^{17.17}$. — רוּחַ] in sense of ‡ *breath* of mouth or nostrils (= 2 S. $22^{16}$), elsw. Pss. $33^{6}$ $135^{17}$; cf. Ex. $15^{8}$ Jb. $4^{9}$. — **17.** יִקָּחֵנִי] Qal impf. emph. coördination. — יַמְשֵׁנִי] Hiph. impf. of graphic description. † מָשָׁה Qal, *draw out:* of water Ex. $2^{10}$; Hiph. only Ps. *$18^{17}$* = 2 S. $22^{17}$. — ‡ מַיִם רַבִּים] (= 2 S. $22^{17}$) elsw. Pss. $29^{3}$ $32^{6}$ $77^{20}$ $93^{4}$ $107^{23}$ $144^{7}$. — **18.** יַצִּילֵנִי] Hiph. impf. of graphic description. — אֹיְבִי עָז] a.λ. cf. $59^{4}$, where alone elsw. in ψ עז adv. is used. — **19.** ‡ אֵיד] n.m. *distress;* in ψ only in this phr. which is found also Dt. $32^{35}$ Je. $18^{17}$ $46^{21}$ Jb. $21^{30}$ Pr. $27^{10}$. — וַיְהִי] ו consec. in place of previous impfs., emph. change of tense to express result. — † מִשְׁעָן] n.m. prop. *support* (= 2 S. $22^{19}$), elsw. Is. $3^{1}$. — **20.** וַיּוֹצִיאֵנִי] ו consec., carrying on previous line. 2 S. has וַיֹּצֵא אתי, which gives proper measure and is doubtless original. — † לַמֶּרְחָב] cf. במרחב $31^{9}$; also $118^{5}$ Ho. $4^{16}$ Hb. $1^{6}$. — יְחַלְּצֵנִי] Pi. impf. חלץ (*v. $6^{5}$*), a return to impf. of vivid description. — כִּי חָפֵץ בִּי] reason of previous deliverance. ‡ חפץ vb. Qal: (1) of men (*a*) *take pleasure in, delight in;* c. בְּ $109^{17}$ $112^{1}$ $119^{35}$, c. acc. $68^{31}$ $73^{25}$ Is. $58^{2}$ Ec. $8^{3}$; (*b*) *delight, be pleased to* do a thing, Ps. $40^{9}$ Dt. $25^{7.8}$; (2) of God, *delight in, have pleasure in;* c. בְּ pers. *$18^{20}$* (= 2 S. $22^{20}$) $22^{9}$ $41^{12}$, horse $147^{10}$; c. acc. $37^{23}$ $40^{7}$ $51^{8.18.21}$ $115^{3}$ $135^{6}$ Pr. $21^{1}$. — **21.** כְּצִדְקִי] = 2 S. כְּצִדְקָתִי; so also same variation v.$^{25}$; צדק is the older form (*v. $4^{2}$*). — כְּבֹר יָדַי] *cleanness of my hands* = v.$^{25}$ (contracted in 2 S. to כְּבֹרִי); elsw. בֹּר כַּף Jb. $9^{30}$ $22^{30}$ (later usage); cf. בר(י)לבב from בַּר adj. $24^{4}$ $73^{1}$ (*v. $2^{12}$*). — יָשִׁיב] Hiph. impf. in sense of ‡ *return, recompense;* c. לְ, here (= 2 S. $22^{21}$) v.$^{25}$ $28^{4}$ $54^{7}$ (Qr.) $79^{12}$ $116^{12}$; c. עַל $94^{2.23}$ — **22.** כִּי שָׁמַרְתִּי] causal clause, Qal pf. of action completed in present, *keep, observe:* laws of י׳ (post-Deuteron.), elsw. in this sense דרך $37^{34}$, הורה $119^{34.44.55.136}$, ברית $78^{10}$ $103^{18}$ $132^{12}$, עדות $78^{56}$ $99^{7}$ $119^{88.146.167}$, דבר $119^{17.57.101}$, אמרה $119^{67.158}$, מצות $89^{32}$ $119^{60}$, משפטים $106^{3}$ $119^{106}$, חקים $105^{45}$ $119^{5.8}$, פקודים $119^{4.63.134.168}$, in general $19^{12}$; all late Pss. — דְּרָכִים] pl. of Yahweh's commands; Dt. $8^{6}$ $10^{12}$ $11^{22}$ $19^{9}$ $26^{17}$ $28^{9}$ $30^{16}$ Jos. $22^{5}$ (D. *v. $1^{1}$*). — רשעתי מ׳] pregnant, *acted wickedly* (in departing) *from;* vb. denom. ‡ רשע a.λ. in this phr.; elsw. a late word, in Qal 1 K. $8^{47}$ Dn. $9^{15}$ 2 Ch. $6^{37}$ Ec. $7^{17}$ Jb. $9^{29}$ $10^{7.15}$; Hiph. *condemn as guilty* Pss. $37^{33}$ $94^{21}$, as Qal $106^{6}$. For רֶשַׁע *v. $5^{5}$* — **23.** מִשְׁפָּטִים] *judgments* (*v. $1^{5}$*), a type of law in form of judicial cases (introduced by אם or כי, with protasis and apodosis (*v.* Br.$^{\text{Hex. pp. 252-255}}$). ‖ דרכים (above); earlier usage in code of E = Ex. 21–23. Kt. of 2 S. משפטו is possible. — חֻקֹּתָיו] *statutes*, in fpl. characteristic of the code of 𝕳 (*v.* Br.$^{\text{Hex. pp. 251-252}}$). — אָסִיר מֶנִּי] Hiph. impf. frequentative; but 2 S. = אָסוּר מִמֶּנָּה *depart from it*, is simpler, except for lack of agreement in number, which might be explained by an original חֻקָּתִי. Departing from laws of God is an expression of D. in Qal which is prob. original, Dt. $9^{12}$ + 7 t., ממשפטיך Ps. $119^{102}$; not elsw. in ψ in this sense. — **24.** וָאֱהִי] = 2 S. וָאֶהְיֶה; shortened

form is earlier and more suited to ו consec. — [עמי] = 2 S. לו, the latter better, more likely עם assimilated to subsequent context. — [ואשתמרה] Hithp. cohort. impf. c. ו consec. שמר with two accents. This form of 2 S. is older and better than the ואשתמר of Ps. Two accents are needed, unless we separate מ׳ and rd. מן עוני; but the rhythm is not so good. — ‡ [עָוֹן] n.m. (1) *iniquity* $18^{24}$ (= 2 S. $22^{24}$) $107^{17}$, as recognised הגיד ע׳ $38^{19}$, לא כסה ע׳ $32^{5}$; (*a*) *of punishment:* פקד ע׳ ב׳ $89^{33}$, יסר על ע׳ $39^{12}$, שַׁתָּ ע׳ לנגדך $90^{8}$, גמל כע׳ $103^{10}$, שמר ע׳ $130^{3}$; (*b*) *of forgiveness* or *removal:* סלח לע׳ $25^{11}$ $103^{3}$ Ex. $34^{9}$ Nu. $14^{19}$ (J) Je. $31^{34}$ $33^{8}$ $36^{3}$, נשא ע׳ Pss. $32^{5}$ $85^{3}$ Ex. $34^{7}$ Nu. $14^{18}$ (J) Is. $33^{24}$ Ho. $14^{3}$ Mi. $7^{18}$; (*c*) *of covering over:* כפר ע׳ Ps. $78^{38}$ Pr. $16^{6}$ Is. $22^{14}$ $27^{9}$ Dn. $9^{24}$, cf. 1 S. $3^{14}$ Je. $18^{23}$; (*d*) *of cleansing from:* כבס מע׳ Ps. $51^{4}$, מחה ע׳ v.[11]; (*e*) *of imputing, reckoning to one:* חשב ע׳ ל $32^{2}$ 2 S. $19^{20}$, (ל) זכר ע׳ Ps. $79^{8}$ Is. $64^{8}$ Je. $14^{10}$ Ho. $8^{13}$ $9^{9}$, יִזָּכֵר ע׳ Ps. $109^{14}$; (*f*) *of ransoming from:* פדה מע׳ $130^{8}$. (2) *Guilt of iniquity* (not always easy to distinguish from (1)), מצא ע׳ Ps. $36^{3}$ Gn. $44^{16}$ (E), בלי ע׳ Ps. $59^{5}$; as *great, increased,* $38^{5}$ $40^{13}$ $49^{6}$ $65^{4}$; † as a condition בע׳: c. חולל Ps. $51^{7}$; c. גוע Jos. $22^{20}$ P; c. מות Je. $31^{30}$ Ez. $3^{18.19}$ $18^{17.18}$ $33^{8.9}$. (3) *Consequence of,* or *punishment for iniquity:* הנה ע׳ על ע׳ Ps. $69^{28}$, בע׳ c. various vbs. $31^{11}$ $106^{43}$ Gn. $19^{15}$ (J) Lv. $26^{39}$ (H) Je. $51^{6}$ Ez. $4^{17}$ + 3 t. — **25.** [וַיָּשֶׁב יהוה לִי כְצִדְקִי] vb. = Hiph. impf. c. ו consec. of שוב. This phr. repeats essentially v.[21]; it begins another and still later gl. of a gnomic type, coming from the Greek period of WL. — [כְּבֹר יָדַי] reduction to כֹּרִי in 2 S. is a unique expression and doubtless txt. err. — **26.** [תִּתְחַסָּד] Hithp. impf. 2 m. חסד vb. denom. (v.[4]). — [גְּבַר תָּמִים] = 2 S. גבור תמים. Neither גבר nor גבור is needed; in all other lines there is a single word. גְּבַר is an Aramaism for גֶּבֶר and not original. גבור is an interpretation of a גבר which has come in by mistake from the line below. — **27.** [נָבָר] Niph. ptc. of ‡ ברר vb. *purify,* and so Niph. *be purified, pure;* a.λ. in ptc.; in pf. Is. $52^{11}$ of ceremonial purification of those bearing sacred vessels. Hithp. here and Dn. $12^{10}$. These three lines are in exact parallelism, with same preposition עם, syn. nouns, and syn. vbs. reflexive of the nouns, תתחסד, תתמם, תתברר. — [עִם עִקֵּשׁ תִּתְפַּתָּל] † עִקֵּשׁ adj. *twisted, perverted:* (1) as adj. Dt. $32^{5}$ Ps. $101^{4}$; (2) as noun masc., of persons Ps. $18^{27}$ = 2 S. $22^{27}$ Pr. $22^{5}$, of things Pr. $8^{8}$, cstr. Pr. $17^{20}$ $19^{1}$ $28^{6}$, pl. $2^{15}$ $11^{20}$. Hithp. of vb. עקש is not used, so the glossator substituted the kindred תִּתְפַּתָּל Hithp. of † [פתל] *twist,* a.λ. in Hithp. and only usage of this vb. in ψ. 2 S. has corrupted it to תִּתַּפָּל = *shew oneself perverse,* or *crooked;* elsw. found only in Niph. Gn. $30^{8}$ (E) of struggling in a circle, Jb. $5^{13}$ of acting falsely; so also Pr. $8^{8}$ (‖ עִקֵּשׁ). — **28.** [כִּי אַתָּה] = 2 S. ואת. The two readings may best be explained on the basis of an original ואת. The ו is intensive and so expressed by כי in the Ps., and the את is אַתָּ, as usual in most ancient Hebrew. — [עַם עָנִי] phr. a.λ. For עני *v.* $9^{13}$. — [רָמוֹת] = 2 S. רמים, Qal ptc. pl. רום (*v.* $9^{14}$) for *the lofty, powerful* (*v.* also Jb. $21^{22}$, where Di., Bu., refer to angels); of enemies exalting themselves against, c. על Ps. $13^{3}$ $27^{6}$; c. מן Nu. $24^{7}$ (poet.). עיניך על of 2 S. here is justified by Ps. $32^{8}$. It is impossible to explain txt. of Ps. from txt. of 2 S.; but if we start with the latter, עֵינֶיךָ עַל רָמִים *thine eyes are upon the lofty,* we may regard the txt. of Ps. as a paraphrase, תשפיל being exegetical

of על and 2 pers. sf. of עיניך, and then עינים רמות explanation of רמים in terms of WL. The line is complete without תשפיל; we may suppose that it came into the text of 2 S. from text of Ps. The original would then be:

ואת עם־עני תושיע
ועיניך על רמים

—**29.** Ps. = כי אתה תאיר נרי יהוה אלהי יגיה חשכי
2 S. = כי אתה נירי יהוה ויהוה יגיה חשכי

The vb. תאיר in Ps. is unnecessary; it is doubtless a paraphrase. אֱלֹהַי is the usage of the Ps., and is more probable than double יהוה. ‡ נֵר *lamp;* in ψ only fig.; of prosperity here and 132[17] (ערכתי נר למשיחי), latter prob. based on this passage; of the Law as guide 119[105]. תָּאִיר Hiph. impf. 2 m. אור vb. *shine* (*v.* 13[4]). Hiph. *light a lamp* only here, but *light wood* Is. 27[11], altar fire, Mal. 1[10]. —**30.** בְךָ] instrumental, emph. — אָרֻץ גְּדוּד] *I run up to a band.* Bä., after Lag., Ki., rds. ארץ גדור, *I break down a walled* (town); so Lucian of 2 S. *πεφραγμένος*; Du. favours רצץ, but doubts גדור. But there is no usage to justify רצץ גדור. There is more to justify רוץ vb. Qal, *run;* in 1 S. 17[22] David runs c. acc. המערכה up to the army; although this is not in hostility, yet there is no reason why acc. should not be used in case of hostility, as well as in case of friendly running; so fig. Pss. 19[6] 119[32]; *run and prepare* (in hostility) 59[5]. — ‡ גְּדוּד n.m. *troop,* or *band* of marauders; this is suited to early hostile relations; cf. Gn. 49[19] (poem), also vb. Ps. 94[21]. — אֲדַלֶּג שׁוּר] vb. = Pi. impf. of † דלג Qal, *leap,* not in ψ, 1 S. 5[5] (𝔊) Zp. 1[9]. Pi. *leap* a.λ. in ψ (*18*[30] = 2 S. 22[30]); as a stag Is. 35[6]; c. על loci Ct. 2[8]. It is nowhere else connected with שׁוּר, or cstr. with acc. † שׁוּר n. *wall,* rare word in Heb., but same in Ar. and Aram. = 2 S. 22[30]; elsw. Gn. 49[22]. — **31.** הָאֵל תָּמִים דַּרְכּוֹ] cf. Dt. 32[4] הצור תמים פעלו. — אִמְרַת יהוה צְרוּפָה] although in 2 S. also, yet an early gl. from Pr. 30[5]. — מָגֵן הוּא לְכֹל הַחוֹסִים בּוֹ] It might be that this l. was taken from the same place. Certainly it has been influenced by Pr. 30[5], although כל is a later expansion, marring the rhythm. But this section of Ps. is composed of couplets, and v.[31a] needs its complement, and that is found in v.[31c]; v.[31b] is a late gnomic utterance, out of harmony with the Ps., but v.[31c] is suited to it. God as a shield מגן is an early idea (*v. 3*[4]). For חסה ב *v.* v.[33]; but the original was prob. sg., as context is 1 sg.; rd. לחוסי בו. — **32.** כִּי מִי אֱלוֹהַּ מִבַּלְעֲדֵי]. 2 S. has אל, an earlier form of the divine name, and doubtless correct. — וּמִי צוּר זוּלָתִי]. 2 S. repeats מבלעדי. ‡ בִּלְעֲדֵי (composite בַּל neg. and עֲדֵי *unto*) used in the sense *besides, except,* elsw. Jos. 22[19] (P) Is. 43[11] 44[6. 8] 45[21]. ‡ זוּלָתִי is more common, 2 S. 7[22] Ho. 13[4] Is. 45[5. 21] 64[3]. The term is monotheistic like Is.[2], and not like מי כמוכה באלים Ex. 15[11]. It seems prob. that the original was כ, and that an editor under influence of Is.[2] adapted it by inserting מבלעדי, which appears in both ll. in 2 S., while the second l. of Ps. in better style uses זולתי. The ll. are too long with these words inserted. — ‡ אֱלוֹהַּ] *God;* used Dt. 32[15. 17], and on this basis as archaism in late poetry Pss. 50[22] 114[7] 139[19] Jb. 3[4] + 40 t. Jb. Pr. 30[5] Is. 44[8]

Hb. $3^{8}$ Ne. $9^{17}$ (*v.* Intr. § 32).—**33.** הַמְאַזְּרֵנִי] Pi. ptc. of אזר, rel. with art. 2 S. מָעוּזִּי; אזר is sustained by וַתְּאַזְּרֵנִי v.$^{40a}$ of Ps. and וַתְּזְרֵנִי contr. from תאזר of 2 S. אזר vb. Qal, *gird, gird on,* not in ψ; but Pi. *18*$^{33.40}$ (c. acc. חַיִל); $30^{12}$ (שִׂמְחָה); elsw. Is. $45^{5}$ $50^{11}$. Hithp. Ps. $93^{1}$ c. acc. עֹז; cf. Is. $8^{9.9}$.—וַיִּתֵּן דַּרְכִּי] = 2 S. וַיַּתֵּר דַּרְכּוֹ, but text of latter uncertain and it makes no good sense. נתן in sense of *make* elsw. v.$^{41}$ $39^{6}$ $69^{12}$ $135^{12}$, etc. דרך here is the way for the feet. ו consec. expresses result here and below, *and so.*—**34.** אַיָּלוֹת] pl. of † אַיָּלָה n.f. *hind, doe, 18*$^{34}$ (= 2 S. $22^{34}$) $29^{9}$ (?) Hb. $3^{19}$ Jb. $39^{1}$ Gn. $49^{21}$ (?) Ct. $2^{7}$ $3^{5}$; cf. אַיֶּלֶת Ps. $22^{1}$ Pr. $5^{19}$ Je. $14^{5}$.—עַל בָּמֹתַי יַעֲמִידֵנִי] emph. noun first. במות for *battle-fields,* pl. of ‡ בָּמָה n.f. *high place* 2 S. $1^{19.25}$ (poem) Ps. $78^{58}$, of Israel Ps. *18*$^{34}$ = 2 S. $22^{34}$ Dt. $32^{13}$ Is. $58^{14}$, cf. Dt. $33^{29}$ Hb. $3^{19}$; of God Am. $4^{13}$, cf. Mi. $1^{3}$ Jb. $9^{8}$ Is. $14^{14}$.—יַעֲמִידֵנִי] Hiph. only here in this connection with mng. *cause to hold one's ground* in battle. Qal is used in sense of *making a stand, holding one's ground,* Am. $2^{15}$ 2 K. $10^{4}$ Mal. $3^{2}$, לפני Ju. $2^{14}$ et al., c. עַל for one's life Est. $8^{11}$ $9^{16}$.—**35.** מְלַמֵּד יָדַי לַמִּלְחָמָה] adopted in $144^{1}$ and enlarged: הַמְלַמֵּד יָדַי לַקְרָב אֶצְבְּעוֹתַי לַמִּלְחָמָה.—וְנִחֲתָה קֶשֶׁת נְחוּשָׁה זְרוֹעֹתָי]. The l. is too long. קֶשֶׁת is a gl. explaining נְחוּשָׁה, *copper, bronze,* as material of bow, elsw. Jb. $20^{24}$, from which קֶשֶׁת may have come into the text. וְנִחֲתָה = 2 S. וְנִחַת, usually explained after AE. as Pi., the latter 3 m. sg., c. ו consec. for 3 f. sg. of Ps.—‡ [נָחֵת] vb. Qal, *go down, descend:* to attack Je. $21^{13}$, into Sheol Jb. $21^{13}$, fig. in chastisement (hand of י׳) Ps. $38^{3}$; c. בְּ *descend into, make an impression* (of reproof) Pr. $17^{10}$. Niph. sq. בְּ *penetrate* Ps. $38^{3}$ (arrows of י׳). Pi. *press down,* furrows of land Ps. $65^{11}$, so *B*DB (but with doubt), *press down, stretch* bronze weapon (bow) *18*$^{35}$ = 2 S. $22^{35}$, but bow was not stretched with hands, but with feet, *v.* $7^{13}$. Ki. regards the forms as Niph. of חתת *be broken,* cf. Je. $51^{56}$. 𝔊 ἔθου, 𝔙 *posuisti;* so essentially 𝔖, 𝔍, 𝔗, all suggest נָחֲתָה, which is most prob.—**36.** וַתִּתֶּן לִי] ו consec. as v.$^{33}$.—וימינך] ו circumstantial.—וְעַנְוַתְךָ תַרְבֵּנִי] = 2 S. וַעֲנֹתְךָ תַּרְבֵּנִי; 𝔊, Θ, ἡ παιδεία σου; 𝔙 *et disciplina tua;* so 𝔖, Aq., ἡ πραότης σου; 𝔍 *mansuetudo tua;* Ols., We., rd. עזרתך. The shorter text of 2 S. is alone sustained by both Vrss. and the unpointed וענתך תרבני; but this makes too short a line.—† [עֲנָוָה] n.f. (1) *humility, meekness,* $45^{5}$; so $22^{25}$ (Aq., 𝔍); elsw. Pr. $15^{33}$ $18^{12}$ $22^{4}$ Zp. $2^{3}$; (2) *condescension,* usually given here is without authority, and to be rejected; the idea itself is a late one. עֲנֹתְךָ Qal inf. cstr. c. sf. 2 sg. of ענה *answer* (*v.* $3^{5}$) in the sense of response, in docility to the divine guidance, is sustained by Ho. $2^{17}$, and this is near to 𝔊 of 2 S. ὑπακοή. 𝔊 of Ps. παιδεία suggests ענות *afflicting, disciplining;* cf. Ps. $132^{1}$. The sf. would then be objective. תַּרְבֵּנִי Hiph. impf. 2 m., c. sf. 1 sg. of רבה in the sense of *educate,* found in Pi. (of the bringing up of children) La. $2^{22}$ Ez. $19^{2}$, but in its application to the training of men it is late; so that in this case also we get a late conception. The 𝔊 of Ps. gives us a conflation: ἡ παιδεία σου ἀνώρθωσέν με εἰς τέλος, καὶ ἡ παιδεία σου αὐτή με διδάξει.—**37.** תַּרְחִיב] *enlarge;* Hiph. impf. 2 m. (of graphic description, *v.* $4^{2}$).—‡ [צַעַד] n.m. *step;* so 2 S. $22^{37}$ for place of stepping, not elsw. in ψ. ‡ צעד vb. Qal, *step* Ps. $68^{8}$ = Ju. $5^{4}$ of י׳ stepping in theophany. † [מִצְעָד]

n.[m.] *step* Dn. $11^{43}$ (*at his steps*); fig. of course of life Ps. $37^{23}$ Pr. $20^{24}$.—[מָעֲדוּ קַרְסֻלָּי] phr. a.λ. † [מעד] vb. Qal, *totter, shake:* of ankles Ps. *$18^{37}$* = 2 S. $22^{37}$ Jb. $12^{5}$; subj. אשרים Ps. $37^{31}$; cf. $26^{1}$. Hiph. *cause to totter, shake,* Ps. $69^{24}$ Ez. $29^{7}$ (?). Pu. not in ψ, but Pr. $25^{19}$. קַרְסֻלָּי pl. c. sf. 1 sg. of [קרסל] n.f. *ankles* (*B*DB.) a.λ.—**38.** [עַד כַּלּוֹתָם] Pi. inf. cstr. c. sf. 3 pl. ‡ כלה vb. *be complete, at an end, finished.* Qal in ψ only: (1) *waste away, be exhausted, fail,* $31^{11}$ $71^{9}$ $73^{26}$ $102^{4}$ $143^{7}$; *pine, languish,* $69^{4}$, cf. $119^{82.123}$; with longing $84^{3}$ $119^{81}$; (2) *come to an end, vanish, perish* (by judgment of י׳) $71^{13}$; hyperb., by severe discipline $37^{20.20}$ $39^{11}$ $90^{7}$. Pi. (1) *put an end to, cause to cease,* $78^{33}$; (2) *cause to fail, use up, spend,* years $90^{9}$; (3) *destroy, exterminate,* subj. man $119^{87}$; † עד כלות = 2 S. $22^{38}$, also 1 S. $15^{18}$, 1 K. $22^{11}$ = 2 Ch. $18^{10}$; subj. God, abs. Ps. $59^{14.14}$ $74^{11}$ (?). Pual, *be finished, ended,* $72^{20}$.—

**39.** Ps. = אֶמְחָצֵם וְלֹא יֻכְלוּ קוּם
2 S. = וָאֲכַלֵּם וָאֶמְחָצֵם וְלֹא יְקוּמוּן

𝔊 of 2 S. has καὶ θλάσω αὐτοὺς καὶ οὐκ ἀναστήσονται. וָאֲכַלֵּם is a repetition of כלות by error of enlargement and addition to the text; but ו consec. is possibly expressive of result, and original. וְלֹא יֻכְלוּ is also an interpretation of the modal force of יְקוּמוּן. אֶמְחָצֵם Hiph. impf. 1 sg. c. sf. 3 pl. of ‡ מחץ vb. Qal, *smite through* foes; elsw. in Ps. $110^{5}$, their heads $68^{22}$ $110^{6}$ Hb. $3^{13}$ Ju. $5^{26}$, loins Dt. $33^{11}$; cf. Ps. $68^{24}$ (?).—[יִפְּלוּ] in 2 S. more correctly וַיִּפְּלוּ; the Ps. would make it future, for Israel; 2 S. makes it past, of David's experience. **40.** וַתְּאַזְּרֵנִי חַיִל לַמִּלְחָמָה (= 2 S. וַתַּזְרֵנִי) is so near v.$^{33a}$ as to be suspicious; however, it is in both texts, and it might be a resumption of thought at beginning of new Str.—[תַּכְרִיעַ] Hiph. impf. 2 m., ו consec. omitted here and in 2 S. also. ‡ Hiph. of כרע *cause to bow down* in death; in ψ elsw. *$17^{13}$* $78^{31}$.—[תַּחְתָּי] 2 S. תַּחְתֵּנִי older form.—**41.** [וְאֹיְבַי], ו is either emph. or circumstantial.—[נתן עֹרֶף] phr. elsw. Ex. $23^{27}$ (E) 2 Ch. $29^{6}$; of hand on neck of fleeing foe Gn. $49^{8}$, הפך ע׳ Jos. $7^{8}$, פנה ע׳ $7^{12}$ (JE); עֹרֶף n.m. not elsw. in ψ.—[וּמְשַׂנְאַי אַצְמִיתֵם] = 2 S. מְשַׂנְאַי וָאַצְמִיתֵם. The transposition of ו is all the more significant that 2 S. attaches משנאי to ערף; but that makes the previous line too long. If 2 S. be correct, it is best to take ו as ו consec. emph. change of tense, so making two tones for measure. If Ps. be correct, ו is probably circumstantial, but a tone is missing. † [צמת] vb. *put an end to, exterminate:* Qal only La. $3^{53}$. Niph. only Jb. $6^{17}$ $23^{17}$. Pi. only Ps. $119^{139}$. Pilel only Ps. $88^{17}$ (?). Hiph. only in ψ; of man's extermination of enemies *$18^{41}$* (= 2 S. $22^{41}$), of wicked $101^{5.8}$ $69^{5}$ (txt. err.), of God's exterminating $54^{7}$ $73^{27}$ $94^{23.23}$ $143^{12}$. 𝔊 has here, both in Ps. and 2 S., ἐξωλέθρευσας; 𝔙, 𝔍, *disperdidisti,* הצמיתם refer. to God, but Aq., 𝔖, Σ, and 𝔗 1 p. as 𝔐.—**42.** [יְשַׁוְּעוּ] *they cry for help,* Pi. impf. 3 m. pl. (*v.* *$5^{3}$*), for which 2 S. has יִשְׁעוּ impf. of שעה look about (for help), but this sense elsw. only in Hithp. Is. $41^{10}$. Du. suggests יִשְׁעוּ as a play upon מושיע; this is tempting (*v.* $3^{8}$).—[עַל] of Ps. err. of late style for אל of 2 S.—**43.** [וְאֶשְׁחָקֵם] ו coörd.; but original was ו consec. as above.—[כְּעָפָר עַל־פְּנֵי־רוּחַ] of Ps. is a later metaphor for the simpler כעפר ארץ

of 2 S.—כְּטִיט חוצות] *mud of the streets*, always sim. of ignominious defeat or treatment; elsw. Mi. $7^{10}$ Zc. $9^{5}$ $10^{5}$; cf. Ps. $69^{15}$ of a bog, fig. of distress; טִ׳ הַיָּוֵן Ps. $40^{3}$; טִיט n.m. not elsw. in ψ.—אֲרִיקֵם] = 2 S. אֲדִקֵּם אֶרְקָעֵם. The second word in 2 S. is gl. of first. 𝔊 λεανῶ, 𝔙 *delebo;* so 𝔖, 𝔗, of Ps. give אֲרִקֵם, for which ארקם, אריקם is a txt. err. ריק (*v.* $35^{3}$) does not suit טיט, but ארקם does = Hiph. impf. 1 sg. c. sf. 3 pl. of ‡ רקק. Qal not in ψ. Hiph. *make dust of, pulverise:* לעפר 2 K. $23^{6}$ (of Ashera) ‖ 2 Ch. $34^{4.7}$; so of the במה 2 K. $23^{15}$; fig. Mi. $4^{13}$ (עמים רבים); so here also.—**44.** תְּפַלְּטֵנִי] = 2 S. וַתְּפַלְּטֵנִי; ו consec. original, makes new start as v.$^{28.33.36.40}$.—מֵרִיבֵי עָם] 2 S. עַמִּי is original; the Ps. generalises. מִן prep., רִיבֵי pl. cstr. ‡ רִיב n.m. (1) *strife:* ר׳ בעיר $55^{10}$; ר׳ לשנות $31^{21}$; (2) *a cause* $35^{23}$ $43^{1}$ $74^{22}$ $119^{154}$; רִיבֵי עמי 2 S. $22^{44}$ seems to imply civil contention, and so was generalised in Ps. to refer to foreign peoples.—תְּשִׂימֵנִי] = 2 S. תִּשְׁמְרֵנִי; the latter presupposes David already chief of nations; the former, his being set there by Yahweh for the first time. The text of Ps. is simpler and more probable. שׂים is also more suited to לְראשׁ.—ראשׁ] in sense of *chief* not elsw. in ψ, but in early writers Dt. $33^{5}$ 1 S. $15^{17}$ Ju. $11^{8}$ Ho. $2^{2}$; cf. Jb. $29^{25}$.—**45.** ‡ נֵכָר] n.[m.] *that which is foreign:* † בְּנֵי (ה)נֵּכָר *18*$^{45.46}$ = 2 S. $22^{45.46}$ Ps. $144^{7.11}$ Ez. $44^{7}$ Is. $56^{6}$ $60^{10}$ $61^{5}$ $62^{8}$, בן (ה)נכר Gn. $17^{12.27}$ Ex. $12^{43}$ (P) Lv. $22^{25}$ (H) Ez. $44^{9.9}$ Ne. $9^{2}$ Is. $56^{3}$, none earlier than Ez.; elsw. in ψ, אַדְמַת נ׳ $137^{4}$, אֵל נֵכָר $81^{10}$ Dt. $32^{12}$ Mal. $2^{11}$. ‡ נָכְרִי *a foreigner* $69^{9}$. This phr. implies either an insertion not earlier than the Persian Period, or else that the whole ψ is so late.—יְכַחֲשׁוּ־לִי] = 2 S. יִתְכַּחֲשׁוּ־לִי. ‡ כחשׁ vb. † Qal, *grow lean* (of flesh) only $109^{24}$; usually Pi. in early writers *deceive*, but in ψ only *cringe* sq. לְ pers. *18*$^{45}$ $66^{3}$ $81^{16}$. Cf. † Niph. *cringe* sq. לְ pers. only Dt. $33^{29}$. † Hithp. only *2 S. 22*$^{45}$.—**46.** יִבֹּלוּ] Qal impf. 3 pl. of נבל (*v. 1*$^{3}$) *sink, drop down exhausted;* elsw. in this sense Ex. $18^{18}$ (E) Jb. $14^{18}$.—וְיַחְרְגוּ] = 2 S. וַיַּחְגְּרוּ, ו coörd. † חרג vb. Qal, *quake:* Aramaism, α.λ. חגר of 2 S. *gird, gird on*, is a common vb., but gives no sense; rd. either ירגזו as Mi. $7^{17}$, which greatly resembles this passage (*v. 4*$^{5}$), or יחרדו *tremble*, which is often used pregnantly with מִן, *come trembling* Ho. $11^{10.11}$ and with other prep. 1 S. $13^{7}$ $16^{4}$ $21^{2}$ Gn. $42^{28}$ (E).—מִמִּסְגְּרוֹתֵיהֶם] = 2 S. מִמִּסְגְּרוֹתָם has two accents as long word with prep. מִן. ‡ מִסְגֶּרֶת n.f. *fastness;* in this sense elsw. Mi. $7^{17}$, but in sense of *border, rim*, in Historical Books. Cf. ‡ מַסְגֵּר *dungeon* Is. $24^{22}$, fig. of exile $42^{7}$ Ps. $142^{8}$.—**47.** חַי יהוה] *Yahweh liveth*, elsw. formula of oath (Ju. $8^{19}$ +). ‡ חַי adj. *alive, living:* (1) (*a*) of God, as *the living One*, fountain of life; so here = 2 S. $22^{47}$; cf. אֵל חָי $Pss. 42^{3}$ $84^{3}$ (rd. חיי both cases, and so חיים), also Jos. $3^{10}$ (J) Ho. $2^{1}$; cf. אלהים חי 2 K. $19^{4.16}$ = Is. $37^{4.17}$, א׳ חיים Dt. $5^{23}$ 1 S. $17^{26.36}$ Je. $10^{10}$ $23^{36}$. (*b*) Of man, usually pl. חיים *alive, living*, Ps. $55^{16}$ $124^{3}$; ארץ (ה)חיים *land of the living* Pss. $27^{13}$ $52^{7}$ $142^{6}$, also Is. $38^{11}$ $53^{8}$ Je. $11^{19}$ Ez. $26^{20}$ $32^{23}$ + 5 t. Jb. $28^{13}$; ארצות הח׳ Ps. $116^{9}$; ספר ח׳ $69^{29}$; אור הח׳ $56^{14}$ Jb. $33^{30}$. (*c*) Animals and man, phr. for either or both, כל חי Pss. $143^{2}$ $145^{16}$ Gn. $3^{20}$ $8^{21}$ (J) Jb. $12^{10}$ $28^{21}$ $30^{23}$; cf. Gn. $6^{19}$ (P). (*d*) Vegetation, as thorns, *green* Ps. $58^{10}$ (dub.). (2) *Lively, active:* איבי חיים Ps. $38^{20}$ (dub.); elsw. in this sense only 2S. $23^{20}$ (but Qr. preferable).—יהוה comes with following phr. in Ps. $144^{1}$, which has

בָּרוּךְ י׳ צוּרִי; this, being in a pentameter line, one word must be omitted. If יהוה be omitted, we have the citation בָּרוּךְ צוּרִי. יהוה has prob. been inserted after ברוך in $144^{1}$ and before it in $18^{47}$. בָּרוּךְ Qal ptc. pass. of ברך (*v.* $5^{13}$): ‡ בָּרוּךְ י׳ *blessed be* or *is Yahweh* $28^{6}$ $31^{22}$ $41^{14}$ $72^{18}$ $89^{53}$ $106^{48}$ $119^{12}$ $124^{6}$ $135^{21}$ $144^{1}$ (but *v.* above); ב׳ אלהים $66^{20}$ $68^{36}$; ב׳ אדני $68^{20}$; cf. ב׳ אל עליון Gn. $14^{20}$; ב׳ צורי Ps. $18^{47}$ = 2 S. $22^{47}$ (also Ps. $144^{1}$, *v.* above); ב׳ שֵׁם כְּבוֹדוֹ Ps. $72^{19}$. — וְיָרוּם] = 2 S. וְיָרֻם *be exalted,* of God; elsw. $21^{14}$ $46^{11.11}$ $57^{6.12}$ = $108^{6}$ $113^{4}$ $138^{6}$ (*v.* $9^{14}$). — אֱלוֹהֵי יִשְׁעִי] = 2 S. אֱלֹהֵי צוּר יִשְׁעִי. צור is more primitive and the term of original Ps. It may, however, have come into text from line above, as it is tautological. Cf. אלי צורי v.$^{3}$, קרן ישעי v.$^{3}$. — **48.** נְקָמוֹת] *deeds of vengeance,* pl. of ‡ נקמה n.f. *vengeance:* c. נתן Ps. $18^{48}$ = 2 S. $22^{48}$ $4^{8}$ Ez. $25^{14.17}$ (of God); Nu. $31^{3}$ (P) of Israel נתן נ׳ י׳ ב; elsw. נ׳ דם Ps. $79^{10}$; אל נ׳ $94^{1.1}$; of Israel and its chiefs עשה נ׳ $149^{7}$. — וַיַּדְבֵּר] = 2 S. וּמֹרִיד. Text of Ps. gives an Aramaic word, Hiph. of דבר *subdue,* elsw. only $47^{4}$. But text of 2 S., Hiph. of ירד, gives a good ancient word in sense of *bring down, lay prostrate,* Am. $3^{1}$ Is. $10^{13}$ $63^{6}$ Ps. $56^{8}$. הורד is favoured by $144^{2}$, which is based on this Ps. and reads הָרוֹדֵד עַמִּי תַחְתָּי (Aq., 𝕵, 𝕾, 𝕿, all have pl.). — תַּחְתָּי] = 2 S. תַּחְתֵּנִי as above, v.$^{40}$. — **49.** מְפַלְּטִי] = 2 S. וּמוֹצִיאִי. This is intentional variation מְפַלְּטִי v.$^{3a}$, תפלטני v.$^{44a}$. 2 S. gives better parallel with תְּרוֹמְמֵנִי. — מֵאֹיְבָי] contracted from וּמִן אֹיְבָי needed for third beat as in v.$^{48}$. — מִן קָמַי] for 2 S. מִקָּמַי; only אף of Ps. is explanatory of ו of 2 S. — מֵאִישׁ חָמָס] = 2 S. מֵאִישׁ חֲמָסִים. This makes third l. of verse and is suspicious. The sg. is usual $140^{12}$ Pr. $3^{31}$ $16^{29}$; but pl. $140^{2.5}$ *man of violent deeds.* The pl. is favoured by נְקָמוֹת v.$^{48a}$, יְשׁוּעוֹת v.$^{51a}$ (*v.* $3^{3}$); but the sg. by the individual reference of the original Ps. — **51.** מַגְדִּל יְשׁוּעוֹת] phr. α.λ. מַגְדִּל Hiph. ptc. גדל vb. Qal, *become great* $92^{6}$ +, *be magnified* $35^{27}$ +. Hiph. (1) *make great* $41^{10}$ (?) Ob.$^{12}$; (2) *magnify,* here as Gn. $19^{19}$ (J) Is. $42^{21}$ Ps. $138^{2}$. 2 S. מגדיל Kt., but מִגְדּוֹל Qr. n.m. *tower,* α.λ. for מִגְדָּל $48^{13}$ $61^{4}$.

## PSALM XIX.

**Ps. 19 is composed of two originally separate poems: (*A*) a morning hymn, praising the glory of 'El in the heavens (v.$^{2-5b}$), and glorious movements of the sun (v.$^{5c-7}$); (*B*) a didactic poem, describing the excellence of the Law (v.$^{8-11}$), with a petition for absolution, restraint from sin, and acceptance in worship (v.$^{12-15}$).**

### *A.* V.$^{2-7}$, 2 STR. $6^{3}$.

THE heavens are telling the glory of 'El,
His handiwork the firmament is declaring;
Day poureth forth speech unto day,
Night maketh known knowledge unto night;
In all the earth their voice is gone out,
And in the bounds of the world are their words.

FOR the sun there is set up *his* tent.
As a bridegroom he is going forth from *his* canopy.
He rejoiceth as a hero to run *his* course.
From the bound of the heavens is *his* going forth,
And unto their bounds is *his* circuit,
And there is nothing hidden from *His* sun.

### *B.* V.$^{8-15}$, 2 STR. $6^5$.

THE Law of Yahweh is perfect, refreshing the soul;
The Testimony of Yahweh is trustworthy, making wise the simple;
The Precepts of Yahweh are right, rejoicing the heart;
The Commandment of Yahweh is pure, enlightening the eyes;
The (Saying) of Yahweh is clean, enduring forever;
The Judgments of Yahweh are true, vindicated altogether.
MOREOVER Thy servant is warned by them; in keeping them there is much reward.
Errors who can discern? Clear me from hidden ones.
Moreover from presumptuous ones restrain Thy servant; let them not rule over me.
Then shall I be perfect, and cleared from much transgression.
Let the words of my mouth be for acceptance, and the musing of my mind,
Before Thee continually, Yahweh, my Rock and my Redeemer.

Ps. 19 was in D, then in M and DR (v. Intr. §§ 27, 31, 33); but this only applies to the first half of the Ps. v.$^{2-7}$, for the second half was originally a separate poem. The first half has the trimeter measure, the second half the pentameter. The first half is a morning hymn of praise of the glory of 'El as witnessed by heaven, and especially of the sun. The second half is not a hymn, but a didactic poem in praise of the Law. These were combined in order that, in public worship, a synthesis of the two might be made, and that it might be seen that the glory of Yahweh in the Law transcends His glory in the heavens. The latter is used as a foil to emphasize the former by its antithesis. The date of the first half is not difficult to determine. Its conception of the creation v.$^2$, as the work of God's hands, resembles that of Ps. 8, yet without betraying the influence of the conceptions of creation either of Gn. 1 or of Gn. 2. It has a single Aramaism מלה v.$^5$; but that is found in 2 S. $23^2$, and cannot therefore be regarded as very late. חמה v.$^7$ is also, as a poetic term for sun, not earlier than Is. $30^{26}$, used elsw. Is. $24^{23}$, Jb. $30^{28}$, Ct. $6^{10}$. This is, however, a poetic term which might have been used first in this Ps., and may be due to the circumstances out of which it was composed. The author was a true poet; an enthusiastic admirer of the sun, which is here personified, as are days and nights, the heavens and the firmament. It may have been written as a protest of a monotheist against the worship of Shemesh as a deity, described in Ez. $8^{16}$, and common among the Jews in the Babylonian period. At the same time it must be admitted that the sun in the second Str. is not declaring the glory of *'El*, as are the heavens

**and firmament, days and nights of the first Str., but is himself the object of admiration; and therefore it is quite possible that in the original the Ps. was a hymn to the God Shemesh, and was subsequently adapted to the worship of Yahweh. In either case we must put the composition in the Babylonian period, when such sun worship was characteristic and prevalent among the Hebrews and the nations which influenced them. Since writing the above I have read Gunkel's *Ausgewählte Psalmen*, s. 24, and find that he has independently come to a similar conclusion. The second half of the Ps. v.**[8-15] **is of an entirely different character. It is a pentameter in praise of the divine Law, using six different terms for it. In this respect it resembles Ps. 119, which is also a pentameter, but uses eight terms. The limitation in Ps. 19 is due to the number of lines in the Str. D. H. Müller (*Strophenbau und Responsion*, s. 60), followed by Che., supplies the other two terms for Law by prefixing them to the two tetrameter lines that follow, thus making them pentameters.** This is tempting from that point of view. But it would be difficult to explain their omission from all texts and Vrss.; and, furthermore, as will appear in textual notes, this couplet is a gloss, making the Str. just so much too long as compared with the subsequent Str. In other respects these Pss. are so alike that they must be attributed to the same period, when the legislation of P was the great central and substantial fact in the Hebrew religion. The term and conceptions of the priestly legislation are evident: שגנות, sins of ignorance or inadvertence || נסתרות, over against זדים, פשע רב v.[13. 14]. The use of the sacrificial term לרצון v.[15] is to be noted. The term עדות v.[8] is characteristic of P, and is emphasised by having the second place after תורה. פקודים v.[9] is used elsw. only Pss. $119^{4+20(21)\,t.}$ $103^{18}$ $111^{7}$, and is very late. This part of the Ps. cannot be put any earlier than the Greek period. V.[11] is gnomic in character, using terms and conceptions characteristic of WL. If original, it implies the Greek period also. But it is a tetrameter couplet. It makes the Str. just these two lines too long; it is therefore a gloss. This part of the Ps. was probably earlier than Ps. 119.

## PSALM XIX. *A*.

**Str. I.** is composed of three syn. couplets, the first and second syn. to each other v.[2-3], the third synth. v.[5] to them. A prosaic gloss has been inserted between them v.[4].—**2–3.** *The heavens, the firmament, day and night*, are all personified; as the heavens $50^{6}$ $97^{6}$, the morning stars Jb. $38^{7}$, the hills and trees Is. $55^{12}$, and nature in general Ps. $148^{2\,sq.}$ Jb. $12^{7\,sq.}$—*are telling* || *is declaring*]. The participles indicate that this action goes on continually without interruption. These pass over into imperfects, *poureth forth* || *maketh known*], because it is necessary to express the oft-repeated action of one day pouring forth unto

another day, and one night making known to another night; and these latter taking up the strain and passing it on to their successors in an endless chain of praise, which Ros. compares to a ring of dancers repeating the song in a series, and Horne, "like two parts of a choir chanting forth alternately the praises of God." These are illustrative conceptions from usages of other nations; but there is no evidence that the Hebrews had these usages, or that the poet thought of them. The theme is *the glory of 'El*, especially as manifested in *His handiwork*. *The firmament*, the expanse of heaven, is conceived as having been spread out by the hands of God at the creation, as elsewhere the earth Is. 42[5] 44[24] Ps. 136[6], and so as ever after exhibiting and praising the master workman's power and honour. This is a different conception of their creation from that of Gn. 1, where they are created by word of command. It rather resembles Ps. 8[4]. It is tempting under the circumstances, with Ges., to think of the speech in the more specific sense of hymn; but this has no authority in Hebrew usage, and is too specific for the subsequent as well as the previous syn. terms. The *speech* and the *knowledge*, though undefined by suffix, must, from the context, mean speech about 'El, and knowledge of 'El. — **4**. *There is no speech and there are no words, their voice is not heard*], so most naturally translated, is rather a tame explanation of the previous lines. "This seems to be a kind of correction or explanation of the bold figure which had ascribed language to the heavens," Pe. It is difficult to see, then, why Pe. did not draw the reasonable inference with Ols., followed by Du., that it is a prosaic gloss. This internal reason is fortified by the external one that these two lines make this Str. just two lines too long in proportion to its antistr. The numerous attempts to get an appropriate meaning out of the verse have all failed to give satisfaction; as indeed they are all awkward and entirely out of place in a Ps. of such wonderful simplicity, terseness, and graphic power. There is no agreement of EV[s]. in their translations. — — **5ab**. *In all the earth*], emph., in antith. to the heavens v.[2a]. The heavens are telling to the earth, and their message extends throughout the earth ‖ *in the bounds of the world*], that is in the extreme limits of the inhabited world. — *their voice*], in accordance with the parallel, *their words*], but this requires, with most

modern scholars, after the ancient versions, the correction of the Hebrew text, which by the change of a single letter reads "their line," instead of "their voice." The Hebrew word translated "their line" admits only of the meaning measuring line, which, while it is suited to the thought of extension to the earth's limits, and might spring into the mind of a copyist whose attention was confined, in copying, to this single line, is yet out of harmony with the thought which is emphasised in each of the other five lines of the Str. The proposal to render the Hebrew word "string" of a musical instrument, and so the string, for the sound of it, though urged by Ew. and others, and possibly in accordance with usage in other languages, is not justified by Hebrew usage.

Str. II. is progressive throughout, and is an antistr. to the previous one. As the previous Str. sets forth the glory of 'El, this Str. describes the glory of the sun. — **5c.** *For the sun is set*]. The sun is personified, as were heavens and firmament, day and night, of the previous Str., yet not as praising the creator, but as the theme of the praise of the poet. The *'El* of the previous Str. does not appear at all in this Str., unless we suppose Him to be the unexpressed subject of the verb "set," and so render "He hath set." The vb. may, however, be more properly regarded in the present context as having a general subject expressed in English by the passive, "is set." The sun is emphasised at the beginning and also at the close of this Str. v.$^{7b}$, as the great theme of its praise. It is therefore really put in parall. with the *'El* of the previous Str., while the poet puts himself in parall. with the personified heavens, firmament, day and night. It seems most natural, therefore, to identify the sun with *'El*. Was the Ps., then, originally a hymn in praise of the god *Shemesh*, who was worshipped in Jerusalem just before the exile, Ez. $8^{16}$? or is *Shemesh* used for the God of Israel, as in Ps. $84^{12}$? The praise of God by the sun, so conspicuous in $148^{3}$, is here conspicuous by its absence. On the whole, it seems probable that the Ps. was originally composed in honour of the god *Shemesh*, and that it was subsequently adapted by a few changes to the worship of the God of Israel, by interpreting *'El* in accordance with Hebrew usage, and by interpreting the vb. as having *'El* as subject, and so giving the sun a subordinate position. It is probable that the

preposition ל was prefixed by the editor, and was not original. The original probably read, "Shemesh has set up his tent." 𝔐 makes a still further modification of the original in order to connect with the previous Str. by adding "in them," which was not in the original of 𝔊, and makes the line too long for the normal measure. The reference to the heavens, which was doubtless designed by this addition, can only be made proper by following 𝔐, and attaching this line to the previous one, and so destroying the strophical organisation of the Ps. All other explanations give grammatical difficulties. De W. thinks of the End of the world as the dwelling of the sun. Thus Helios turns into Thetis; and Ossian gives the sun a shady cave in which to pass the night. But all this is in the realm of mythology, and in so far as these ideas are based on primitive worship of the sun, rather favours the thought that the Ps. was originally a hymn to *Shemesh* = *Helios*. We may think of the *tent* of the sun as in Hb. $3^{11}$, where sun and moon have their dwelling; or of the tent of the god *Shemesh*, in accordance with the constant conception of the heavenly temple or abode of God. — **6**. "And he," emph. reference to the sun, is unnecessary and difficult to justify from the context, and it destroys the measure. It is doubtless a gloss due to the effort to distinguish between *'El* and the sun. — *As a bridegroom*], not implying a marriage of the sun, but setting forth the freshness, the vigour, and the joy with which the rising sun appears in the East. — *He is going forth from his canopy*]. During the night he has been in his tent, or abode, and behind and beneath his canopy; at daybreak he comes forth from the night's retirement with fresh, youthful, full-grown vigour. — *He rejoiceth as a hero to run his course*]. The path of the sun in the heavens is conceived as a racecourse. The ancient warrior or hero was a runner as well as a fighter, and he enjoyed running as well as fighting. — **7**. *From the bound of the heavens*], the extreme East, *is his going forth*], rising. — *unto their bounds*], the extreme limits of the West, *is his circuit*], the fully rounded course. — *And there is nothing hidden*], all things throughout the earth come under his inspection during his circuit; nothing on the earth's surface escapes from his rays. — *from His sun*], that is God's sun; so the Hebrew word is elsewhere always translated, and in

this sense it gives the most appropriate climax in antith. to the beginning of the Str. The usual rendering, "from his heat," while etymologically possible, has no usage whatever to justify it, and unduly limits the thought to heat, when the term "hid" would more naturally suggest light of the sun, which is thought of also under the more general word "His sun." At the same time it seems likely that the editor, who adapted the Ps. to the worship of the God of Israel, was responsible for the addition of the suffix, and that the original simply used *Hamah* as a parallel word to *Shemesh*, both alike referring to the same god. This, then, gives us the most appropriate climax, that all things earthly are under the eye of God, in accordance with a conception common to the OT., that God, enthroned in heaven, sees, knows, and inspects all things earthly. It is also common to the hymns to the god *Shemesh*, that he is the great inspector and judge of all the earth.

## PSALM XIX. *B.*

**Str. I. 7–10** has six syn. lines in praise of the Law. There are six different terms for Law, one for each line of the Str., each technically expressing some one special type of Law in ancient usage; but it is doubtful how far those distinctions were felt in the time when this Ps. was composed. *The Law of Yahweh* is the Law conceived as teaching, doctrine, and is especially characteristic of special laws of priestly origin. *The Testimony* is a term characteristic of the priestly legislation, and is the Law conceived as giving testimony for Yahweh, and so is appropriate as a mate of "Law." *Precepts* are types of Law known only to late psalmists. They are divine prescriptions of Law. This term is, indeed, a late syn. for *Commandment*, which is characteristic of the prophetic commands of the Deuteronomic code. — *The Saying*], for so we must correct the text, for "The fear of Yahweh," which is unknown elsw. as a term for Law, and was a mistake for the similar Hebrew word, which is a poetic synonym of "Word" in the usage of Ps. 119, a characteristic term of the most ancient type of prophetic Law, and one which least of all could be omitted from the series. It is, moreover, most appropriate as a mate for *Judgments*, which is also an ancient pre-Deuteronomic type of Law, characteristic of the Code of the Covenant, Ex. 21–22, and

also of the recently discovered code of the ancient king Hamurabbi. The only terms of Ps. 119 absent are the "Word," the syn. of "Saying," and the "Statute," an earlier type of the "Judgment"; the terms most likely to be omitted by a late Hebrew poet, if he must make an omission, due to the limitations of his Str. Each one of the terms for Law has its adjective. These do not seem specially appropriate to the particular terms. There seems to be no good reason why they should not be used interchangeably here, as in Ps. 119 on a much larger scale, extending through twenty-two strophes. These adjectives are: *perfect*, complete, entire, without defect, *v.* $18^{31}$; *trustworthy*, firm, reliable, to be depended upon; *right*, equitable, just; *pure*, spotless; *clean*, without impurity or contamination; *true*, in their exact conformity to justice. Each of the legal terms has also its beneficent activity: "*refreshing the soul*," or "restoring" it, RV., imparting refreshment to the inner man, his true soul-food, as Dt. $8^3$ Mt. $4^4$. The translation "converting the soul," PBV., AV., while true enough in itself, and in accordance with other uses of the term, is too specific here and not in accord with the context.— *making wise the simple*], imparting the divine wisdom contained in the Law to those who are so open-minded that they are capable of receiving it.—*rejoicing the heart*], taking hold of the affections and imparting gladness as well as instruction.—*enlightening the eyes*], the eyes of the mind, so that they may see and understand, cf. $119^{105.130}$ Eph. $1^{18}$.—*enduring forever*], not transient, but permanent; not changeable, but standing firm and immovable.— *vindicated altogether*], cf. $51^6$; so in accordance with all the previous lines, and not "righteous" as a quality; for statements as to quality are reserved in all the other lines for the first half of the verse. The Str. has come to an appropriate conclusion. If it were to be continued, the two missing words for Law would be used with appropriate adjectives and verbal clauses.

**11.** These two words are indeed supplied by D. H. Müller, and Che. at the beginning of the two lines of the following couplet, but even then these lines would be entirely different in character from the previous ones.

> They are to be desired more than gold, yea than much fine gold;
> They are sweeter than honey, and the droppings of honeycombs.

A similar thought to v.$^{11a}$ is indeed in $119^{72.127}$; but the couplet resembles more closely Pr. $3^{14-15}$ $8^{10-11}$ Jb. $28^{15-19}$, and its thought may be regarded as characteristic of Hebrew Wisdom rather than of Hebrew Law. The use of it here was doubtless on the basis of the uses of Hebrew Wisdom and from a glossator whose enthusiasm for the Law justified him in ascribing to it the characteristics also of Wisdom.

**Str. II.** has six progressive pentameters. — **12.** *Moreover*], emphasizing following words. — *Thy servant*], emphatic in position, whether we think of the individual Israelite as a worshipper of God, or of the nation as in a special sense the servant of Yahweh, in accord with the conception of Is.$^2$. — *is warned*]. The positive benefits of the Law, in the previous Str., now pass over into negative benefits, in relation to transgression, in warning against it. — *in keeping them*], observing the Law by obedience. — *there is much reward*], in consequence of a beneficent kindness. — **13.** *Errors*], transgressions of Law, due to ignorance or inadvertence; characteristic of the distinctions of the priestly legislation. These committed unconsciously trouble the psalmist; for, *who can discern*], either their number or their enormity, and the extent of their departure from the norm of duty. — *Clear me*], is the prayer; acquit, absolve, or possibly, as often, leave me unpunished. — *from hidden ones*], those errors which are so hidden from the psalmist that he cannot discern them, and which yet he knows are not hidden from God, and therefore may imperil his relations to God. He knows of no other way of deliverance from them except the divine gracious acquittal. — **14.** *Moreover*], increased emphasis, calling attention to another class of transgressions. — *from presumptuous ones*], proud ones; known, clearly discerned, boldly and wilfully committed, corresponding with "high-handed" of the code of P, Num. $15^{30}$. — *restrain Thy servant*], hold him back, for he knows his peril of committing them and the serious consequences. — *let them not rule over me*]. Such transgressions overpower the man and reduce him to servitude. The phrase so greatly resembles that of Gn. $4^7$ that it is probable the author had in mind the story of Cain, where sin like a wild beast couches at the door greedy to take possession of him and rule him, which it actually did, with terrible consequences. So here

the presumptuous sins are personified; they strive to dominate the man, cf. 36[2] Jn. 8[34]. — *Then shall I be perfect*], that is, if cleared from sins of ignorance, and restrained from sins of knowledge and intention, he will be free from all sin, and so be complete, entire, faultless. — *and cleared from much transgression*]. This does not naturally refer to some great extreme transgression as parallel with the presumptuous ones, but rather to the transgressions hidden and to the errors to which he is so sensitive that he fears they may be many, and in their sum amount to much; for *clear* in the passive seems to refer to the same kind of sins as *clear* in the active, and to those from which he would be absolved, rather than to those from which he would be restrained. — **15.** *Let the words of my mouth be for acceptance*], namely, those of the prayer which accompany the sacrifice made in the temple, making the sacrifices real earnest sacrifices, and so acceptable to God; as in Ho. 14[3] the calves (or fruit, *v.* Br.[MP. 177]) of the lips are thus offered, and Ps. 141[2] prayer as sacrifice. — *and the musing of my mind*], the mind acting in harmony with the mouth, as the mouth with the hand that presents the sacrifice. — *Before Thee*], all the activities of devotion, of mind, mouth, hand, tend to the divine presence where alone acceptance can be found. — *continually*], so 𝔊, as the measure requires, but omitted by 𝔐 and most Vrss. by error. The psalmist is not thinking of one single sacrifice, but of oft-repeated, continual approaches to God in sacrifice. All this is fortified and reaches its climax in the plea which gives assurance of success; *my Rock and my Redeemer*], cf. 18[3] 69[19]. The Rock is the negative refuge; the Redeemer is the one who grants the positive redemption from the sins so dreaded in the previous context.

## XIX. *A*.

**2.** מְסַפְּרִים] Pi. ptc. pl. of ספר; with verbal force, *are telling* constantly; ‖ מַגִּיד. — ‡ רָקִיעַ] n.m. *firmament*, expanse of physical heaven, elsw. in ψ, 150[1], ‖ הַשָּׁמַיִם. — מַעֲשֵׂה יָדָיו]. Bä. interprets as applying to God's government of the world, ‖ כבוד; but usage (8[7] 102[26] 138[8]) favours creation. The measure is most easy as tetrameter, although first line is pointed as trimeter. ו is prob. a gl. Possibly אלהים stood in original; it makes better measure. — **3.** יַבִּיעַ] Hiph. impf., habitual action for ptc. of continuous action of previous clause. ‡ נבע vb. Hiph. *pour forth* as from a spring, *bubble*: of speech, in bad sense

$59^{8}$ $94^{4}$; in good sense $78^{2}$ $119^{171}$ $145^{7}$ and here, ‖ יְחַוֶּה Pi. impf. † [חָוָה] vb. Pi. poetic, *tell, declare, make known:* only here in ψ (unless we correct $52^{11}$ with Hi., Che., *et al.*); but Jb. $15^{17}$ $32^{6.\ 10.\ 17}$ $36^{2}$. — אֹמֶר] Ges. renders ἔπος *hymn*, but really it is *saying, speech, utterance*, as v.$^{4}$ ‖ דְּבָרִים. — ‡ דַּעַת] n.f. *knowledge:* here = their knowledge of the glory; elsw. in ψ only of knowledge as possessed by God $139^{6}$; as taught by God to man $94^{10}$ $119^{66}$. These two lines are most easily tetrameters, but might be taken as trimeters by use of Makkephs. — **4.** אֵין אֹמֶר ‖ אֵין דְּבָרִים] are most easily explained as a denial of the use of speech and words in this praise of the heavens; then בלי נשמע would assert the same thing more strongly. ‡ בלי neg. adv. with vb. only here in ψ; but with n. = *without* $59^{5}$ $63^{2}$ (*v.* עַד בְּלִי $72^{7}$). Their voice is not heard, *is inaudible, i.e.* except for the intelligent, pious mind. But why this qualification? It seems in direct antith. to v.$^{3\ \text{and}\ 5}$ and is tame. 𝔊 takes it as a relative clause: οὐκ εἰσὶν λαλιαὶ οὐδὲ λόγοι ὧν οὐχὶ ἀκούονται αἱ φωναὶ αὐτῶν. 𝔍 also: *non est sermo et non sunt verba, quibus non audiatur vox eorum.* This seems a roundabout, unpoetic way of asserting that their speech was intelligible, although it is followed by De., Moll., Now. Ew. attaches to next v.: "without talk, without words, without their voice being heard, their sound becomes loud throughout the whole earth." The measure of the last line can be only trimeter. This Str. is just the two lines longer than the second Str., and, therefore, in all probability they are a gl.; so Ols., Bi., Bä., Du. — **5.** בקצה תבל ‖ בכל הארץ] emph., the first a spreading abroad, the second a reaching unto the utmost limits. בכל הארץ also in $8^{2.\ 10}$ $45^{7}$ $105^{7}$. — קַוָּם] sf. of 3 pl. ‡ קַו n.m. *line, string:* (1) *measuring line*, extending over wide territory, as Je. $31^{39}$ Ez. $47^{3}$ and elsw. Aq. κανὼν, so Ra., Bä., and most here. Hi. = "line or chain of praise." Others think of (2) *string* of musical instrument, so Ew. 𝔍 *sonus*, 𝔊 φθόγγος, Σ ἦχος, but there is no usage to justify this mng. Cap., Ols., Ge., Bö., Dy., Bi., Gr., Che., Du., SS., *B*DB rd. קֹלָם, but 𝔊 renders this by φωνή and 𝔍 by *vox*, and not by words they actually use here. — ‡ קָצֶה] n.[m.] *end, bound, extremity:* מִקְצֵה הארץ $61^{3}$ $135^{7}$ Is. $5^{26}$ $43^{6}$ Dt. $28^{49}$; עד ק׳ הארץ Ps. $46^{10}$ Je. $25^{31}$ Is. $48^{20}$ $49^{6}$; בק׳ תבל Ps. *$19^{5}$*; מִקְצֵה השמים $19^{7}$. ‡ קָצָה] n.f. *end, bound,* in ψ pl. עַל קְצוֹתָם (of שמים) *$19^{7}$*, prob., therefore, only pl. of קָצֶה. — מִלֵּיהֶם] ‖ קַוָּם ‡ מִלָּה n.f. *word, speech, utterance:* elsw. $139^{4}$ 2 S. $23^{2}$ Pr. $23^{9}$ Jb. 34 t. This line is trimeter as it stands. — לַשֶּׁמֶשׁ] emph., 𝔊 ἐν τῷ ἡλίῳ. ‡ שֶׁמֶשׁ n. *sun:* $58^{9}$ $72^{17}$ $74^{16}$ $121^{6}$ $136^{8}$; זרח שׁ׳ *rise* of sun $50^{1}$ $104^{22}$ $113^{3}$; fig. of long duration עם שׁ׳ $72^{5}$, כשׁ׳ $89^{37}$; personified *$19^{5}$* $104^{19}$ $148^{3}$; fig. of God $84^{12}$. — בָּהֶם] *in them, i.e.* שמים Hu., Pe., Bä., Kirk., not indefinite, as De W., Ges., Hi., De. But בהם not in 𝔊, and is prob. a gl. αὐτοῦ with σκήνωμα of 𝔊 is possibly an interpretation, as ὁδὸν αὐτοῦ for ארח v.$^{6b}$; but as most of the lines of the Str. end in י, the original was prob. אהלו. — **6.** וְהוּא] emph., referring to שמש personified, masc. usually. There is no need of it, and it should be stricken out, if verse is trimeter. — כְּחָתָן] *as a bridegroom,* α.λ. ψ. — חֻפָּתוֹ] *his canopy,* α.λ. ψ; elsw. Jo. $2^{16}$ (of bride), Is. $4^{5}$ (of God's protection). — יָשִׂישׂ] Qal impf. of ‡ שׂישׂ, vb. Qal, *rejoice:* usu. with בְּ $35^{9}$ $40^{17}$ $68^{4}$ $70^{5}$ $119^{14}$; c. על $119^{162}$. — כְּגִבּוֹר] *as a hero,* ‡ גִּבּוֹר (1) adj., *strong,*

*mighty*: ג׳ בארץ 112²; אל גבור (of the Messiah) Is. 9⁵; attribute of God fighting for His people Ps. 24⁸·⁸; cf. Dt. 10¹⁷ Is. 10²¹+. (2) n.m. *strong, valiant man* Pss. *19⁶* 33¹⁶ 45⁴ 52³ 78⁶⁵ 89²⁰ 120⁴ 127⁴; גִּבֹּרֵי כֹחַ 103²⁰.— רוץ ארח] *run along a path*: acc. of measure; cf. בוא א׳ *go a path* Is. 41³; 𝔊 ארחו, prob. correct.—**7.** מוֹצָאוֹ] sf. 3 sg. ‡ מוֹצָא n.m. (1) *act of going forth*: of sunrise *19⁷*, so of the place, the East 75⁷; מוצאי בֹקֶר 65⁹; (2) *that which goes forth, utterance* of lips 89³⁵ Je. 17¹⁶; (3) *place of going forth, source* of water Ps. 107³³·³⁵ 2 K. 2²¹ Is. 58¹¹.—וּתְקוּפָתוֹ] *his circuit* (√קוף), α.λ. ψ. BS. 43⁷ (of moon); Ex. 34²² (J) 2 Ch. 24²³ (of year); 1 S. 1²⁰ (of days of year). This should for assonance come at end of line.—עַל קְצוֹתָם] 𝔊 ἕως ἄκρου τοῦ οὐρανοῦ, cf. 48¹¹ עַל קַצְוֵי ארץ, עַל late style for אל. The measure is difficult with MT., but easy if, after 𝔊, we transpose and rd. ואל קצותם תקופתו. The τοῦ οὐρανοῦ of 𝔊 is interpretation.—נִסְתָּר] rel. clause as 𝔊, 𝔍.—מֵחַמָּתוֹ] usually *from his heat* (*v.* חֵמָה *6²*), but † חַמָּה *sun* Jb. 30²⁸ Is. 24²³ 30²⁶·²⁶ Ct. 6¹⁰; so also here *His sun* = 'El's sun, but originally חמה ‖ שמש.

## XIX. *B.*

**8–10.** תּוֹרָה] the Law as *instruction*, most common and comprehensive term from earliest time (*v. 1²*).—‡ עֵדוּת] n.f., the Law as *testimony*, characteristic term of P, so 78⁵ 81⁶ 119¹⁴⁺²¹ ᵗ· ⁽ᵉᵐ· ᵗˣᵗ·⁾ 122⁴, and titles 60¹ 80¹.— ‡ פִּקּוּדִים] n. pl., the Law as *precepts*, only pl. cstr. and sfs. elsw. 103¹⁸ 111⁷ 119⁴⁺²¹ ᵗ· ⁽ᵉᵐ· ᵗˣᵗ·⁾.—‡ מִצְוָה] n.f., the Law as *commandment*, characteristic of D.; elsw. in ψ always pl., 78⁷ 89³² 112¹ 119⁶⁺²¹ ᵗ·.—יִרְאָה] the Law as *object of reverence*, only here in this sense, but frequently for *piety, reverence*, 34¹² 111¹⁰ + (*v. 2¹¹*). Though 𝔐 is sustained by Vrss., it is improb. A term for Law is needed. Rd. אמרת, as Gr., D. H. Müller, Kau., Che.—מִשְׁפָּטִים] *judgments*, decisions of rulers in the cases brought before them. A collection of such judgments is the *Covenant Code*, Ex. 21–22. They are also scattered through the Deuteronomic Code (*v. 1⁵*). We notice the absence of the most ancient terms דברים *words*, and חקים *statutes*, given in the Psalm of the Law, 119. For uses of these technical terms *v.* Br.ᴴᵉˣ· ²⁴² ˢᵠ·, and BD*B*.—תְּמִימָה] adj. f. (*v. 15²*), *whole, sound, having moral integrity, perfect*; of God's way 18³¹. —נֶאֱמָנָה] Niph. ptc. f. ‡ אמן vb. *confirm, support*: Qal ptc. pass. אֱמוּנִים intrans. *faithful* (as firm, stable), † as subst. m. *faithful ones* 12² (> 𝔊, 𝔖, al. *faithfulness*), cf. 2 S. 20¹⁹; *faithful ones Yahweh keepeth* Ps. 31²⁴ (but א׳ is here taken by 𝔊, Ri., De., Che. as n. abstr., *v.* אֵמֻן). Other mngs. not in ψ. Niph. (1) *be verified, confirmed*: precepts of God 111⁷, His testimonies *19⁸* 93⁵, covenant 89²⁹. (2) *be reliable, faithful, trusty*: persons 89³⁸ 101⁶; רוּחַ, c. אֶת 78⁸ (cf. Pr. 11¹³); c. בְּ rei Ps. 78³⁷. Other mngs. not in ψ. Hiph. *trust, believe*: abs. 116¹⁰; c. לְ rei 106²⁴; c. בְּ pers. *trust in, believe in* (the usual construction with God) 78²²; c. ב rei 78³² 106¹² 119⁶⁶; c. infin. 27¹³, cf. Jb. 15²².—יְשָׁרִים] adj. pl. m., *right* (*v.* 7¹¹).—בָּרָה] adj. f., *pure* (*v.* 2¹²). —טְהוֹרָה] adj. f., *clean* (*v.* 12⁷).—אֱמֶת] 𝔊 ἀληθινά, 𝔍 *vera*, adj. is required, but אֱמֶת has frequently force of an adj., and is frequently rendered by adj. in

𝔊; cf. Dt. $13^{15}$ $17^{4}$ $22^{20}$ Je. $42^{6}$ (*v.* $15^{2}$). The ptc. clauses, v.$^{8-10}$, constitute complementary parts of pentameters, with two tones.—מְשִׁיבַת נָפֶשׁ] Hiph. ptc. cstr. of שׁוב, may be taken with nominal force *refresher of*, or with verbal force *refreshing*. Hiph. in sense of ‡ *restore, recover*, elsw. in ψ, c. acc. $80^{4.8.20}$; c. מן $35^{17}$. נֶפֶשׁ is here the animal life in the sensuous nature (*v.* $10^{3}$).—מַחְכִּימַת] Hiph. ptc. cstr. of ‡ חכם = *making wise;* form only here; why not מְחַכֶּמֶת, Pi., as $105^{22}$ $119^{98}$ Jb. $35^{11}$? Qal not in ψ. Pu. *made wise* $58^{6}$, cf. Pr. $30^{24}$.—† פֶּתִי] adj. *simple:* as subst., open to the instruction of wisdom or folly Pr. $9^{4.16}$, believing every word $14^{15}$, needing בין Ps. $119^{130}$, חכמה *$19^{8}$* Pr. $21^{11}$, lacking עָרְמָה $1^{4}$ $8^{5}$ $19^{25}$, in good sense שׁמר י׳ פתאים Ps. $116^{6}$, but usual tendency is to bad sense Pr. $1^{22}$ $14^{18}$ + 6 t. Pr., Ez. $45^{20}$.—מְשַׂמְּחֵי לֵב] Pi. ptc. cstr. of שׂמח *giving joy to* (*v. $5^{12}$*).—מְאִירַת עֵינָיִם] Hiph. ptc. cstr. of אור *light up, cause to shine;* also *give light to, lighten* (*v.* $13^{4}$).—עוֹמֶדֶת לָעַד] Qal ptc. of עמד *stand firm, endure.*—צָדְקוּ] Qal pf. 3 pl. Change from ptc. is striking and improbable. 𝔊 has δεδικαιωμένα, 𝔍 *justificata*, which implies ptc. צדוקים. Hare rds. וְצֶדֶק.—**11.** This verse has two tetrameters. These appear in an awkward change of construction.—הַנֶּחֱמָדִים] Niph. ptc. pl. of ‡ חמד with article, nominal force = *the things to be desired*, or relative force = *they are the things to be desired;* only here with the article, † Niph. ptc. elsw. = *desirable* Gn. $2^{9}$ $3^{6}$ (J) Pr. $21^{20}$; vb. elsw. in ψ only Qal, *desire* $68^{17}$ (of God), *desired, taken pleasure in* $39^{12}$.—† פָּז] n.m., *refined, pure gold:* of crown of king $21^{4}$, of Law *$19^{11}$* $119^{127}$, elsw. La. $4^{2}$ Jb. $28^{17}$ Is. $13^{12}$ Ct. $5^{11.15}$ Pr. $8^{19}$.—רָב] *much* in quantity, also v.$^{14}$ $25^{11}$ $119^{162}$.—וּמְתוּקִים] pl. of ‡ מָתוֹק, adj., *sweet:* of honey, as Ju. $14^{14}$, here ‖ הַנֶּחֱמָדִים; article required as much for the one as for the other. Du. suggests that it be prefixed.—† נֹפֶת] n.m., *flowing honey*, from the comb: elsw. Pr. $5^{3}$ $24^{13}$ $27^{7}$ Ct. $4^{11}$.—† צופים] pl. of צוּף, n.m., *honey-comb:* elsw. Pr. $16^{24}$. This verse is a gl. from the period of WL. It makes the previous Str. too long, if attached to it, and mars the uniformity of its use of legal terms. It is not suited to the second Str.—**12.** גַּם] *moreover:* ‡ as emphasising the following word *$19^{12}$* $71^{22}$ $83^{9}$ $133^{1}$; as emph. *and* $37^{25}$ $107^{5}$ $137^{1}$; also $8^{8}$ $14^{3}$.—עַבְדְּךָ] *Thy servant*, prob. Israel as nation; cf. Je. $30^{10}$ and Is.$^{2}$.—‡ עֶבֶד] n.m. (1) *slave* $105^{17}$ $123^{2}$; (2) *worshipper*, עבדיו $34^{23}$ $69^{37}$ $135^{9.14}$ (= Dt. $32^{36}$); ‖ עמו $105^{25}$; עֲבָדֶיךָ $79^{2.10}$ $89^{51}$ $90^{13.16}$ $102^{15.29}$ $119^{91}$; עַבְדְּךָ $119^{17+12\,t.}$ $143^{12}$; ‖ בֶּן־אֲמָתֶךָ $86^{16\text{ cf. }2.4}$ $116^{16.16}$; Abraham $105^{6.42}$ Gn. $26^{24}$ (J); Moses Ps. $105^{26}$; David $18^{1}$ $36^{1}$ $78^{70}$ $89^{4.21.40}$ $132^{10}$ $144^{10}$. (3) in special sense, *Levitical singers*, עַבְדֵי יהוה $113^{1}$ $134^{1}$ $135^{1}$. (4) *Israel as a people* $136^{22}$, as Is. $41^{8.9}$ $44^{21}$ $49^{3}$. (5) *addressing God in prayer*, sometimes (4), sometimes (2), and sometimes simply honorary address *$19^{12.14}$* $27^{9}$ $31^{17}$ $35^{27}$ $69^{18}$ $109^{28}$ $143^{2}$.—נִזְהָר] Niph. ptc. of ‡ זהר, † Niph. *be instructed, warned:* elsw. Ez. $3^{21}$ $33^{4.5.6.6}$ Ec. $4^{13}$ $12^{12}$.—‡ עֵקֶב] n.[m.] *consequence*. (1) adv. acc., *in consequence of* $40^{16}$ = $70^{4}$; (2) *reward, gain* *$19^{12}$* Pr. $22^{4}$; (3) *end* Ps. $119^{33.112}$.—**13.** שְׁגִיאוֹת] α.λ., doubtless error for שְׁגָגוֹת, *sins of error, inadvertence*, † שְׁגָגָה, n.f., *error*, characteristic of P. Lv. $4^{2}$ + 16 t. (P); elsw. Ec. $5^{5}$ $10^{5}$. ‡ שׁגג, vb. Qal *err*, from Law Ps. $119^{67}$. ‡ שׁגה, vb. Qal *err*, from Law $119^{21.118}$. Hiph. *let err*, from Law $119^{10}$.—מִי־יָבִין] exclamation,

implying negative answer (*v.* $4^{7}$). — מִנִּסְתָּרוֹת] Niph. ptc. pl. with מִן, from סתר here of secret, hidden sins, but *hide oneself* $55^{13}$ $89^{47}$; *be hid* v.[7] $38^{10}$ — נַקֵּנִי] Pi. imv. sf. of ‡ נקה. Pi. (1) *hold innocent*, or *acquit* here and Jb. $9^{28}$ $10^{14}$, both c. מִן; Dr. renders *absolve*, 𝔊 καθάρισον, 𝔍 *munda*; elsw. (2) *leave unpunished*, by God Ex. $34^{7}$ = Na. $14^{18}$ (J) = Na. $1^{3}$; c. acc. Ex. $20^{7}$ = Dt. $5^{11}$ Je. $30^{11}$ = $46^{28}$. Niph. *be clean, free from guilt, innocent*, וְנִקֵּיתִי v.[14], only here ψ; cf. Nu. $5^{31}$ (P) Je. $2^{35}$; 𝔊 καθαρισθήσομαι, 𝔍 *mundabor*. — **14.** גם] begins second couplet, dealing with grosser sins, used as ‡ introducing the climax here and in $25^{8}$ $41^{10}$ $84^{4.7}$ $85^{13}$ $118^{11}$ $119^{23.24}$ $139^{10.12}$ (*v.* v.[12]). — זֵדִים] pl. of ‡ זֵד, adj., *proud, presumptuous*, here of men, Ew., Ols., Hup., Che., RV., BDB., Bä., Du., but De., Dr., AV. of sins; elsw. in ψ of men $86^{14}$ $119^{21+5t.}$ — חֲשֹׂךְ] Qal imv. of ‡ חשׂך, vb. Qal, *restrain, hold back*, ממות $78^{50}$. — אַל־יִמְשְׁלוּ־בִי] Qal juss. of משׁל (*v.* $8^{7}$), involving personification of זֵדִים just as in Gn. $4^{7}$, where חטאת is personified as wild beast with same vb. and same construction. אז, implying a condition (*v.* $2^{5}$). — אֵיתָם] Qal impf. 1 sg., fully written, אֵתַם; תמם intrans. Ges.[§ 67 (3)] (*v.* $9^{7}$). — וְנִקֵּיתִי] Niph. pf. of נקה, *free from, innocent of*, Dr. *absolved* (*v.* v.[13]). — פֶּשַׁע רָב] *much transgression* (*iniquity*), so רב in $19^{11.12}$ $25^{11}$ $119^{162}$. פֶּשַׁע (*v.* $5^{11}$). — **15.** לְרָצוֹן] the sacrificial term for acceptance by Yahweh of sacrifices Lv. $1^{3}$ +; cf. Ho. $14^{3}$ Ps. $141^{2}$. — ‡ אִמְרֵי פִי] *words of my mouth*: elsw. $54^{4}$ $78^{1}$ $138^{4}$ Dt. $32^{1}$ +. — הֶגְיוֹן] cstr. of † הִגָּיוֹן, n.m., *meditation*, or *musing*, of prayer, so here; cf. La. $3^{62}$ (in bad sense of plotting); elsw. Pss. $9^{17}$ $92^{4}$ (dub., *v.* Intr. § 34); cf. הָגוּת $49^{4}$. — לֵב] n.m., *inner part, midst*: † I. seldom of things, בְּלֵב יַמִּים $46^{3}$. בְּלֵב איְבֵי, *in the midst of the enemies of* Ps. $45^{6}$. II. Of men: ‡ (1) (*a*) *the inner man* in contrast with the outer $55^{22}$ $64^{7}$ $84^{3}$ $102^{5}$, as within the breast, בלב $37^{15}$ $119^{11}$ 2 S. $18^{14}$, cf. Ps. $40^{11}$; (*b*) *the inner man*, indef. *soul*, comprehending mind, affections, and will, $33^{15}$, with occas. emphasis of one or the other by means of certain vbs., † בכל לב $9^{2}$ $119^{2.10.34.58.69.145}$ $138^{1}$ 1 K. $8^{23}$ = 2 Ch. $6^{14}$ Pr. $3^{5}$ Je. $3^{10}$ $24^{7}$; *secrets of the heart* Ps. $44^{22}$. ‡ (2) specif. reference to *mind*: (*a*) *knowledge*, c. ראה $66^{18}$ Ec. $1^{16}$; (*b*) *thinking, reflexion*, Pss. $33^{11}$ $49^{4}$ $83^{6}$ $140^{3}$, so here, cf. $45^{2}$; † שׁת לב $62^{11}$ Pr. $22^{17}$ $24^{32}$, c. לְ Ps. $48^{14}$ Ex. $7^{23}$ JE, 1 S. $4^{20}$ Pr. $27^{23}$ Je. $31^{21}$, and c. אֶל Jb. $7^{17}$; (*c*) *memory* Pss. $31^{13}$ $37^{31}$; (*d*) spec. refer. to *inclinations, resolutions, determinations of the will*: † הכין לב *set the mind on* $10^{17}$ $78^{8}$ 2 Ch. $12^{14}$ Jb. $11^{13}$; † נכון לב Ps. $57^{8.8}$ (= $108^{2}$) $78^{37}$ $112^{7}$; other phrs. $44^{19}$ $105^{25}$ $112^{8}$ $119^{36.112}$ $141^{4}$. For other uses of לב *v.* $4^{5}$ $10^{6}$ $12^{3}$. — לְפָנֶיךָ] goes with last line. 𝔊 has διὰ παντός = תָּמִיד or לְעוֹלָם, which is required by measure, so Du., Bä., Che. — וְגֹאֲלִי] *my redeemer*, cf. Jb. $19^{25}$. ‡ גאל vb. Qal, *redeem, act as kinsman*: in ψ only *redeem* with God as subj., implying pers. relationship: (*a*) *individuals* from death Ps. $103^{4}$ La. $3^{58}$ Ho. $13^{14}$, מכל רע Gn. $48^{16}$ (E poem), נפשׁ Pss. $69^{19}$ $72^{14}$, ריבה ריבי וגאלני $119^{154}$, גֹּאֲלִי $19^{15}$ Jb. $19^{25}$; (*b*) *Israel*, from Egyptian bondage Ex. $6^{6}$ (P?) $15^{13}$ (song) Pss. $74^{2}$ $77^{16}$ $78^{35}$, מיד אויב $106^{10}$; † (*c*) *from exile* (chiefly Is.[2.3] the vb., not in Is.[1]), Is. $43^{1}$ + 5 t. Is., Mi. $4^{10}$, מיד Ps. $107^{2}$ Je. $31^{11}$, י׳ is גֹּאֵל Is. $41^{14}$ + 12 t. Is., and the people גְּאוּלִים Ps. $107^{2}$ Is. $35^{9}$ $51^{10}$ $62^{12}$ $63^{4}$(?).

## PSALM XX., 2 PARTS $8^8 +$ RF. $2^8$.

**Ps. 20 is a Litany before a battle, in two parts: (1) During the offering of sacrifice, the leaders of the choir make a petition for the king that he may be victorious in the day of trouble (v.$^{2-5}$), and a chorus sums it up with a vow of exultation and praise (v.$^{6}$); (2) the leaders make a declaration of the certitude of victory, accomplished by Yahweh's hand rather than by the army (v.$^{7-9}$), which is enthusiastically reaffirmed by the chorus (v.$^{10}$).**

IN the day of trouble may He answer *thee*,
May the God of Jacob set *thee* on high;
May He send from the sanctuary help to *thee*,
And from Zion sustain *thee;*
May He be mindful of all *thy* grain offerings,
And accept as fat (all) *thy* whole burnt offering(s);
May He give thee according to *thy* mind,
And fulfil all *thy* plan.
*We will be jubilant in thy victory,*
*And in the name of our God will we* (*rejoice*).
NOW (the hand of Yahweh is made known);
Yahweh hath given His anointed victory.
He answereth him from His sacred heavens,
By the mighty deeds of victory of His right hand.
These by chariots and by horses;
But by Yahweh our God are we strong.
They, on their part, bow down and they fall;
We, on our part, stand and are established.
*Yahweh hath given victory to the king;*
*He answereth us in the day we invoke Him.*

Ps. 20 was in 𝔇, then in 𝔐 and 𝔇ℜ (*v.* Intr. §§ 27, 31, 33). It is a prayer for a king going forth to battle; implying the existence of the Hebrew monarchy v.$^{7}$. It is a prayer at a sacrifice in the temple, with whole burnt offerings and accompanying grain offerings, and the use of ritual language v.$^{4}$. The use of לבב v.$^{5}$ indicates, in preëx. literature, the period prior to Je. The use of chariots and horses by the enemy v.$^{8}$ might refer to the Syrians, Assyrians, or Egyptians, and therefore gives no evidence of date. Theodore of Mopsuestia, and many since his time, have thought of Hezekiah; but the history of Hezekiah gives us no such situation as that described in the Ps. The victory of Jehoshaphat in the neighbourhood of Jerusalem, cf. 2 Ch. 20, gives us a most appropriate historical situation; and the promise of victory, given by the prophet, gives an appropriate explanation of the change from petition to certitude in the two parts of the Ps.

Pt. I. is composed of five couplets, sung by the choir. Leading voices make the petition for the king, in eight trimeter lines, arranged in four synonymous couplets, all rhyming in *Ka*, which in English must be expressed sometimes by the personal pronoun *thee*, sometimes by the possessive *thy*. The reference to the king is not evident in this petition, but comes out clearly in the chorus v.[10]. Although we cannot suppose that the Levitical choruses were organised at so early a date, in accordance with the usage projected by the chronicler back even into the time of David, we may yet suppose that, with the institution of temple worship, some kind of an official choir was also instituted among the priests in Jerusalem, as in the ancient temples of other religions. — **2.** *In the day of trouble*], implying a serious situation. The nation was in straits and in peril, and victory doubtful so far as their own ability to repel the invaders was concerned; their only hope was in divine assistance. — *The God of Jacob*]. The reference to the God of the ancestor of the nation, often used in such pleas, enforces the petition, especially as the name of their national and ancestral God was the pledge and security for their national existence and perpetuity. The honour of their God was necessarily involved in the honour of His people, according to the conception of the ancient Biblical writers. — *set thee on high*], in the exaltation of victory. — **3.** *From the sanctuary* ‖ *from Zion*], the source of divine assistance, according to the conception that it was God's place of residence among His people, the place of His theophanic presence, and therefore not only the place of prayer and sacrifice, but also the place from which His people may expect help in answer to prayer. — **4.** *all thy grain offerings*], specific offerings of some kind of grain, which usually, especially in public sacrifices, accompanied all kinds of sacrifices of animals; the kind of grain offering differing, whether the simple grain, or roasted in the ear, or ground into meal for wafers or cakes or loaves, all depending upon the kind of sacrifice as discriminated in a later priestly legislation, not probably applicable at this early date. — *all thy whole burnt offerings*], special kinds of sacrifice of animals which differed from all other sacrifices of animals in that the entire victim, or rather all the parts that were in their nature clean, or that could be cleansed by washing, were entirely

consumed on the altar and went up in the flame to God. This ancient form of sacrifice of animals, with its associated sacrifice of grain, was appropriate for the expression of worship, in the form of prayer. The nation were assembled, led by priests and choirs of singers, to participate in the sacrifice and prayer for the victory of their king and army. — *May He be mindful*]. There is little reason to doubt that this is a sacrificial term as truly as the ‖ *accept as fat*], for it was characteristic of the grain offerings that they were offered *Azkarah*, to bring the offerer to the remembrance of Yahweh. For that service in the later ritual various Psalms were assigned ($38^1$ $70^1$, *v.* Intr. § 39). There is no good reason why we should not think that this conception of the grain offering was ancient. Such a conception does not by any means involve the numerous distinctions of the later priestly legislation. So also the phrase, "accept as fat," is a sacrificial term, which indicates the essential thing in the sacrifice of animals, already recognised in the primitive story of Cain and Abel, Gn. $4^4$, that fat ones should be selected in order to find acceptance with God, implying that sacrifices, without such selection, would be regarded as niggardly and unacceptable. To accept or recognise the whole burnt offerings of animals as fat is, therefore, saying, in ritual terms, that they are entirely acceptable to God. — **5.** *According to thy mind* ‖ *all thy plan*], the plan devised already in the mind of the king for conducting the campaign or making the battle. — **6.** The chorus now sings as it were a refrain, summing up the contents of the petition in a vow of jubilation and praise. That the chorus speaks is evident from the introduction of the first person plural, now for the first time, into the Psalm; as well as by the change of tone. — *in thy victory*]. The Hebrew word often means salvation from enemies, and so victory, which alone is appropriate to the context. The word may, however, be rendered "salvation," in general, as Vrss., which was preferred for a liturgical use of the Ps. — *will rejoice*]. So some ancient codd. of 𝔊 and many modern scholars, which is more natural than the unusual word of 𝔐, which is due to a copyist's mistake of a single letter. The word of 𝔐 is used elsewhere Ct. $6^{4.10}$; but here it can only be interpreted in a different sense, whether as "set up our banners," AV., RV., or "wave" them, Kirk. and most. A later

editor appended a line, "may Yahweh fulfil all thy askings," which is only a repetition of v.[5b], in the use of an unusual word of late formation and out of harmony with the thought of the couplet. It might, however, be more appropriate for later congregational use to resume the tone of prayer, as indeed the editor aims to do at the close of the Ps. v.[10].

**Pt. II. 7.** The leading voices again sing, not a soloist, as a late editor supposed, who wrote the first singular in place of the first plural of the chorus in an introductory statement which is prosaic. This destroys the symmetry of the couplets of the Ps. It is doubtless a textual error for the original line, which we have ventured to restore by conjecture. — *Now*], as the result of the petition. The time has come in which certitude takes the place of anxiety. — *The hand of Yahweh is made known*]. We may think of certitude born of internal evidence of answer to prayer, or due to the promises of a prophet intervening between the parts of the Ps. in accordance with 2 Ch. 20[14-17], or to some external token of the acceptance of the sacrifice just offered. This last is most probable, if the restoration of the line given above is correct. The hand of Yahweh is displayed in behalf of His people; cf. for the use of the hand Is. 66[14], of the arm Is. 52[10], and of both Ps. 98[1]. This also makes the tetrastich one of introverted parallelism. — *Yahweh hath given victory*], not that the victory has actually taken place, but that it has already been given to the king in answer to the prayers of his people, and will surely take place. — *His anointed*], as anointed, installed on his throne by Yahweh, in accordance with 2[2]. —*from His sacred heavens*], the heavens as the sacred place in which God resides, and from which He gives victory to His people, especially in theophanic manifestations, when He would throw His enemies into a panic, such as those described in 2 Ch. 20, at the crossing of the Red Sea Ex. 14–15, at the battle of Bethhoron Jos. 10[12-14], at the battle of the Kishon Ju. 5, at the battle of Rephaim 2 S. 5[22-25]; cf. also Ps. 18, Hb. 3, Jb. 38[23]. This turning toward heaven is not inconsistent with the previous turning toward the sanctuary as the source of help, for the conception of theophanic residence in sacred places on earth did not, from the earliest times of the Hebrew religion, lead them away from the thought that the real residence

of Yahweh was in heaven. — *mighty deeds*], by acts of God Himself putting forth His might. — *of victory*], gained by those acts of might and overwhelming strength. — *His right hand*], theophanic and anthropomorphic expressions, frequent, especially in poetic literature, in connection with the divine deliverance of His people and judgment upon their enemies, from Ex. $15^{6.12}$ onward. — **8.** *These by chariots and by horses*]. These were the chief reliance of the ancient enemies of Israel in their wars from the earliest times. Israel, living chiefly in hilly and mountainous districts, had little use for them. The law of the king (Dt. $17^{16}$) forbids them, although Solomon and other luxurious monarchs made use of them. The sentiment of the prophets was ever against their use. — *But by Yahweh our God*]. Yahweh is the chief, if not the sole, author of victory to His anointed king and people, cf. $33^{16-19}$. — *are we strong*], suited to the context, so 𝔊 and many critics. 𝔐, followed by "we will remember" PBV., AV.; "we will make mention" RV., does not suit the context. — **9.** *They on their part*], the enemy, in strong antith. to *we on our part*], the worshipping people of God. — *bow down and they fall*], a graphic description of the enemy as the mighty hand of God lays hold upon them, bending them down to the ground and prostrating them on the ground; frequent expressions for humiliation of enemies in defeat, *v.* $7^{16}$ $17^{13}$ $18^{40}$. — *stand and are established*], stand firm, upright and immovable. Each verb is in direct antith. to its mate in the previous line, to set forth the exaltation of the victorious king and people. — **10.** The chorus now bursts forth in a couplet of enthusiasm, the climax of the Ps. *Yahweh hath given victory*], a renewal of the statement of the leading voices v.$^{7a}$. — *to the king*], taking the place of "His anointed," in accordance with the context. A later editor, whether because of dittog. of a copyist, changing a perfect into a cohortative imperative, or by intentional alteration to make the close of the Ps. more appropriate for public worship, as in v.$^{6c}$, changes the certitude as to the victory, which pervades and dominates the entire second half of the Ps. up to this verse, into a petition for victory, in accordance with the first half of the Ps. — The texts vary in the second line. But 𝔐 is doubtless correct in the impf. *He answereth us*, which resumes v.$^{7b}$, and asserts the

assuring fact that Yahweh habitually answers His people in their need. — *in the day we invoke Him*], in the very day, at the very time, they call upon Him in their distress. The whole Ps. is thus included between the day of trouble v.$^{2}$ and this day of prayer.

**2.** יַעַנְךָ] juss. of ענה (*v.* $3^{5}$). — יהוה] is a gl. making line too long. — בְּיוֹם צָרָה] *in the day of trouble*, ‡ צָרָה n.f. *strait, distress*: sg. $22^{12}$ $78^{49}$ $116^{3}$ $138^{7}$ $142^{3}$, pl. $25^{17}$ $71^{20}$, מכל צרה $54^{9}$, מכל צרות $25^{22}$ $34^{7.18}$, מצרה $143^{11}$, יום צ׳ $20^{2}$ $50^{15}$ $77^{3}$ $86^{7}$ Gn. $35^{3}$ (E), עת צ׳ Ps. $37^{39}$ Is. $33^{2}$, בַּצָּרָה Ps. $81^{8}$, cf. $31^{8}$ $46^{2}$ $91^{15}$ $120^{1}$, also $9^{10}$ $10^{1}$ (?). — יְשַׂגֶּבְךָ] Pi. juss. of ‡ שׂגב *be high, inaccessible*, in 𝜓 only, Niph.: (1) *be exalted in glory* $148^{13}$, cf. Is. $12^{4}$; (2) *be inaccessible*, of divine knowledge $139^{6}$, Pi. *make inaccessible* to an enemy, *unassailable*, c. acc. $20^{2}$ $69^{30}$ $91^{14}$, c. מן $59^{2}$ $107^{41}$. — שֵׁם] *name* of God (*v.* $5^{12}$), is a gl., as Hare, making line too long, so v.$^{8}$ from a late point of view. — † אלהי יעקב] 2 S. $23^{1}$ Ps. $20^{2}$ $46^{8.12}$ ($59^{14}$ 𝔊) $75^{10}$ $76^{7}$ $81^{2.5}$ $84^{9}$ $94^{7}$ Is. $2^{3}$ = Mi. $4^{2}$, cf. אלוה יעקב Ps. $114^{7}$, אל יעקב $146^{5}$, אביר יעקב $132^{2.5}$ Gn. $49^{24}$ Is. $49^{26}$ $60^{16}$. — **3.** עֶזְרְךָ] obj. sf. = *help to thee*. ‡ עֵזֶר n.m.: (1) *help, succour*, from י׳ $20^{3}$ $121^{1.2}$ $124^{8}$, cf. $89^{20}$ (?); (2) concrete, *one who helps*, espec. י׳ Dt. $33^{7}$, with מגן Pss. $33^{20}$ $115^{9.10.11}$, מפלט $70^{6}$, בעזר $146^{5}$ Dt. $33^{26}$. — מִצִּיּוֹן] should be written for measure וּמִן צִיּוֹן, cf. $24^{3}$ $63^{3}$ $68^{25}$. — יִסְעָדֶךָּ] juss. strong sf. *v.* $18^{36}$. — **4.** יִזְכֹּר] Qal impf. juss. continued, זכר (*v.* $8^{5}$). This has doubtless a sacrificial mng., corresponding with the term אזכרה, which belongs espec. to the מנחה in P, and is expressed in the הזכיר in titles of Pss. 38, 70. — כָּל מִנְחֹתֶיךָ] the grain offering accompanying the עולה, both expressing worship and prayer. The offering here is a special one for the king, and not a sacrifice which he might make during his reign. The use of pl. for grain offering and sg. for whole burnt offering is improbable, the one accompanied the other; rd. either both sg. or both pl. כל is also needed for measure in 2d line. — ‡ מִנְחָה n.f.: (1) *gift, present* $45^{13}$ Gn. $32^{14}$ (E) Is. $39^{1}$ +; (2) *tribute* Ps. $72^{10}$ Ju. $3^{15}$ Ho. $10^{6}$ +; (3) *offering* made to God, of any kind, Ps. $96^{8}$; (4) *grain offering* (as ‖ עולה and accompanying it) $20^{4}$ in common use OT., so also $40^{7}$ $141^{2}$; the special grain offering of P not in 𝜓 unless in $141^{2}$. ‡ עֹלָה n.f. *whole burnt offering* $20^{4}$ $40^{7}$ $50^{8}$ $66^{13}$, רצה עלה $51^{18.21}$, העלה עלה $66^{15}$. — יְדַשְּׁנֶה] cohort. (unusual form in Heb. in 3 pers.) Ges. $^{§48d}$ De.; but Hare, Hi., Bä. sf. הָ or נָּה. In this case sf. is a later addition of glossator after the order of the words was changed. ‡ דשן vb. Qal *be fat, grow fat*, not in 𝜓. Pi. *make fat*, בשמן anoint $23^{5}$; of offering rich in fat parts and so acceptable $20^{4}$. Gr., Che. rd. יִרְצֶה *accept as well pleasing;* AE., Ki. make it denom. דֶּשֶׁן *reduce to ashes.* It may, however, be conflation of two readings, דַּשְּׁנָה Pi. imv. and יְדַשֵּׁן juss., the latter alone suited to context. — **5.** כִּלְבָבֶךָ] long form for usual לב, doubtless original to this Ps. = *according to thy mind.* — עֲצָתְךָ] *counsel, design, purpose* (*v.* $1^{1}$), here *for war*, as Is. $36^{5}$. These eight lines are in syn. parall. ךָ is in each one and also juss. of vb. This gives assonance, and it is probable that the lines all began or else closed with words ending in ךָ, most probably the latter. 1 pl. now takes the place of 3 sg.; there is prob. a different

speaker, a chorus. — **6.** בִּישׁוּעָתֶךָ] *in thy victory, i.e.* the victory given thee (by י׳). ישועה (*v.* $3^{8}$). — נִדְגֹּל] Qal impf. 1 pl. of † [דגל] vb. denom. from דֶּגֶל *standard* (not in ψ) only here in Qal = *set up standard*, in Niph. Ct. $6^{4.10}$. Gr., Che., Ehr. rd. נָגִיל, after 𝔊$^{B.a.b.ℵ A}$ ἀγαλλιασόμεθα, which best suits parall. 𝔊$^{B}$ μεγαλυνθησόμεθα, 𝔙 *magnificabimur*, so 𝔖. נגדל *shall he be magnified* Ecker., Houb., Lowth. Ew., Bi., Du., We. נְגַדֵּל ב (Pi.). Bä. objects that there is no Heb. usage to justify the construction of Pi. with ב, but Du. refers to the use of the syn. הלל $44^{9}$, cf. v.$^{23}$ (*v.* $18^{51}$). — † מִשְׁאֲלוֹתֶיךָ] *askings*, form, elsw. $37^{4}$, late. The whole clause is a mere repetition of v.$^{5b}$. — **7.** עַתָּה] = *now*, temporal (*v.* $2^{10}$). This part of Ps. was sung later than the first part, after the sacrifice. — יָדַעְתִּי] *I know*, present emph. (*v.* $1^{6}$). אֲנִי should be added to complete the measure. 1 pers. sg. for 1 pers. pl. is striking here. Does it indicate a soloist, or should we read ידענו? This is certainly prosaic and not at all suited in the parall. of poetry. The original was prob. ידעת יהוה יד, cf. Is. $12^{5}$ מידעת, $66^{14}$ נודעה יד י׳. יהוה was, as often in ancient codd., abbreviated to י׳; this by haplog. fell out before ידעת. יד still later fell out for a similar reason. ידעת Pu. ptc. f. without מ, as often in Pi. and Pu., was wrongly interpreted as pf. Qal 1 sg. כי was inserted as often. — הוֹשִׁיעַ] Hiph. pf. sure anticipation, assured future (*v.* $3^{8}$). — מְשִׁיחוֹ] *His anointed one* = king (*v.* $2^{2}$). — יַעֲנֵהוּ] impf. freq. (*v.* v.$^{2}$). — מִשְּׁמֵי קָדְשׁוֹ] phr. α.λ. ‖ מִקֹּדֶשׁ v.$^{3}$; more suited to the giving of victory on battlefield, as the sanctuary was more suited to the offering of sacrifices. — בִּגְבֻרוֹת] = *acts of might*, pl. of ‡ גְּבוּרָה n.f. in ψ only: (1) *strength, might*, of horse $147^{10}$, body of man $90^{10}$; (2) *might*, of God $21^{14}$ $54^{8}$ $65^{7}$ $66^{7}$ $71^{18}$ $80^{3}$ $89^{14}$ $106^{8}$ $145^{11}$, pl. *mighty deeds* $20^{7}$ $71^{16}$ $106^{2}$ $145^{4.12}$ $150^{2}$ Is. $63^{15}$. — **8.** אֵלֶּה, וְאֵלֶּה] in antith. אֲנַחְנוּ. But there is too much emphasis for the measure. The second אלה and אנחנו are glosses of intensification. — נַזְכִּיר] Hiph. impf. 1 pl. *mention*, c. acc. $71^{16}$ $77^{12}$ $87^{4}$, here only with בְּ. 𝔊 has μεγαλυνθησόμεθα, as in v.$^{6a}$ = נגדל, so 𝔖, Aug., Cassiodorus, Psalt. Rom., Lowth. Now., Bä., Du., Oort, Che. rd. נגביר *we are strong*. All other Vrss. agree with 𝔐, even 𝔊$^{ℵ c.a}$, and most Greek fathers. — **9.** כָּרְעוּ וְנָפָלוּ] ו coörd. with pf., referring to the defeat of enemy, cf. $18^{40}$. — וַנִּתְעוֹדָד] Hithpol. impf. with ו consec. † [עוד] only intensive: Pi. *surround* $119^{61}$, Pol. *restore, relieve*, c. acc. pers. $146^{9}$ (antith. עוּת), $147^{6}$ (antith. השפיל), both ἀναλαμβάνω 𝔊. Hithpol. *be restored* $20^{9}$, and so *are established, stand upright*, AV., RV., PBV., Dr.; ἀνωρθώθημεν 𝔊, ὑπομένομεν Σ, *erecti sumus* 𝔍. — **10.** הוֹשִׁיעָה] cohort. imv. *O save, give victory*, but the pf. without ה is more prob., as v.$^{7}$. ה of cohort. is dittog. — הַמֶּלֶךְ] = מְשִׁיחוֹ v.$^{7b}$, cf. $2^{2}$, obj. of vb., as 𝔊, 𝔙, and most moderns. MT. and other Vrss. refer מ׳ to God as king and attach it to יַעֲנֵנוּ. However, Jerome (Com.) says that in the Heb. text of his time it was *Domine salvum fac regem*. — יַעֲנֵנוּ] impf. freq., as v.$^{7b}$. 𝔊 has עֲנֵנוּ imv., so Hare, Bi., Che., Bä., al., which is an assimilation to previous imv. and less prob. The uncertainty of the interpretation of this text in 𝔐 and the Vrss. is due probably to an editorial change, making an original statement of the assurance of victory into a petition more appropriate for later congregational use.

## PSALM XXI., 2 PARTS $12^3$ + RF. $2^3$.

**Ps. 21 is a Te Deum for the victory won by the king through divine help; composed of two parts, each of twelve trimeters, and a couplet of refrain; the former during sacrifice rehearsing the reasons for thanksgiving (v.$^{2-7}$), with a chorus asserting the king's trust in Yahweh (v.$^{8}$); the latter after sacrifice, expressing certitude of future victories of the king (v.$^{9-13}$) with a fresh chorus of praise (v.$^{14}$).**

YAHWEH, in Thy strength the king is glad,
And in Thy victory he greatly rejoiceth;
Thou hast given him his heart's desire,
And the request of his lips Thou hast not withheld;
For Thou camest to meet him with blessings of good things;
Thou settest on his head a crown of fine gold.
Life he asked Thee, Thou gavest it him,
Length of days forever and ever.
His glory is great in Thy victory;
Honour and majesty Thou layest on him;
For Thou givest him everlasting blessings;
Thou makest him joyful in Thy presence with gladness.
*Yea, the king is trusting in Yahweh,*
*And through the kindness of 'Elyon he cannot be moved.*
Thine hand will find all thine enemies,
Thy right hand find all those hating thee;
Thou wilt put them in a furnace of fire,
In the time (of the setting) of thy face (against them).
Yahweh will swallow them up in His anger,
And the fire (of His rage) will devour them;
Their offspring thou wilt destroy from the earth,
And their seed from among the sons of men.
Though they have extended evil unto thee,
Thought an evil device, they shall not prevail;
For thou wilt make them turn their shoulder in flight,
With thy bowstrings thou wilt aim against their faces.
*Be Thou exalted, Yahweh, in Thy strength;*
*We will sing and we will praise Thy might.*

Ps. 21 was in 𝔇, then in 𝔐 and 𝔇ℜ (*v.* Intr. §§ 27, 31, 33). It is a royal Ps. like the 20th and its complement: the former a litany before a battle, the latter a *Te Deum* after a victory. It was therefore probably composed for the same occasion. That which was the theme of the petition was afterward the theme of the thanksgiving. As Ps. 20 it has two parts: one of thanksgiving made during sacrifice, one of certitude after the sacrifice; each with its chorus. Some have thought of a Coronation Ps. because of the

reference to the crowning v[4]. But it is not necessary to think of that coronation as connected with the thanksgiving; we may suppose that it was at an earlier date, as was the request that follows it. It was only natural that the poet should go back to the coronation, a previous experience of blessing on the part of the king, as a prelude to the additional blessing of victory now enjoyed.

**Part I.** has six couplets, all syn. except v. 5, which is synth. — **2.** *In Thy strength*], God's, exerted against the enemy in defeating them, and for the *king*, in giving him the *victory*, in which he *greatly rejoiceth*. The second line has been intensified by the insertion, by a later editor, of the exclamation "how" which was not in 𝔊, 𝔍, 𝔖. — **3.** *His heart's desire* ‖ *the request of his lips*], that specified in 20[5], for victory over enemies. — **4.** *For Thou camest to meet him*]. This causal clause, with imperfects between perfects, changes the tense as well as construction, in order to go back to the inauguration of the king which it vividly describes. The poet conceives that Yahweh Himself came to that festival with appropriate gifts. — *blessings of good things*], the general welfare of the monarch in property and government. — *Thou settest on his head*]. Yahweh Himself was the chief actor, though the ceremonial was performed by His agents, probably the priests. The king was Yahweh's king, His son, in accordance with the covenant of David, making David's seed an everlasting dynasty for His people. — *a crown of fine gold*], the choicest gold for the royal crown. — **5.** *Life he asked*], not because of previous illness or peril, but *length of days*], a petition for a long reign, undisturbed by perils of succession, as expressed in the usual address to kings, not only in Hebrew, cf. 72[15] 1 S. 10[24] 2 S. 16[16] 1 K. 1[25] 2 K. 11[12] Ne. 2[3], but also among Egyptians, Babylonians, and other ancient nations. —*forever and ever*], not in the absolute sense of a neverending life, and so realised alone in the Messiah, according to later conceptions; but in the ordinary concrete sense of a very long time. — **6.** *His glory* ‖ *honour and majesty*], heaping up terms to represent the exaltation and renown of the king due to *Thy victory*], recognising that it was Yahweh's gift to the king and that all this majesty was put upon him by his God. — **7.** *For Thou givest him*], returning to the causal clause of v.[4], in order to make a more general reference to the king's entire career; now in the climax de-

parting from the specific reference to the victory.—*everlasting blessings*], sums up the blessings of good things of v.[4], and the life, forever and ever of v.[5].—*in Thy presence*]. The king as the son of God is conceived as not only enjoying the presence of Yahweh at his coronation and in the hour of victory; but also as living in the presence and favour of Yahweh, and so as ever *joyful* and *with gladness.*—**8.** The chorus, in a couplet of refrain, asserts that *the king is trusting in Yahweh*], the reason for all his experience of divine favour and blessing. It is *through the kindness*] as thus exhibited that he has the confidence that he *cannot be moved;* he will be in the future, as in the past, firm and immovable, and not be shaken by any wars or troubles that may arise in his realm.—*'Elyon*], the name of God as the most High, the Exalted, is most appropriate in the mouth of the chorus, in the exaltation of His victory.

**Part II.** is an antistr. to the first part. It seems to have been sung after the sacrifice had been made. It thus resembles the second part of Ps. 20. On that account it probably expresses certitude with reference to the future, and the imperfects should be conceived as futures; although they might grammatically be rendered as jussives, expressing wish, as many interpreters would have them. Where the grammar does not decide, we have to depend upon the context and the circumstances of the Ps. This Str. has the same number of lines as the previous one, although 𝔐 has abridged one of them; there are also six couplets, all syn. but v.[10], which is synth.—**9.** *Thine hand* ‖ *Thy right hand . . . find*], in pursuit in battle, overtaking, laying hold of *thine enemies* ‖ *those hating thee.*—**10.** *Thou wilt put them in a furnace of fire*], not as some, fig. of fiery indignation as expressed by the ‖ *in the time of the setting of thy face*]. This is the angry countenance, in accordance with the conception of God's wrath as a consuming fire, Is. 31[6], and the fiery furnace of the day of judgment, Mal. 3[19]; but inasmuch as these passages refer to God's anger, and this Ps. to the kings, the furnace is probably literal, in accordance with the cruel methods of war of the early Davidic monarchy, as shown in David's treatment of the Ammonites, 2 S. 12[31]. "He put them under saws, and under harrows of iron, and under axes of iron, and made them pass through the brick kiln." What David did to the Ammonites

his successors in the monarchy might be conceived as doing to other enemies. This interpretation, which is confirmed by v.$^{11}$, was softened by a later editor into a simile, whether by mistaking ב *in* for כ *as*, or intentionally, we may not be able to determine. V.$^{10}$ in the present text and Vrss. is two pentameters. We cannot regard it as a gloss because the entire conception of the verse is primitive, and not such as a glossator would insert. The loss of this verse would reduce the Str. by four lines, and so destroy the exact proportion of the two parts of the Ps. The difficulty originated by the condensations of a prosaic copyist, if not by mistakes of copying. The verb has fallen out of the clause: *In the time* (*of the setting*) *of thy face* (*against them*)*;* and the noun has fallen out of the clause: *and the fire* (*of His rage*) *will devour them.* The poet emphasizes the angry face of the king by putting in parall. with it the divine activity: *Yahweh will swallow them up in His anger.* — **11.** *Their offspring* ‖ *their seed*]. The cruelty of ancient warfare, based on the principle of blood vengeance, which required children to avenge the blood of their parents, and descendants of a tribe to avenge the blood of their tribe, involved the apparent necessity of putting to death all male children in war in order to make such vengeance impossible. The poet simply shares these ancient conceptions, as expressed in the wars of extermination of the Canaanites at the conquest, Jos. $6^{21}$ $10^{28-30}$ $11^{14}$, and even in Pss. $9^{6}$ $137^{9}$. — **12.** *Though they have extended unto thee* ‖ *thought*], completed action in the future, in a hypothetical clause. — *evil* ‖ *evil device*], the plan, the purpose, the attitude of enemies in the future may be evil. Even if they have planned a campaign of injury, *they shall not prevail*], they cannot succeed any more in the future than they have in the past. They will be defeated with humiliation. — **13.** *For thou wilt make them turn their shoulder in flight*]. The reason for their flight is given in the parallel clause which otherwise would be inconsistent with it. — *With thy bowstrings*]. The bow was one of the chief weapons of Israel in the royal period, especially of the king, *v.* 2 S. $1^{18.22}$, Ps. $45^{5-6}$. — *thou wilt aim against their faces*]. This deadly peril to the faces of the enemy, as the king and his army advanced against them, is, in the climax, in antith. to their backs as seen in retreat. — **14.** The chorus appropriately concludes the festival

by praising the *strength* ‖ *might* of Yahweh, which has given the king the victory. They are impelled therefore not only to honour and magnify their king, but also to recognise that honour is due to Yahweh, and therefore they sing a glad choral: *Be thou exalted, Yahweh.*

**2.** מַה יָּגִיל] Kt., מַה־יָּגֶל Qr. But מה is not translated by 𝔊, 𝔖, 𝔍; prob. as Hare, gl. to strengthen the text: original reading = יָגֶל־מְאֹד.—**3.** תַּאֲוַת] cstr. of תַּאֲוָה n.f. *v.* *10*$^{17}$, in ψ usually of physical appetite; but *thing desired* in bad sense 78$^{2}$, here in good sense.—לִבּוֹ] 𝔊 has τῆς ψυχῆς αὐτοῦ = נַפְשׁוֹ more suitable to usage (*v.* 4$^{8}$ 10$^{3}$). נָתַתָּה] fully written for נָתַתָּ so v.$^{5}$. לוֹ is poss. a gl.; no more needed here than in v.$^{3b}$, but cf. v$^{5a}$; if original must have Makkeph נָתַתָּ־לּוֹ.—† אֲרֶשֶׁת] n.f. cstr. *request* a.λ. √ארשׁ not in Heb., but cf. As. *êrêšu*.—‡ מָנַעְתָּ] vb. Qal *withhold;* usually sq. מן 84$^{12}$, sq. לְ.—**4.** כִּי תְקַדְּמֶנּוּ] Pi. impf. referring to past between pfs. v.$^{3.5}$, *come to meet*, c. ב 95$^{2}$ Dt. 23$^{5}$; double acc. here. Hare thinks the בְּ has fallen off by haplog.—בִּרְכוֹת טוֹב] blessings consisting of welfare, prosperity Ps. 4$^{7}$ 23$^{6}$ 34$^{11}$ 39$^{3}$ 85$^{13}$, or better, *good things* 103$^{5}$ 104$^{28}$ 107$^{9}$ v. 3$^{9}$ 4$^{7}$.—עֲטֶרֶת] *crown* a.λ. ψ for עֲטָרָה.—**5.** חַיִּים] emph. *life, long life.*—מִמְּךָ] a gl., explanation not needed, impares measure; for an original שׁאלך, 𝔊 ᾐτήσατό σε.—† אֹרֶךְ יָמִים] Dt. 30$^{20}$ Jb. 12$^{12}$ Pr. 3$^{2.16}$ La. 5$^{20}$ Pss. *21*$^{5}$ 23$^{6}$ 91$^{16}$ 93$^{5}$.—עוֹלָם וָעֶד] *9*$^{6}$ *10*$^{16}$ 21$^{5}$ 45$^{7.18}$ 48$^{15}$ 52$^{10}$ 104$^{5}$ 119$^{44}$ 145$^{1.2.21}$ Ex. 15$^{18}$ Mi. 4$^{5}$ Dn. 12$^{3}$.—**6.** תְּשַׁוֶּה] impf. descriptive of past victory, cf. *16*$^{8}$.—**7.** כִּי־תְשִׁיתֵהוּ] cf. v.$^{4b}$ here c. double acc. in sense of *give to;* c. לְ pers. 9$^{21}$.—בִּרְכוֹת לָעַד] *blessings forever* ‖ ברכות טוב, therefore blessings given to the king and not "most blessed forever" AV., RV., taking ברכות as abst. pl. intensive. The usual sense of שׁית (8$^{7}$) with double acc. is, however, to *make* a thing *over into* another 18$^{12}$ 21$^{13}$ 84$^{7}$ 88$^{9}$ 110$^{1}$; and c. acc. + כ 21$^{10}$ 83$^{12.14}$.—תְּחַדֵּהוּ] Pi. impf. 3 f., c. sf. 3 sg. of † חדה vb. Qal *rejoice* Ex. 18$^{9}$ (E) Jb. 3$^{6}$ (dub.) Pi. *make joyful* a.λ. here.—**9.** תִּמְצָא] Qal impf. 3 f. of מצא *come* or *light upon* (often unexpectedly); so here c. לְ; *befall*, c. acc. 116$^{3}$ 119$^{143}$, cf. 89$^{21}$. Return to 2d pers., referred to Yahweh by some, to king by others, the latter better. The repetition of מצא in this sense is rather tautological. Du. would change to תָּבוֹא. 𝔊 has כל before שֹׂנְאֶיךָ, this prob. the correct text.—**10.** תְּשִׁיתֵמוֹ] Qal impf. 2 m., c. sf. archaic 3 pl. as v.$^{13}$.—כְּתַנּוּר אֵשׁ] a.λ. *as an oven of fire*, כ improb. rd. ב. תַּנּוּר *furnace*, a.λ. ψ; but not uncommon elsw.—לְעֵת פָּנֶיךָ] *at the time of thy presence*, *i.e.* in anger, from context, cf. La. 4$^{16}$. The line is defective. Insert תֵּת as Lv. 20$^{3.6}$ 26$^{17}$ Ez. 14$^{8}$, נתן פנים of angry looks. יהוה is attached to previous words to complete the line against 𝔐 by Bä, but Vrss. and most scholars attach it to subsequent words.—יהוה בְּאַפּוֹ יְבַלְּעֵם וְתֹאכְלֵם אֵשׁ] as it stands is of a different measure, also 3d pers. appears for 2d pers. of preceding and following context. It interrupts either as gl., so Bä., Be., or as another voice, as above v.$^{8}$. Two lines are needed here to make the second half of Ps. equal with the first half. We have only five words in the text where we need

six. The second l. might easily be restored by inserting עברתו as Ez. 21[36] 22[31] 38[19].

יהוה באפו יבלעם
ותאכלם אש עברתו

‡ בלע] vb. Qal *swallow up, engulf;* subj. ארץ 106[17] as Ex. 15[12] Nu. 16[30], etc.; of devastation of enemy Ps. 124[3] Ho. 8[7] Je. 51[34]; of calamity Ps. 69[16]. Pi. *swallow up, engulf 21[10]* 55[10] subj. ׳י, 35[25] subj. enemies. Hithp. *be swallowed up,* their wisdom Ps. 107[27]. — **11.** פִּרְיָמוֹ] archaic sf. 3 pl. of פְּרִי n.m. *fruit.* — **12.** נָטוּ רָעָה] antith. to נטה חסד: *stretch out, extend hand,* so *extend unto* in the hand, cf. חסר Gn. 39[21] (J), שלום Is. 66[12]. — ‡ רָעָה n.f.: (1) *evil, misery, distress* 34[22] 91[10] 107[26. 39]; יום רעה 27[5] 41[2] Je. 17[17. 18] 51[2]; רָעוֹת *evils* Pss. 34[20] 40[13] 71[20] 88[4] 141[5] (cf. Dt. 32[23]); עֵת ר׳ Ps. 37[19] Je. 2[27] + 3 t. Am. 5[13] Mi. 2[3] Ec. 9[12]; ראה רעה Ps. 90[15], cf. Je. 44[17]. (2) *Evil, injury, wrong* Pss. *21[12]* 28[3] 35[26] 52[3] 109[5], עָשָׂה ר׳ c. לְ 15[3] +. Obj. vbs. † חשב 35[4] 41[8] 140[3] Gn. 50[20] (E) Je. 36[3] 48[2] Mi. 2[3]; בקשׁ Ps. 71[13. 24], cf. 1 S. 24[10] 25[26] 1 K. 20[7]; דרשׁ Ps. 38[13]; חפץ 40[15] = 70[3]; † שלם 35[12] 38[21] Gn. 44[4] (J) Je. 18[20] 51[24]. (3) *Evil* in ethical sense: שלח בר׳ 50[19] of speech, 94[23] 107[34]. — בַּל־יוּכָלוּ] relative clause, *which they cannot* or *could not,* e.g. יכל לַעֲשׂוֹת; (*v.* 13[5]). — **13.** כִּי תְּשִׁיתֵמוֹ שֶׁכֶם] vb. with double acc. *v.* Ges.§ 117 ii, Dr.§ 189 obs.. The *shoulder* here for *back,* cf. פנה עֹרֶף Jos. 7[12] Je. 48[39] (Hiph.); נתן ערף Ps. 18[41]; הפנה שכם 1 S. 10[9]. — מֵיתָר] n. *bowstring,* a.λ. in this sense; elsw. *tent cords,* but not in ψ, cf. יֶתֶר 11[2].

## PSALM XXII., 5 STR. 10[3].

**Ps. 22 is the lamentation of a great sufferer in peril of deadly enemies. In five strophes, the situation is vividly described: (1) He is forsaken by God in his extremity (v.[2-3]), notwithstanding the fathers had ever been delivered by Him (v.[4-6]). (2) He is despised by the nations, as a mere worm, and mocked for his trust in God (v.[7-9]), who has cared for him hitherto since his birth (v.[10-11]). (3) He is abandoned to bulls and lions (v.[12-14]), and is wasting away body and soul in agony (v.[15]). (4) He is about to die by the cruelty of dogs (v.[16-17]), who are greedily gazing on him, anxious for their prey (v.[18-19]). (5) His life is abandoned to all these enemies, and in despair he prays for deliverance (v.[20-22]), with the vow to praise Yahweh in the congregation of the temple (v.[23. 26]). A later editor makes the deliverance more distinct by stating it as a fact (v.[24-25. 27]). A still later editor gives the deliverance a world-wide significance, with a meaning to subsequent generations (v.[28-32]).**

I.

MY 'El, why dost Thou forsake me?
Far from my salvation is my roaring.
I cry in the daytime, but Thou answerest not;
And in the night, there is no respite for me.
But, O Thou (Yahweh), Holy One,
Enthroned upon the praises of Israel;
In *Thee* our fathers *trusted*,
(In *Thee*) they *trusted*, and Thou didst deliver them,
Unto *Thee* they cried and they escaped,
In *Thee* they *trusted* and were not ashamed.
BUT I am a worm, and no man,
A reproach of mankind, and despised of peoples.
All seeing me deride me;
They let out (words), they shake their head,
(Saying) "Roll on Yahweh, let Him deliver him;
Let Him rescue him, seeing that He delights in him."
But, O Thou who drewest me forth from the belly,
(My trust) upon the breast of my mother;
Upon Thee was I cast from the womb.
From the belly of my mother Thou art my 'El.

II.

BE not far from me, for there is distress;
Be near, for there is no helper.
Many bulls encompass me,
Mighty ones of Bashan encircle me.
They open wide upon me their mouth,
As a lion rending and roaring.
As water I am poured out;
Yea, all my bones are parted;
My heart is become like wax.
It is melted in the midst of mine inwards.
MY strength is dried up like a potsherd,
And my tongue is made to cleave to my jaws;
And in the dust of death (they) lay me.
(Many) dogs encompass me,
An assembly of maltreaters enclose me;
They dig into my hands and my feet.
I count all my bones;
While they look, they stare upon me.
They divide my garments among them,
And on my clothing they cast lots.

III.

OH Thou, put not afar off *my* (hind);
Yahweh, O haste to *my* help;
O deliver from the sword *my* life,
From the power of the dog *mine* only one.

From the mouth of the lion save *me*,
From the horns of the yore ox, *mine* afflicted one.
Then will I declare Thy name to my brethren;
In the midst of the congregation will I praise Thee.
From Thee will be my praise in the great congregation;
My vows will I pay in Thy presence.

Ps. 22 was in 𝔇; then in 𝔐 and 𝔇𝔐 (*v.* Intr. §§ 27, 31, 33). The latter designated the melody to which it was to be sung אילת השחר (*v.* Intr. § 34): *a hind in the dawn* (*leaps*). This is referred by some Rabbins to the dawn itself as a hind leaping in fresh vigour; by others to the hind hunted in the early morning (*v.* De., *Psalmen*[4] s. 225). The former would be a joyous melody not suited to the Ps.; the latter is most suitable, especially if there be a connection between the hind in the title and the אילת v.[20]. The Ps. is composed of five trimeter decastichs, each of two sections, hexastich and tetrastich v.[2-6, 7-11, 12-15, 16-19, 20-23, 26]. These are arranged in three parts, each characterised by the use of רחק v.[2, 12, 20]. The first two parts consist of Str. and Antistr., the third of a single Str. It is possible that the third also had an antistr. whose place has been taken up by the later additions to the Ps. The Ps. is a simple, graphic, and powerful description of a sufferer, trusting in God, though apparently forsaken by Him and left in the hands of cruel enemies, who have already brought him to the point of death. He yet continues his plaintive cry for deliverance, and concludes with a vow of thanksgiving in the congregation assembled in temple worship. The description is too varied for any individual experience. It heaps up similes and situations which are not always consistent, and which cannot be attached to any real historical event, either of a heroic sufferer, or of the pious part of the community, or of the nation itself. It is indeed an ideal situation such as that described in Lam. with reference to Jerusalem, and that of Is.[2] with reference to Mother Zion and the servant of Yahweh. In these writings many different situations are described in which individuals might be conceived as suffering, and are combined with national experiences, and the whole made into a mosaic of affliction to represent the woes of a pious community, abandoned by God to their cruel foes. The ideal of the Ps. is so nearly related to the suffering servant of Is.[2] that there must be dependence of the one upon the other: קדוש v.[4], cf. Is. $40^{25}$; תולעת v.[7], cf. Is. $41^{14}$; בזוי עם v.[7], cf. Is. $49^7$ $53^3$; ולא איש v.[7], cf. Is. $52^{14}$; חרפת אדם v.[7], cf. Is. $51^7$. But the poet is also independent; for his use of animals, lions, bulls, dogs, for enemies, and probably also of the hind for himself is characteristic, and while not without example in Pss., is yet beyond anything else in the OT. The authors cannot be the same. The poets use, however, the same trimeter measure, and in the main the same ideals; and the historical situation which occasioned the poems is similar. If the suffering servant of Is.[2] is exilic, that of the Ps. is post-exilic, for, (1) the reference to the fathers v.[5] is in the style of post-ex. writers, (2) the existence of the temple is implied in the assembly for worship, v.[23, 26]; the payment of vows,

v.$^{26}$; and probably also the cherubic throne idealised in the תהלות of Israel, v.$^{4}$, which in itself seems to imply the temple hymns. But we cannot go too far from the exile because, (1) Ps. $71^{5-6}$ cites from v.$^{10-11}$. (2) The use of אח v.$^{23}$ for the brethren of the קהל, cf. $133^{1}$, Pr, $6^{19}$, implies a time when the people were compacted by persecution into a brotherhood. (3) The kingdom or nation no longer exists. The persecutors are foreign nations, עדת מרעים v.$^{17}$, an organised body, over against the קהל of the people of God. They are compared to bulls v.$^{13.22}$, lions v.$^{14.22}$, and yet also to dogs v.$^{17.21}$; thus implying a number of enemies, and enemies of different characteristics. This is the situation of the infant community of the restoration, when they were exposed to the cruel and treacherous attacks of the minor nations as described in many Pss. of the period (*v.* Pss. 9–10 and Ne.). There is, in the fifth Str., the same kind of a distinction between the poet and the sufferer that we find also in Is. 53. This is due to the fact that the poet is not speaking altogether for himself, but for the pious community as the servant of God. And so he speaks of *my hind* ‖ *mine only one* ‖ *mine afflicted one*, as of *my help*, *my life*, and *me*, v.$^{20-22}$. The sufferer is thus the ideal community, and the sufferings are idealised in a mosaic of varied experiences. The Ps. received additions in order to give it a wider outlook: (1) the fact that the sufferer was heard and answered, and that the entire seed of Jacob united in the praise of Yahweh in sacrificial meals, is stated in v.$^{24-25.27}$. In this section v.$^{27}$ in its use of ענוים, at the sacrificial meals at the temple, particularly in public praise, and the use of the phrase יחי לבבכם for תחי נפשכם, Is. $55^{3}$, implies a later period of composition. The vbs. in v.$^{27}$ have been changed from original imvs., as v.$^{24}$, into 3 pl. in accordance with the subsequent pentameter. This was made easier by the separation of v.$^{27}$ from v.$^{24.25}$ by v.$^{26}$. (2) The world-wide significance of this deliverance is brought out in a pentameter heptastich. This addition was probably earlier than the other, and is similar to the combination of the trimeter and pentameter poems in Is.$^{2}$ (*v.* Br.$^{MP\ 339}$). This heptastich also has features of resemblance to the last parts of Is.$^{3}$, especially in the conversion of the nations and their participation in the worship of Yahweh in sacrificial meals in Jerusalem, v.$^{28-30}$, cf. Is. $66^{19-23}$. The conception of Yahweh as the universal king, v.$^{29}$, is in accordance with that of the royal group of Pss. 93, 95–100. For דור יבאו, עם נולד, v.$^{31-32}$; cf. דור אחרון, עם נברא, $102^{19}$. All this indicates a period in which the minor persecuting nations have passed out of view, and the greater and more distant nations, who are not persecutors, but friendly, have come into the range of thought as hopeful converts to the God of Israel. This addition gave the earlier Ps. a wider outlook and made the deliverance of the sufferer of world-wide importance. The Ps. has been regarded by the Church from the most ancient times as the great Passion Ps., and it is the proper Ps. for Good Friday. This was due: (1) to the use of v.$^{2}$ by Jesus Himself when dying on the cross, Mt. $27^{46}$ Mk. $15^{34}$; and the remarkable resemblance in the situation of Jesus at that time to the situation described in the Ps.; (2) the casting lots for His garments, v.$^{19}$, Mk. $15^{24}$ Jn. $19^{23-24}$; (3) the parching thirst, v.$^{16}$, Jn. $19^{28-29}$;

(4) the agony of the stretched bones on the cross, v.[16], and the digging into the hands and feet by the nailing to the cross, v.[17]; (5) the cruel gazing on His sufferings, v.[18], Mt. $27^{36-44}$; (6) the mocking of His enemies in the words of the Ps., v.[9], cf. Mt. $27^{43}$ Lk. $23^{35}$. It seems to the Christian that the psalmist indeed gives a more vivid description of the sufferings of Christ on the cross than the authors of the Gospels. Has the psalmist's description of the suffering servant of Yahweh an accidental coincidence with the sufferings of Christ, or is the coincidence due to prophetic anticipation? We cannot think of direct prophecy. The reference to a historical situation is unmistakable. But inasmuch as the poet, like the author of the conception of the suffering servant of Is.[2], idealises the sufferings of Israel, and gives his sufferer a mediatorial relation to the nations, and does this in order to hold up to the pious a comforting conception of a divine purpose in their sufferings, we may suppose that this ideal was designed to prepare the minds of the people of God for the ultimate realisation of that purpose of redemption in a sufferer who first summed up in his historical experiences this ideal of suffering. In this sense the Ps. is Messianic (*v.* Br.[MP 322 sq.]).

**Pt. I., Str. I.** is composed of a trimeter tetrastich antith. to a trimeter hexastich. In the tetrastich, the experience of the sufferer is described, as the reverse of the experience of the fathers. —**2–3.** *My 'El*], the ancient poetic name of God, intensified by repetition by a later editor, but at the expense of the measure.—*why dost Thou forsake me*], expostulation with God for a situation which to the sufferer seems inexplicable, cf. Is. $49^{14}$. EV[s]. continue the question through the next line, so Dr., Kirk.; but it makes a difficult construction in Hebrew. The ancient Vrss. regard the second line as the beginning of the description of suffering, and this is easier and more natural. It begins a syn. tristich as the basis of the expostulation.—*Far from my salvation*]. There is an awful gap and appalling distance between the agony and the salvation from it. It is this long distance in time, this prolonged postponement of salvation, which the psalmist cannot understand.—*is my roaring*], the loud continued outcry of intense suffering, lengthened by a prosaic copyist at the expense of the measure, and weakened into "words of my roaring." ‖ *I cry in the daytime*, which passes over into, *and in the night*, all day and all night long. A later editor inserted "O my God," to emphasize the appeal to God, but at the expense of the measure. —*Thou answerest not*]. God is silent in this long interval.—

— *there is no respite for me*]. His agony continues without interruption, his cry for help has no pause. — **4–6**. The expostulation is strengthened by a reference to the past experience of the fathers which was so different; an appeal to Yahweh in a syn. couplet, and a statement of the experience of the fathers in a syn. tetrastich. — *O Thou* (*Yahweh*), *Holy One*], an exclamation, not a statement of fact, "Thou art holy," which is tame and unpoetical, and not in accord with the state of mind of the sufferer. The divine name "Yahweh" is necessary to the measure; it was omitted by an unpoetic copyist. The term "Holy One" is characteristic of Isaiah, and represents God in His majestic aloofness, a conception peculiarly appropriate here; rather than in accordance with later ideas, God as the ethically complete and perfect Being. — *Enthroned upon the praises of Israel*], a poetical spiritualisation of the more physical idea that He was enthroned upon the cherubim in the Holy of Holies of the temple, cf. Ps. $80^2$. Thither the praises of Israel were directed in temple worship; thither they were conceived as entering, with the clouds of incense from the altar of incense, which stood in front of this most sacred place. This incense, whose very idea is to give efficacy to prayer and praise, sweetens them and makes them acceptable to Yahweh, goes up and envelopes the cherubic throne so that the throne of Yahweh is conceived as sustained by them. 𝔊, 𝔙, 𝔍 give a simpler text, "O Thou enthroned in the sanctuary, the praise of Israel," which is tempting, and followed by Genebr. and R. C. scholars generally; but not by modern Protestants, who follow Calv. in the interpretation given above. Aug., Euthymius, al., interpret the holy as of holy persons. Horsley follows 𝔊 except that he thinks of the abstract "holiness" instead of holy place. PBV. "And Thou continuest holy; O Thou worship of Israel," is an intermediate rendering, which though advocated by the older English scholars such as Ham., Jebb, "is based on an untenable construction of the words," Kirk. — *In Thee*], emphatic in position, repeated in the second line, though omitted in 𝔐 by a copyist's mistake at the expense of the measure; so also in the fourth line, with the syn. *unto Thee*], required by its verb in the third line. — *our fathers*], the common subject of the verbs of the four lines, and so emphasized over against their suffering

descendants. — *trusted*], repeated for emphasis in the second and fourth lines, with the intervening *cried*, of the third line, so plaintively expressed, in view of the present situation. The fathers were not forsaken, as is their son. *Thou didst deliver them* ‖ *they escaped* ‖ *they were not ashamed.* This is the climax; the shame of his present position was in its being so much the reverse of theirs.

**Str. II.** is composed of a hexastich, describing his miserable situation, and a tetrastich of expostulation, based on his own previous experience. — **7.** *But I am a worm, and no man*], taking up the sense of shame, expressed in the last vb. of the previous str. He has lost his manhood and is become a miserable worm. — *a reproach of mankind*], an object of reproach to mankind in general. — *despised of peoples*], the nations by whom he was surrounded. Such is also the description of the servant of Yahweh in Is.$^{2}$: "thou worm Jacob" $41^{14}$, "whom man despiseth," "despised of person," "abhorred of the nation" $49^{7}$, "the reproach of men" $51^{7}$, "so disfigured more than man was his appearance and his form than the sons of men" $52^{14}$, "despised, and forsaken of men; a man of sorrows, and acquainted with grief" $53^{3}$ (*v.* Br.$^{MP\ 349-357}$). — **8.** *All seeing me*]. These same nations, looking upon the affliction of the people of God, have no compassion, but deride in word and gesture; *they let out* (*words*), so essentially 𝔊, words that they would not venture to speak to a self-respecting people able to vindicate themselves; they do not restrain themselves, but give full vent to their maliciousness. This seems more appropriate to the use of the Hebrew term, and more in accordance with their words given in v.$^{9}$, than the usual rendering, "shoot out the lip" EV$^{s}$., explaining the original as an insulting gesture, although apparently sustained by similar expressions $35^{21}$ Jb. $16^{10}$. This interpretation was due to the insertion of the word "with the lip" in the text, with the same motive, at the expense of the measure. But this is difficult to reconcile with the other uses of the Hebrew word, or with any known gesture of that time. — *they shake their head*]. This is the gesture of derision accompanying their words. The same gesture appears in those who mocked the crucified Jesus. "And they that passed by railed on him, wagging their heads, and saying" Mt. $27^{39}$. — **9.** *Roll on*

*Yahweh*], so 𝔊 imv.; "commit thyself" RV.; "cast thyself" JPSV.; which is better than ancient Vrss., which render as pf., so "He trusted" PBV., AV. The enemies say this in derision. The burden, to be rolled off on Yahweh, for Him to bear for His people, was the agony and reproach. — *Seeing that He delights in him*]. The people were well known to be trusting in Yahweh, their God, and as therefore presumably acceptable to Him, and delighted in by Him, cf. Wisd. $2^{16 sq.}$. The derision of suffering Israel is here, as ever, accompanied with the derision of Yahweh their God by the hostile nations. — **10.** *But, O Thou*], emphatic repetition of personal address to Yahweh in antithesis to *But I* v.$^{7}$; better than the usual interpretation stating a fact, "Thou art He." This syn. tetrastich emphasises the previous experience, that Yahweh had not only taken an active part at the birth and during the infancy of the nation, but had continued to be their God without ceasing until the present, cf. Is. $46^{3-4}$. — **11.** *My 'El*], at the close of this Str. and at the beginning of the Ps., incloses the entire first part within this most comprehensive relation.

**Pt. II., Str. III.** begins with a description of the external situation in three couplets, and concludes with the effect upon the person himself in two couplets. — **12.** *Be not far from me*], renewing v.$^{2b}$, and renewed in v.$^{20a}$ ‖ *Be near*], the negative transformed into a positive, more probable than the present text, which makes "near," an adj. predicate of distress, at the expense of the measure and parallelism. — *for there is distress* ‖ *for there is no* (other) *helper*], the reason for the plaintive appeal to God. — **13.** *Many bulls*], intensified in *mighty ones of Bashan*]. Bashan was famed for its rich pastures, fat cattle, and powerful and fierce bulls. The enemies are compared to them, cf. Am. $4^{1}$. They *encompass* ‖ *encircle*], enclose and shut in on every side with their horns, cf. v.$^{22}$, so that there is no escape, no one within that enclosure to help. — **14.** Leaving the bulls and reverting to the enemies: *they open wide upon me their mouth*], in order to devour, swallow up. This statement is appropriate not to bulls, but to beasts of prey, and so *as a lion rending and roaring*], opening the mouth to roar as well as to devour. Cruel enemies are frequently compared to lions, see v.$^{22}$ $7^{3}$ $10^{9}$ $17^{12}$. — **15.** *As water I am poured out*], so Jos. $7^{5}$, "the hearts of the

people melted and became as water." — *all my bones are parted*], each one distinct in pain, all aching and seeming as if they had broken apart; both graphic descriptions of feverish anxiety. The reference to the heart is renewed and enlarged as the principal thing. It melts as if it were *wax* within him, cf. $68^{3}$.

**Str. IV.** The antistr. is composed of two tristichs and two couplets. — **16**. The agony of the previous tetrastich is continued, the result of the feverish anxiety is still further described. — *My strength is dried up*], is sapped; the blood is dried up and the body is become brittle and breakable, *like a potsherd*, a piece of pottery. — *My tongue is made to cleave to my jaws*]. By intense thirst, the tongue adheres to the roof of the mouth so that he cannot use it, cf. Jn. $19^{28}$. — *In the dust of death*], a phrase especially appropriate not only to the previous context, the dry, brittle potsherd, but also because it involves the idea of the formation of the original man out of dust, as a potter makes his pottery, Gn. $2^{7}$, and also the conception of death as a return of the body to the dust, Gn. $3^{19}$. This is probably the reason why the 2 pers. sg. is given in 𝔐, "Thou layest me," referring to God as the primary agent, instead of the simpler and more natural 3 pl. referring to the enemies, cf. v.$^{13}$. — *they lay me*]. The enemies have been active against the sufferer, while his God, through it all, has remained afar off. — **17**. (*Many*) *dogs*], so 𝔊, 𝔙, PBV. ‖ "many bulls" v.$^{13}$ more suited to parallel. "For dogs," 𝔐, AV., RV. The enemies are now compared to the more ignoble animals. Dogs in the OT. are the fierce prowlers of the night and scavengers of the streets, *v.* 2 K. $9^{35-36}$ Pss. $59^{7.15}$ $68^{24}$ Je. $15^{3}$. They come in a pack, and so are called *an assembly of maltreaters*], cf. $86^{14}$, greedy to seize, maul, and in every way maltreat their victim. — *They dig into*], the dogs with their teeth. — *my hands and my feet*]. The extremities are first gnawed by the dogs. This is the translation best sustained by the Vrss. and the context. EV$^{s}$. "pierce" is not justified by the Hebrew word, and was due to a desire for a specific reference to the crucifixion. 𝔐 "as a lion," used a word for lion not found elsewhere in $\psi$ for the usual word given above v.$^{14}$, and not suited to the previous mention of dogs, or of hands and feet. The sufferer here v.$^{16c}$ is lying in the dust in extreme peril of death, and his enemies have already

begun to devour him. — **18.** *I count all my bones*], renewing v.[15b]. Each one stands out with its own special ache. — *While they look* ‖ *they stare*], a circumstantial clause. While the enemies are looking with intense eagerness, staring greedily upon him, he is aching all over from head to foot, in all his framework of bones. The usual rendering, as an independent and emphatic clause, makes two lines in this verse, in no proper relation of parallelism, and justifies in a measure the proposal of some moderns to transfer v.[18a] to the beginning of the Str. — **19.** *They divide* ‖ *cast lots*], returning from the dogs to the enemies they represent, as above v.[16c]. They have stripped him of *garments* ‖ *clothing*, and they divide these as their spoil in the usual way by lots.

**Str. V.** is composed of a hexastich of petition and a tetrastich of vows. — **20–22.** The Str. begins with a plea similar to that of v.[12]. — *O Thou, put not far off*], as 𝔊, required by the object and to be preferred to 𝔐 "be not far from." Yahweh has been transposed with *my hind*, because of a misconception of the meaning of the Hebrew word, which is usually interpreted after 𝔊 as "my help" or "succour," by EV[s]. and most after 𝔍 as "my strength." But really it is the same word as that in the title translated by 𝔊 as "help," but pointed by 𝔐 as "hind." Indeed the suffix, in accordance with Hebrew usage, which regards the soul as well as the body as resting on a common substratum, the person himself, (*v.* $42^{5.7}$ $131^{2}$) objectifies the soul as the seat of his suffering. It is first compared to a hind, hunted until its strength fails and it pants, ready to perish, cf. $42^{2}$; just as in the parallel v.[21a] *my life*, v.[21b] *mine only one* (cf. $35^{17}$), as his unique priceless possession, and again in v.[22b] after 𝔊, *mine afflicted one*. Here also later copyists, not understanding the original usage, interpret it in MT. as vb. pf. 2 m. "Thou hast answered me," making a very abrupt conclusion to the petition, by a single word of divine response, and making it difficult to explain the phrase *from the horns of the yore ox*, which occasions great difference of opinion among interpreters. In fact the six lines all rhyme in *î*. Each couplet has its verb. — *O haste to my help*], a phrase frequent in Pss. of lamentation ‖ *deliver* ‖ *save*. The four kinds of enemies of the previous Str. appear also in this climax of petition: the *sword* of the enemies themselves, *the dog, the lion, the yore ox*. The latter

is an intensification of the bulls of Bashan, and refers to that large, fierce bull of ancient times which has now become extinct.— **23, 26.** The petition is sustained by a vow in four lines: *I will declare Thy name*], make it known as a saving name, *praise* ‖ *pay vows*], make votive offerings. The declaration is to be to *my brethren*], those associated in the community of God's people. See Heb. $2^{12}$, where these words are put in the mouth of Christ.— *the great congregation*] assembled for worship in the temple.— *in Thy presence*], before the sacred place where Yahweh dwelt, in the most Holy Place of the temple. The phrase, *From Thee*] is probably to be interpreted as the source of the deliverance, and therefore of the praise for it. This last couplet, which is parallel to the previous couplet, has been separated by the insertion of a gloss v.$^{24-25}$ which changes the reference to God to the 3d pers., and so makes awkward changes to and from 2d to 3d pers., and also destroys the organisation of the Str. The original Ps. comes to an appropriate close here with a vow of public recognition and thankoffering in the temple for the deliverance, the prayer for which has been the theme of the Ps.

**24–25.** This piece is composed of two syn. trimeter triplets. It is a call upon the congregation to praise Yahweh because of His deliverance of the afflicted people. It is a generalisation of the situation by a later editor.

> Ye that fear Yahweh praise Him,
> All the seed of Jacob glorify Him,
> All the seed of Israel stand in awe of Him;
> For He hath not abhorred to answer the afflicted,
> And He hath not hid His face,
> But when he cried unto Him He heard.

**24.** *Ye that fear Yahweh*], those that have the religion of Yahweh and are in the habit of doing reverence to Him.—*All the seed of Jacob* ‖ *seed of Israel*], phrases for the people Is. $45^{19.25}$ Je. $31^{36.37}$ $33^{26}$.—*praise* ‖ *glorify* ‖ *stand in awe*], usual phrases of public worship.—**25.** *For He hath not abhorred*]. This strong and unusual term, in this connection, received a milder variant in the margin, "He hath not despised," which subsequently came into the text by conflation and so destroyed the measure. The uncommon expression is weakened in the following line to the

usual one, ***hath not hid His face***, and the ordinary one, ***heard***. — ***to answer the afflicted***]. This seems to be the best interpretation of the unpointed text, taking the first word as infin. construct of the vb. "answer" after 𝕲. But 𝕳 points it as abstract noun from the stem meaning affliction, which gives us the tautological "affliction of the afflicted," AV., RV., 𝕵 *modestiam*, so Aq. takes it as another abstract noun, PBV. "low estate," which gives a better sense, but is not suited to the context.

**27**. This tristich resembles in form the previous two, v.$^{24-25}$, of which it was originally a continuation; but it changes from 2d to 3d pl., and in this respect agrees with subsequent context.

The afflicted will eat and be satisfied;
Those who seek Him will praise Yahweh,
Saying, "Let your heart live forever."

*The afflicted*], pl. for the sg. v.$^{25a}$. — *will eat and be satisfied*], partake of the thankofferings in the temple, as Calv., Ges., De W., Hi.; and not to be understood in a merely spiritual sense, as Ew., De., or in the still more general sense of refreshment by divine blessing Hu., cf. $23^5$. — *Those who seek Him*] are worshippers in general; they praise Yahweh. — *Let your heart live forever*]. Owing to the change of person this can only be words of those who seek Yahweh, addressed to the afflicted; and therefore congratulatory, and wishing perpetual health and prosperity to them, as an antidote to their previous affliction. The heart stands here for the man himself, in late usage, confounding לב with נפש.

**28–32**. This is a pentameter heptastich, a later addition to the Ps., composed of a triplet and two couplets.

All the ends of the earth will remember, and they will turn unto Yahweh,
And all the families of the nations will worship before Him;
For unto Yahweh belongs the kingdom, and He rules over the nations.
Have all the fat ones of earth eaten and worshipped,
Then will bow down all about to descend to the dust, and he who doth not keep himself alive.
A seed will serve Him. It will be told to a generation to come;
And they will declare His righteousness to a people to be born, that He hath done (it).

**28**. *All the ends of the earth*], as $2^8$ $67^8$ $72^8$ Is. $45^{22}$ $52^{10}$, to comprehend the entire earth. — *all the families of the nations*], cf.

Ps. 96⁷: all the families or clans into which the nations may be subdivided, with a probable reference to the patriarchal blessings, Gn. 12³ 28¹⁴. — *will remember*], call to mind their obligations to Yahweh, whom they have forgotten in going after other gods, and so, *will turn*, in repentance for previous neglect, in entire change of attitude, *unto Yahweh*, so that Yahweh will be recognised as the universal God. — *and worship before Him*], unite in the prescribed worship in His temple. 𝔐 "before Thee" is certainly an error of a copyist. 𝔊 has the correct text. — **29**. *For unto Yahweh belongs the kingdom*]. The reason for the conversion of the nations is that they all are in His kingdom, subject to His dominion. He rules over the nations as the universal king. — **30**. Two classes of worshippers are brought into sharp antithesis: *all the fat ones of earth*], the rich, prosperous, powerful nations, and *all about to descend to the dust*], those decaying, dying, who are going down to the Pit 28¹ 30⁴·¹⁰ 88⁵ 143⁷, to Sheol 55¹⁶, an expression used frequently of dying nations, Is. 14¹⁵ Ez. 26²⁰ 32¹⁸⁻³⁰. — *He who doth not keep himself alive*], the nation unable to protect its life against more powerful neighbours seeking to destroy it. The Vrss. and interpreters have many suggestions here, but none of them are so simple as 𝔐, which gives an explanatory complement to the previous clause. This does not refer to the nations in Sheol after death, in contrast with those still alive on earth, for this would leave us with only the rich nations worshipping Yahweh on earth. The context demands poor, feeble nations, and that is admirably expressed in the terms above where they are represented as dying. The ptc. represents rather the process than the result. The rich and prosperous come first, in a clause which is conditional in form. Have they *eaten and worshipped*], taken part in the sacrificial meals of the temple, and worshipped in connection with these sacrifices; *then will bow down*], in the prostration of worship, the other class also, the poor and perishing nations, and so the worship of Yahweh will be universal. The universality of worship having been stated as to its comprehending all nations and classes, it is now represented in temporal forms. — **31**. *A seed will serve Him*], a seed descending from the nations mentioned above, their next generation. — *It will be told to a generation to come*], either the

seed previously mentioned, or more probably a generation to come after them, a second generation. The measure and parallelism requires the exclusion of "*of the Lord*" as a gloss, and the attachment of "come" to this line with 𝔊, rather than to the next with 𝔐. — **32.** *And they will declare His righteousness*], His vindication of His suffering servant, His salvation of His people, in accordance with the usual meaning of righteousness in ψ and Is.[2, 3]. — *to a people to be born*], a people in the distant future, beyond the second generation, after this universal conversion of the nations; a people not yet born, but ultimately to be born, probably conceived as summing up all the nations in itself, in accordance with concept, cf. Ps. 87, where one after another is born in Zion and all inscribed as citizens. — *That He hath done* (*it*)], the salvation He has wrought; in the full sense of this universal conversion, and worship of Yahweh in Jerusalem. This ideal is a Messianic ideal, as connected with a sufferer whose suffering is mediatorial, and whose salvation mediates universal salvation.

**2–3.** אלי אלי למה עזבתני]. 𝔊 has ὁ θεὸς ὁ θεός μου πρόσχες μοι = אֵל אֵלִי חוּשָׁה־לִי, *v.* v.[20]. Che. and Du. think that 𝔐 has been shortened and rd. הַקְשִׁיבָה לִי; but 𝔊 gives the clue to the insertion, if one is thought necessary. Toy thinks 𝔊 rd. second אלי as a prep., *My God unto me* (*attend*), so Hare הַט אֵלַי. This would make two trimeter lines instead of one in first half of v. — מִישׁוּעָתִי] Hi., Dy., Gr., Ehr. rd. מִשַּׁוְעָתִי. — דִּבְרֵי שַׁאֲגָתִי] 𝔊 has οἱ λόγοι τῶν παραπτωμάτων μου = דִּבְרֵי שְׁגָאֹתַי *affairs of my errors*, so 𝔙, cf. 19[13]. — אֱלֹהַי] is a gloss. It certainly does not go with v.[3]. V.[2a] is given in NT. in:

Mt. 27[46] { ἐλωί ἐλωί λεμὰ σαβαχθανεί;
= Θεέ μου Θεέ μου, ἵνα τί με ἐγκατέλιπες; (as 𝔊).

Mk. 15[34] { ἐλωί ἐλωί λαμὰ σαβαχθανεί;
= ὁ Θεός μου [ὁ Θεός μου], εἰς τί ἐγκατέλιπές με;

𝔗 אלי אלי מטול מה שבקתני. Cod. D for Mt. and Mk. rds.: ἠλεί λαμὰ ζαφθανεί, which, according to Resch, implies a Heb. original עֲזַבְתָּנִי; for Aram. שבק. If Ps. is a trimeter, it is not difficult to explain the glosses, which destroy the measure. It was natural that אֵלִי should be repeated for greater emphasis. The רחוק is sustained by its use in v.[12, 20]; therefore we must regard דִּבְרֵי as an unnecessary addition. אלהי is the usual insertion of the divine name. Therefore read:

אלי למה עזבתני
רחוק מישועתי שאגתי
אקרא יומם ולא־תענה

πρὸς σὲ of 𝔊 after κεκράξομαι is a prosaic addition. דִּבְרֵי שׁ׳ is taken by AV. as ‖ ישועתי and so the force of למה is retained. It is better to regard the l. as statement of fact upon which the anxious plea is based: so 𝔊, 𝔍, Θ, Aq., 𝔗, Σ, Quinta and Sexta, also Horsley, Bä., al. — † שְׁאָגָה n.f. *roaring* in agony, of person Ps. $22^{2}$ $32^{3}$, pl. Jb. $3^{24}$; elsw. of lion Is. $5^{29}$ Ez. $19^{7}$ Zc. $11^{3}$ Jb. $4^{10}$ (*v.* vb. in v.[14]). — † דוּמִיָּה] n.f. *silence*: elsw. $39^{3}$ $62^{2}$ $65^{2}$ (all dub.); 𝔍 *silentium*, 𝔊 εἰς ἄνοιαν = *folly*. Hatch (*Essays in Biblical Greek*, p. 174) rds. ἄνεσιν (from ἀνίημι, rare word, not in Lex. of Liddell and Scott); not silence from groanings or complaint, but from trouble; no remission of, no respite from, pain. —**4.** וְאַתָּה קָדוֹשׁ] shortened l. in 𝔐. But 𝔊 σὺ δὲ ἐν ἁγίῳ κατοικεῖς ὁ ἔπαινος τοῦ Ἰσραήλ; 𝔙 *in sancto habitas, laus Israel*: 𝔍 *et tu sancte: habitator, laus Israel*, rd. קֹדֶשׁ and תְּהִלַּת sg., "habitans in loco, nempe tabernaculo, quae Israelis laus est," Hare; Σ ἐν ἁγίοις κατοικεῖς; Du. follows this and adds after Israel בך, omitted because of בְּךָ in next l. Gr. inserts הכרובים after ישב and נורא before תהלות. But this is unnecessary. קָדוֹשׁ is a favourite term for God in Is.[1. 2. 3] (*v.* $16^{3}$), cf. Pss. $71^{22}$ $78^{41}$ $89^{19}$. Insert יהוה as Bi. to make up l. as in v.[20]. — תְּהִלּוֹת] *praises* regarded as a cloud upon which Yahweh is enthroned (*v.* $2^{4}$ and Intr. § 1). — **5.** בָּטְחוּ]. בְּךָ should be prefixed to v.[5b] before בָּטְחוּ as in $5^{a}$ and $6^{b}$ to make up measure; in all these cases it is emph. בטח (*v.* $4^{6}$ $9^{11}$). — וַתְּפַלְּטֵמוֹ] ו consec. expressing result; full sf. for ־ם. For פלט *v.* $17^{13}$. — **6.** וְנִמְלָטוּ] ו coörd., Niph. pf. 3 pl. of ‡ מלט. Niph. *slip away*, *escape* $124^{7.7}$, as often in early Lit. Ju. $3^{29}$ 1 S. $19^{10}$ Am. $9^{1}$; so here, no sufficient reason for later pass., *be delivered* (WL. and Dn. $12^{1}$). Pi. *deliver* Ps. $41^{2}$, c. מן $107^{20}$. מלט נפש *save life* $89^{49}$ $116^{4}$ 1 S. $19^{11}$ Je. $48^{6}$ Am. $2^{14.15}$; נפש omitted Ps. $33^{17}$, as Am. $2^{15}$. — **7.** אָנֹכִי] emph. antith. אתה v.[4]; full form as $46^{11}$ $50^{7}$ $81^{11}$ $91^{15}$ $104^{34}$ $141^{10}$ (*v.* Br.[Hex. 70]). — ‡ תּוֹלַעַת] *worm*, cf. Is. $41^{14}$ תולעת יעקב. — וְלֹא־אִישׁ] to make it more emph.: *no man* as he should be (antith. with animals), cf. $147^{10}$. — חֶרְפַּת אָדָם] object of reproach by mankind, cf. $39^{9}$ ח׳ נָבָל, also חרפה ל׳ $31^{12}$ $79^{4}$ $89^{42}$ $109^{25}$ Je. $6^{10}$(+ 5 t. Je.), *v.* also $15^{3}$. — בְּזוּי־עָם] ptc. pass. of בזה *one despised*, cf. Is. $49^{7}$ בְּזֹה נפש, $53^{3}$ בזה וחדל אישים, Je. $49^{15}$ בזוי באדם. — **8.** יַלְעִגוּ לִי] Hiph. impf., ‡ לעג *mock*, *deride*, cf. $2^{4}$ $59^{9}$ $80^{7}$ for Qal., not elsw. in ψ but Hiph. Ne. $2^{19}$ $3^{33}$ +; Qal is early, Hiph. late. There is no good reason for pointing Hiph. here; יִלְעֲגוּ is just as good here as in Ps. $80^{7}$. Hiph. pointing assimilated to next vb. יַפְטִירוּ Hiph. Impf. of ‡ פטר Hiph. *separate with the lip*, *open wide with an insulting expression*, only here ($22^{8}$), elsw. Qal. *set free* from duty 2 Ch. $23^{8}$, *let out* waters Pr. $17^{14}$ (*e.g. in strife*). 𝔊 ἐλάλησαν ἐν χείλεσιν, 𝔙 *locuti sunt labiis*: "blasphemy" Genebr., cf. *rip out* (an oath), 𝔍 *dimittunt labium*. בְּשָׂפָה is a gl.; without it the mng. is simply *let out*. — יָנִיעוּ ראשׁ] phr. $109^{25}$ 2 K. $19^{21}$ = Is. $37^{22}$, sq. עַל Jb. $16^{4}$, of mocking, cf. Mt. $27^{39}$; form of vb. Hiph. impf. 3 pl. of ‡ נוּעַ. Hiph. in above phr. and in $59^{12}$ (dub.) *cause to stagger along*, elsw. Qal *stagger*, as a drunkard $107^{27}$, as a vagabond $109^{10.10}$, cf. $59^{16}$ Am. $4^{8}$. — **9.** גֹּל] imv. of גלל vb. *roll*, so De., Bä., Dr., but 𝔊, 𝔍, 𝔖, Mt. $27^{43}$, Ew., Bi., Du., AV., RV.[m] גַּל pf. 3 m. Kö.[Syntax 217c] inf. abs., ‡ גלל in ψ only $119^{22}$ (sq. מֵעַל) $37^{5}$ (c. עַל־ ), and here, אֶל incorrect for עַל. Vb. לאמר is implied as often in poetry. —

**10.** [כִּי־אַתָּה] begins a new Str., cf. v.[4a] antith. v.[7a], 𝔍 *autem*, 𝔊 ὅτι, so Aq., 𝔙. — [גֹחִי] = גּוֹזִי 71[6] (derived from this passage, but prob. error for גּוֹחִי). גחי ptc. of גחה *draw forth*, so 𝔊, 𝔗: ‖ גיח Jb. 38[8] *burst forth* of babe from womb; *propugnator meus* 𝔍, similarly Aq. is after Aram. mng. of גיח also transitive. But Kö.[I. 505] regards it as ptc. גֹּיחַ. — [מַבְטִיחִי] Hiph. ptc. of בטח (cf. v.[5]), but 𝔊 has ἡ ἐλπίς μου, 𝔍 *fiducia mea* = מבטחי, so 𝔙, 𝔖, PBV., cf. 71[5] מִבְטַחִי מִנְּעוּרָי and that is doubtless correct. ‡ מִבְטָח n.[m.] in ψ only, obj. of *confidence* elsw. 40[5] 65[6] 71[5]. — **11.** [עָלֶיךָ] emph. as v.[5]. — [אֵלִי אָתָּה] Du. would rd. אבי for אלי, but that would be an anachronism in biblical theology. The l. is too long, unless we connect with Makkeph, אלי־אתה. — **12.** [אַל תִּרְחַק כִּי־צָרָה קְרוֹבָה]; juss. of רחק, cf. v.[20]. ‡ רחק vb. Qal *be* or *become distant*, Yahweh subj. *22[12. 20]* 35[22] 38[22] 71[12], blessing 109[17], elsw. 103[12] 119[150]. Hiph.: (1) intr. *remove* 88[9. 19] 103[12]; (2) trans. 55[8]. L. 1 is too long and l. 2 too short. Du. inserts יהוה to get three lines, but l. 3 still has but four syllables for three tones. Better divide at צרה and rd. קָרְבָה imv. of קרב; then we have antith. parall. — **13.** [כִּתְּרוּנִי] *enclose me:* Pi. pf. ‡ [כתר] vb. *surround*, Pi. elsw. Ju. 20[43], of surrounding enemy. Hiph. Hb. 1[4] (as Pi.) Ps. 142[8] (?). — [אַבִּירֵי בָשָׁן] bulls of Bashan. ‡ אַבִּיר adj. *mighty, valiant:* (1) אַבִּירֵי לֵב Ps. 76[6] Is. 46[12]; (2) of angels Ps. 78[25], cf. 103[20]; (3) of bulls, elsw. for princes 68[31], and so in sacrifice 50[13]. ‡ בָּשָׁן n. pr. country E. of Jordan, esp. between sea of Galilee and Mts. of Hauran, and from Jabbok north to Hermon, elsw. in ψ, 68[16. 16. 23] 135[11] 136[20]. — **15.** [כַּמַּיִם נִשְׁפַּכְתִּי] cf. Jos. 7[5], also La. 2[19] Ps. 58[8]. The l. is too short. Prefix ואנכי as v.[7a] or let אנכי follow. — [וְהִתְפָּרְדוּ] ו coörd Hithp. pf. ‡ פרד *divide*. † Hithp. *be divided, separated, parted* from each other, elsw. Jb. 41[9] of scales of crocodile, Jb. 4[11] Ps. 92[10] *be scattered, dispersed*. — [כַּדּוֹנַג] *like wax*, alw. sim. of melting, cf. 68[3] 97[5] Mi. 1[4]. — [נָמֵס] Niph. pf. of ‡ [מסס] vb. *melt*, not used in Qal except Is. 10[18], but Niph. *melt away* 68[3] 97[5] 112[10], fig. *faint, grow fearful* 22[15], as frequently in D. Hiph. *cause to melt, intimidate* Dt. 1[28], elsw. Hiph. formed from מסה (*v.* 6[7]). — ‡ [מֵעֶה] n.m. only pl. *inwards, intestines*, usual mng. not in ψ, but, (1) womb 71[6]; (2) ‖ לב inner man, elsw. 40[9]. — **16.** [כֹּחִי] sf. 1 pers. ‡ כֹּחַ, n.m. *strength, power:* (1) *human strength:* (*a*) physical vigour in general 31[11] 38[11] 71[9] 102[24], so here 𝔊, 𝔍; but Ols., Ew., Bä., Kau., Oort, Ehr., JPSV. rd. חִכִּי *palate*, on account of ‖ לשון; *power* opp. to that of God 33[16]; (2) *strength of angels* 103[20]; (3) *power of God* in creation 65[7]; כֹּחַ מַעֲשָׂיו 111[6]; God is רַב כֹּחַ 147[5], cf. רֹב כחו Is. 63[1] Jb. 23[6], קול י׳ בַּכֹּחַ Ps. 29[4] (of thunder). — [מַלְקוֹחָי] α.λ. pl. sf. √לקח: *jaws* as taking, seizing food. — [עֲפַר מָוֶת] *dust of death*, phr. α.λ., but cf. יורדי עפר v.[30], שכני ע׳ Is. 26[19], ישני אדמת ע׳ Dn. 12[2], לע׳ אשכב Jb. 7[21], c. על Jb. 20[11] 21[26]. — [תִּשְׁפְּתֵנִי] Qal impf. 2 m., c. sf. 1 sing. of † שפת vb. Qal *set, fix, put, lay:* here impf. for present, referring back to God as primary agent, *thou art laying me;* this seems strange in the midst of the description: rather rd. 3 pl. as above; vb. elsw. Is. 26[12] 2 K. 4[38] Ez. 24[3. 3]. — **17.** ‡ [כְּלָבִים] *dogs*, as ignoble animals, elsw. in ψ, v.[21] 59[7. 15] 68[24]; here ‖ פרים as noble ones v.[13a]. 𝔊 has κύνες πολλοί = כלבים רבים, so Jer. in Com., Hare, Horsley; this prob. correct, but then כי should be striken out. — [עֲדַת מְרֵעִים] fig. passes over into reality, cf. ע׳ עריצים 86[14], ע׳ חנף Jb. 15[34],

ע׳ אבירים Ps. 68³¹ (fig. nobles). עֵדָה (*v. 1*⁵). מְרֵעִים Hiph. ptc. pl. ‡ רעע vb. Qal *be injurious, evil*, c. לְ 106³². Hiph.: (1) *do an injury, hurt*, here abs., c. לְ 105¹⁵ (= c. בְּ 1 Ch. 16²²), c. acc. pers. Ps. 44³, c. בְּ 74³. להרע *do something to one's own hurt* 15⁴ (cf. Lv. 5⁴ P), but improb. rd. לְרֵעַ as 𝔊; (2) *do evil wickedly* abs. 37⁸, pl. ptc. 27² 37¹·⁹ 92¹² 94¹⁶ 119¹¹⁵, קְהַל מר׳ 26⁵, סוד מר׳ 64³. — כָּאֲרִי] *as a lion*, Rabbins, Hi., Köster, Hu., Ehr., al.; but ארי is not elsw. ψ only אריה as v.¹⁴. Moreover the fig. of lion and bulls has been left for that of ignoble dogs. 𝔊 ὤρυξαν, 𝔙 *foderunt* = כארו = כרו or כורו *BDB*, Bu. *dig*, so Compl., Cap., Ham., De., Bä., Oort, al. Others as Pocock, Phillips, Pe., Moll, Kö.^Syntax, p. 681^, interpret as ptc. pl., either cstr. כָּאֲרֵי or defective. 𝔍 *vinxerunt*, Aq.² ἐπέδησαν, Σ ὡς ζητοῦντες δῆσαι = כארו = *they bound;* so 𝔖 and among moderns Ew. Aq.¹ ᾔσχυναν, Aram. כאר = כָּעַר *they soiled*, or *marred*, so Du., who rds. כָּאֲרוּ. 𝔗 has a conflation of noun and vb. showing an uncertainty in early Jewish opinion. Ols., Bruston, We. regard the l. as a gl., but without ground, for it is needed to complete the Str. — **18.** אֲסַפֵּר] Pi. impf. 1 sg. The l. is ∥ v.¹⁵ᵇ. The interposition of 1 sg. between lines of 3 pers. leads some to transpose l. to the beginning of Str. v.¹⁶ᵃ; but it is more forceful as it is. — הֵמָּה] emph. summing up, or better, to indicate circumstantial clause. — יַבִּיטוּ] impf. of description ∥ יראו — **19.** יַפִּילוּ גוֹרָל] *cast lot*, cf. 16⁶ *lot* for portion assigned by י׳, also 125³ גורל הצדיקים. — **20.** וְאַתָּה] emph. introducing a new section, cf. v.¹·⁷ᵃ. — אֱיָלוּתִי] α.λ. 𝔊 τὴν βοήθειάν μου, obj. of μὴ μακρύνῃς. 𝔍 *fortitudo mea* connecting with לְעֶזְרָתִי as 𝔐. The word is abstr. in form, but improb. in itself and difficult to explain, whether from אול or איל. This v. is used in essentially the same terms:

| | |
|---|---|
| 38²²·²³ | אלהי אל תרחק ממני חושה לעזרתי ארני; |
| 40¹⁴ = 70² | יהוה לעזרתי חושה; |
| 71¹² | אלהים אל תרחק ממני אלהי לעזרתי חושה. |

In 38²³ ארני stands for an original יהוה; therefore the last clause has always יהוה except in 71¹² 𝔈, which has changed an original יהוה in the first clause to אלהים. The יהוה in the original of the first clause here would sufficiently account for the אלהי in the second. Accordingly Gr. thinks the original here was אלי אתה compressed into אילותי. It is noteworthy that 𝔊 interprets אילת of title as ὑπὲρ τῆς ἀντιλήψεως, the same word that it uses for עֶזְרָתִי here. This shows that in the original text the two words were regarded as syn., and that the ו of v.²⁰ is fully written ו of interpretation. If the original was אילת, we might in both cases rd. איָלת and think of the נפש as the אַיֶּלֶת in accordance with 42². In this case it goes with l. 1 ∥ יְחִידָתִי of v.²¹ᵇ, and we would have a rhyme in ִי for each l. of this Str. if עֶזְרָתִי also is transposed to the end of l. יהוה would then go with לְעֶזְרָתִי חוּשָׁה as in the other similar passages. We must then follow 𝔊 and make the vb. Pi. or Hiph. with *hind* the obj. — ‡ עֶזְרָה] n.f.: (1) *help, succour* from י׳, elsw. 38²³ 40¹⁴ 70² 71¹², מצר 60¹³ = 108¹³; (2) *embodied help, one who helps*, of י׳ 27⁹ 35² 40¹⁸ 44²⁷ 46² 63⁸ 94¹⁷. — לְעֶזְרָתִי חוּשָׁה] phr. elsw. 40¹⁴ = 70² 71¹² with words transposed 38²³. ‡ חוש vb. Qal *haste, make haste* 119⁶⁰; imv. as above, elsw. sq. לי 70⁶ 141¹. Hiph. trans.

*hasten* 55[9]. — **21.** [יְחִידָתִי] *my only one.* ‡ יָחִיד adj. ‖ נפשׁ, also 35[17] as the one unique and priceless possession, elsw. in ψ *solitary, alone* 25[16] 68[7] 141[10] (𝔊). — **22.** [הוֹשִׁיעֵנִי] Hiph. imv. (*v. 3*[8]) should go to the end of l. for rhyme. — [רֵמִים] = רְאֵם *the yore ox,* the gigantic bull of ancient times, cf. 29[6] 92[11] Nu. 23[22] 24[8] (E) Dt. 33[17], 𝔊 *μονοκέρως, unicorn,* so 𝔍. — [עֲנִיתָנִי] pf. statement of fact: *thou hast heard me,* so Aq., 𝔗, cf. v.[16c] impf.; 𝔊 *τὴν ταπείνωσίν μου,* 𝔖, 𝔙, cf. Σ *τὴν κάκωσίν μου,* cf. ענוה 18[36] (?) a late word. Thrupp, Oort, We., Bä. עֲנִיָּתִי *my poor soul.* This is doubtless correct and was prob. in text of 𝔊. — **23.** [אֲסַפְּרָה] Pi. impf. cohort. expressing resolution (*v.* v.[18a]), obj. שׁם of Yahweh (*v.* 5[12]), so 102[22], כבוד 19[2] 96[3], נפלאות 9[2] 26[7] +. — ‡ [אח] n.m.: (1) *real brother* 49[8] 50[20] 69[9]; (2) *friend* 35[14] 122[8] 2 S. 1[26] 1 K. 9[13] 20[32. 33]; (3) *member of the congregation* Pss. *22*[23] 133[1]; of the unity of the brotherhood Pr. 6[19]. This is public worship in the ‡ קָהָל n.m. *assembly, convocation, congregation:* (1) of evil doers 26[5], cf. 22[17]; (2) assemblage for worship, so here, 107[32], קהל רב v.[26] 35[18] 40[10. 11]; (3) of the pious 149[1]; (4) of angels 89[6]. — **24.** [יִרְאֵי י׳] = *the god-fearing* (*v. 3*[7]). A change here to 3 pers. from 2 pers.; not original. — [כָּל זֶרַע יַעֲקֹב] phr. *α.λ.,* cf. זרע יעקב Is. 45[19] Je. 33[26]. ‖ כָּל זֶרַע יִשְׂרָאֵל, elsw. 2 K. 17[20] Is. 45[25] Je. 31[37], without כל Ne. 9[2] Je. 31[36] 1 Ch. 16[13]; Post-deuteron. usage shewing influence of Je. and Is.[2]. — [וְגוּרוּ מִמֶּנּוּ] ו coörd. Qal imv. ‡ גור vb. Qal *stand in awe of,* c. מִן, elsw. 33[8], usually *be afraid of,* sq. מפני Nu. 22[3] Dt. 1[17] 1 S. 18[15], מן Jb. 19[29]; but Dt. 32[27] c. acc., therefore rd. here גורוהו in assonance with כבדוהו and הללוהו. A later copyist followed the more common prosaic usage with מן. The measure requires the change. — **25.** [כִּי לֹא־בָזָה]. בזה (15[4]) usually *despise, regard with contempt:* so 51[19] 69[34] 73[20] 102[18], cf. v.[7]. This is either a defective l. in which עברו should be inserted, or, as Du., an explanatory gl. to next vb. — † [שִׁקַּץ] vb. denom. *abhor,* elsw. Lv. 11[11. 13. 43] 20[25] Dt. 7[26. 26]. — [עֱנוּת] *α.λ.* usually explained as n.f. *affliction;* 𝔊 *δεήσει,* 𝔖, 𝔗 imply another word such as צעקת ‖ שׁועו. But צעקת is not easily changed into ענות in any transliteration. We might take it as עֱנוֹת, inf. cstr. of ענה *answer,* abhor to answer, paraphrased into the petition answered. 𝔍 *modestiam,* prob. rd. עֱנֻוַת from עֲנָוָה *humility, meekness,* so Aq. עָנִי (*v. 9*[13]). — [הסתיר פנים] subj. י׳, c. מן 51[11], abs. *10*[11], *withdraw from* 13[2] 22[25] 27[9] 69[18] 88[15] 102[3] 143[7], abs. 30[8]. — [מִמֶּנּוּ] so 𝔍, 𝔊 has *ἀπ' ἐμοῦ,* 𝔙 *a me,* prob. both gl. of interp. — [בְּשַׁוְּעוֹ] Pi. inf. cstr. sf. 3 m., c. ב temporal (*v. 5*[3]). 𝔊, 𝔙 בשועי, better suited to their interpretation of ענת. Sfs. in all cases interp. — **26.** [מֵאִתְּךָ] *from thy presence,* of God, cf. 109[20] 118[23]. ‡ מֵאֵת *from proximity with = de chez,* cf. מֵעִם: נשׂא מאת 24[5], *bear away from,* as a gift; שׁאל מאת 27[4] Ju. 1[14] 1 K. 2[16] *ask from;* הסיר מאת Ps. 66[20] *remove from;* היה מאת 118[23] *come from;* source in Yahweh *22*[26] 109[20]. This return to the 2 pers. is difficult in the midst of the 3 pers. It seems to go with v.[23]; if so, the intervening matter is a gl. — [בְּקָהָל רָב] phr. elsw. 35[18] 40[10. 11] (*v.* v.[23]) *numerous congregation.* — [אֲשַׁלֵּם] Pi. impf. † שׁלם vb. *be completed, finished.* Pi. in ψ only (1) *pay* or *perform:* c. acc., vows שׁ׳ נדרים *22*[26] 61[9]; c. לְ of God 50[14] 66[13] 116[14. 18], obj. omitted 76[12]; שׁ׳ תודות לְ (to God) 56[13]. (2) *requite, recompense, reward:* subj. man, c. לְ pers. 41[11] 137[8]; c. acc. pers. et rei שׁ׳ רעה

שׁ׳ תחת טובה 35[12], cf. 38[21]; c. acc. pers. of God, שׁ׳ עֹשֵׂה גאוה 31[24]; c. לְ, שׁ׳ לאיש כְּמַעֲשֵׂהוּ 62[13]. (3) *Repay debt* 37[21]. Pu. *be paid* or *performed*: vow 65[2].—‡ נֶדֶר] n.m. *votive offering* 22[26] 50[14] 56[13] 61[6. 9] 65[2] 66[13] 116[14. 18] (class of peace offerings). The ‖ requires 2 pers. here: rd. נֶגְדְּךָ ‖ מֵאִתְּךָ. The editor has assimilated to v.[24] by insertion of יְרֵאָיו.—**27.** יְחִי] Qal impf. juss. ‡ חיה vb. Qal. *live*: (1) *continue in life*, antith. die 49[10] 89[49] 118[17]; (2) *live in divine favour* 119[17. 77. 116. 144]; (3) *live prosperously*, of king 72[15], others 22[27] 69[33]. Pi. (1) *preserve alive* 33[19] 41[3] 138[7], ח׳ נפשׁ 22[30]; (2) *quicken, restore to life* 30[4] 71[20]; (3) *revive*, by divine favour 80[19] 85[7] 119[25. 37. 40. 50. 88. 93. 107. 149. 154. 156. 159. 175] 143[11].—לְבַבְכֶם] full form, לבב (*v. 4*[5]) in the sense of *selves*, syn. נפשׁ, a late and dub. usage, sf. refer. to the worshippers, participants in the feast, who are the objects of congratulation and good wishes by all without. 𝔊 *αἱ καρδίαι αὐτῶν*, 𝔙 *corda eorum*, is doubtless a correction of the awkward change of persons, making the l. syn. with the previous l. But it neglects the juss., and also would require לבכם, not so easy to explain as לבבכם. The long form may be due to the sf. This awkwardness is removed by Gr., who changes all the previous vbs. into imvs., and so makes this triplet harmonious with the other two.—**28.** Here begins a series of pentameters, certainly a later addition to the Ps.—וְיָשֻׁבוּ] Qal impf. ו coörd. may be juss. or predictive.—כָּל אַפְסֵי אָרֶץ] (*v. 2*[8]).—וְיִשְׁתַּחֲווּ] Hithp. impf. 3 pl. of שׁחה (*v. 5*[8]) ו coörd., possibly preceded by יאכלו, as v.[30], c. לפני, also 86[9] Dt. 26[10] 1 S. 1[19] Is. 66[23], here לפניך 𝔐, but 𝔊 לפניו, 𝔙 *in conspectu eius*, so Du.—**29.** הַמְּלוּכָה] = *royalty*, not elsw. in ψ, but Ob.[21] 1 S. 10[16. 25] Is. 34[12] +.—**30.** אָכְלוּ וַיִּשְׁתַּחֲווּ] eating and so worshipping in the festal sacrifice, as v.[27]; either a predictive pf., which is difficult here, or pf. of protasis of condition, prob. latter. לפניו should be attached to vb. in first half of l., as in v.[29]. There is no good reason to change אכלו to אך לו, as Oort, Bruston, Bä., Du., Kau., Kirk., al. With this goes the substitution of רָשֵׁי for דִּשְׁנֵי in Du., but דִּשְׁנֵי is quite appropriate; pl. cstr. of † דָּשֵׁן adj. = *fat ones, rich, prosperous, flourishing*, cf. 92[15] for fat trees, Is. 30[23] for fat grain.—כָּל־יוֹרְדֵי עָפָר] phr. *ἅ.λ.* ‖ *the dying*, cf. יורדי בור 28[1] 30[4] 88[5] 143[7], שׁכני עפר Is. 26[19], עפר מות Pr. 22[16]. This is explained by נַפְשׁוֹ לֹא חִיָּה *who doth not preserve alive his life*, vb. with this mng., *revive* 80[19] 85[7] +, cf. 33[19] 41[3] 138[7]. This does not satisfy many scholars. 𝔊 has *καὶ ἡ ψυχή μου αὐτῷ ζῇ* = ונפשׁי לו חיה, 𝔍 *anima eius ipsi vivet*, so Quinta, Sexta; 𝔊, 𝔖, 𝔙 נפשׁי; Σ, Θ, 𝔍, 𝔗 נפשׁו; 𝔊, Aq., 𝔙, Σ, Θ, 𝔍, 𝔖 לו. All the Vrss. take the vb. as Qal pf. 3 f. חיה, so Bä. "*aber meine Seele lebt ihm.*" Du. retains the neg. and translates "*dessen Seele kein Leben hat.*" There is antith. in this couplet—two classes, the rich and prosperous, and the poor and perishing.—**31.** זֶרַע] indefin., so 𝔍, Σ, 𝔖, 𝔗, but 𝔊, Θ, 𝔙 זרעי, the latter is explanatory.—לַאדֹנָי] is striking here; יהוה and אל are used in the original Ps., so יהוה v.[28. 29] in this addition. The word is prob. a gl.—לַדּוֹר] is difficult as undefined. 𝔊 adds from next line יבאו and rds. it *ἡ ἐρχομένη*, יבוא, so 𝔙 *generatio ventura*, cf. דר אחרון 102[19], so Hare, Bä., Du., Ehr., al. ‖ לעם נולד. For דור *v. 12*[8].—**32.** כִּי עָשָׂה] statement of the fact that he hath done it, 𝔊. 𝔖 add יהוה, so Bä. It is not, however, in other Vrss., is explan. and not

needed for sense or measure. עשה in this emph. sense, of God's accomplishing something, is common in ψ, elsw. $37^{5}$ $39^{10}$ $52^{11}$ $109^{27}$ $111^{8}$ $115^{3}$ $119^{126}$ $135^{6}$ $147^{20}$.

## PSALM XXIII., 3 STRS. $4^{3}$, $4^{4}$, $4^{5}$.

**Ps. 23 is a guest psalm. It expresses calm confidence in Yahweh: (1) as shepherd, providing His sheep with plentiful pasture and water (v.$^{1-3a}$); (2) as guide, conducting His companion safely in right paths through a gloomy ravine (v.$^{3b-4}$); (3) as host, anointing His guest for the banquet and granting him perpetual hospitality (v.$^{5-6}$).**

YAHWEH is my shepherd, I have no want.
In grassy pastures He maketh me lie down;
Unto refreshing waters He leadeth me;
He restoreth (forever) my soul.
HE guideth me in right tracks for His name's sake.
Yea, when I walk in a gloomy ravine,
I fear no evil, for Thou art with me;
Thy rod and Thy staff, they comfort me.
THOU spreadest before me a table in the presence of mine adversaries.
Hast Thou anointed my head with oil; my cup is exhilarating.
Surely goodness and kindness pursue me all the days of my life;
And I shall dwell in the house of Yahweh for length of days.

Ps. 23 was in 𝔇 and 𝔐 (*v.* Intr. §§ 27, 31). No other statement appears in the title. Its structure is artistic. The three Strs. are tetrastichs, with parallel themes: shepherd v.$^{1-3a}$, guide v.$^{3b-4}$, host v.$^{5-6}$. It is a mistake to suppose that the theme of the shepherd extends into the 2d Str. While it is true that the shepherd may conduct his flocks through the gloomy wadys safely, yet there is nothing in any terms used to suggest a flock. The flock is conducted into safety in Str. I. Why take the flock back to a gloomy wady in Str. II.? The new and parallel figure of the guide takes the people to the same safety as that to which the shepherd had taken his sheep already in Str. I. We then have three syn. Strs., each with its own simple and beautiful imagery to set forth the central idea of the Ps. The Strs. have the unusual feature that the measure changes from a trimeter in the first Str. to a tetrameter in the second, and a pentameter in the third. This is an advance towards a climax of joyous faith in Yahweh. The language and syntax of the Ps. and all its ideals are early. There is not the slightest trace of anything that is post-deuteronomic. The historical circumstances of the poet must have been peaceful and prosperous. We cannot go down so late as the prosperous times of the Greek period, or the late Persian period. We cannot think of the Exile, or early Restoration, for the literature of those

times is full of trial and sorrow. Absence from the temple is indicated by 𝔊, but that is due to a textual error. The temple was the habitual resort of the poet. He was a guest there. We cannot, therefore, think of the Exile, or of the time of David, the traditional author of the Ps. That he was a shepherd before he became king affords no evidence, for the conception of Yahweh as shepherd is as early as the story of Jacob, Gn. $48^{15}$ $49^{24}$, is used in Mi. $7^{14}$ Zc. $11^{4}$ of the early prophets, Is. $40^{11}$ $63^{11}$, and especially in 𝔄 $74^{1}$ $78^{52}$ $79^{13}$ $80^{1}$, and in the royal Pss. $95^{7}$ $100^{3}$, and also in the NT. Lk. $15^{3-7}$ Jn. $10^{1-16}$. In fact, the three figures, shepherd, guide, host, are all simple, natural, and characteristic of the life in Jerusalem and its vicinity at any period in Biblical history. A short walk from Jerusalem at any time would lead to gloomy wadys and the pastures of shepherds. We cannot think of the period of conflict with the Assyrians and Babylonians. We must, therefore, go back to an earlier and simpler period, the days of the early monarchy, not earlier than Solomon, or later than Jehoshaphat.

Str. I. is a trimeter tetrastich expressing the confidence and joy of the sheep in the shepherd. — **1.** *Yahweh is my shepherd*], as frequently in OT., a conception which doubtless originated in the pastoral life of the early Israelites, especially that of the ancestor Jacob, which was also the employment of David when a youth, and which was ever one of the chief occupations of the inhabitants of Bethlehem; cf. 1 S. $16^{11}$ Lk. $2^{8}$. Yahweh was conceived as taking the same patient, unwearying care of His people as the shepherd of his flock. — *I have no want*], because the shepherd has provided for all wants. The imperf. is not future, but a present of habitual experience. — **2.** *In grassy pastures*], those where the tender grass, the young herbage, was abundant. — *makes me lie down*], in the midst of plenty, so that it may be enjoyed with ease and comfort. — *Unto refreshing waters*], not "beside," "along side of," AV., RV., thinking of a stream, which is not easy to find in the grazing lands of Palestine except in the rainy season; but "unto," thinking of the wells, or fountains, from which flocks are usually watered, Gn. $29^{10-11}$ Ex. $2^{16-21}$ (*v.* Tristram, *Natural History of the Bible*, 142). These waters are not merely drinking water, but choice water; not only satisfying thirst, but giving refreshment, implying the same kind of rich provision for the sheep as the grassy pastures. — *He leadeth me*]. The shepherd, in the East, leads his flock, and they follow him. He does not drive them as in the West, *v.* Jn. $10^{4-5}$ (Thom-

son, *The Land and the Book*, 202 sq.).—**3 a.** *He restoreth (for-ever) my soul*]. By the rich provision for eating and drinking, He revives, strengthens, restores to full activity and enjoyment; passing over from the figure of the sheep to the man himself. The soul is here, as usually in Hebrew, the seat of the appetites and desires. The original text has but two tones, when three are needed for measure. It has also an unusual verbal form for the usual one in this phrase. This was probably due to a copyist's error in condensing two similar words, the infin. absolute, expressing temporal intensity, "for ever," after its verb, and the usual Hiph. imperf. form.

**Str. II.** is a progressive tetrameter tetrastich with a cæsura in each line. The guide takes the place of the shepherd in a parallel conception.—**3 *b*.** *He guideth me*], on a journey, in which it is easy to stray from the right path. A guide was needed. Yahweh is the guide.—*in right tracks*], those that lead directly and safely to the place of destination, as distinguished from wrong tracks that would lead astray. The moral and religious reference is involved in the whole figure, and is not to be gained by departing from it in the rendering "righteousness" of EV$^s$., after the ancient Vrss.—*For His name's sake*]. The divine name, or honour is involved in guiding rightly.—**4.** *Yea, when I walk in a gloomy ravine*]. The hill country of Judah is broken up by narrow and precipitous ravines, or wadys, difficult to descend and ascend, dark, gloomy, and abounding in caves, the abode of wild beasts and robbers (*v.* 1 S. 24). To pass through these wadys was still more difficult than to find the right path over the hills. The desire to depart from the figure of speech too soon is probably responsible for the pointing of 𝔐, so as to get "death shade," "shadow of death," as if it implied the peril of death; which interpretation, through the EV$^s$. and Bunyan's use of it in his *Pilgrim's Progress*, has become well nigh universal in English Literature until recent times.—*I fear no evil*], harm, or injury of any kind, either from falling or going astray, or from wild beasts, or robbers.—*for Thou art with me*]. The companionship of his trusty guide removes all fear.—*Thy rod and Thy staff*]. The rod for giving blows in defence, the staff for support in walking. The reference to the shepherd's crook,

though justified by an occasional use of the word translated "rod," has no usage to justify it in connection with the word translated "staff." It involves the continuation of the figure of the shepherd throughout this Str., which is improbable.—*they comfort me*]. The presence of the guide with rod and staff in hand ready for use in his defence, assures him of safety, of true guidance, and of eventually reaching his destination. Any tendencies to fear are at once checked, and any agitation or anxiety is soothed and calmed.

**Str. III.** is a progressive pentameter tetrastich, in which the host takes the place of the shepherd and the guide of the previous Strs.—**5.** *Thou spreadest before me a table*]. The host welcomes his guest to a feast all prepared for him on the table.—*in the presence of mine adversaries*]. The psalmist is not without adversaries, but they are not dangerous. He has guest-right with Yahweh. He is safe and secure, because, in accordance with Oriental customs, the host is obliged to protect his guest from all enemies, at all costs.—*Hast Thou anointed my head with oil*]. A temporal clause with an apodosis subsequent thereto. It was the custom in the Orient to honour guests by anointing the head with oil, or scented grease, before entering the banqueting room; cf. Am. $6^{6}$, *v.* also Lk. $7^{46}$. It was also the custom to sprinkle the guests with perfumes (Lane, *Modern Egyptians*, p. 203). The entertainment here conceived is royal.—*My cup is exhilarating*], the cup given to me by my host, the wine cup of welcome. It is conceived here not so much as a cup full to overflowing, as EV$^{s}$. and most moderns, but as one whose wine saturates, drenches, or soaks the one who drinks it, so excellent its quality and so ample its quantity, intoxicating, as the ancient Vrss.; so Aug., explaining *inebrians*, "And Thy cup yielding forgetfulness of former vain delights." "*Inebrians*, irrigans, laetificans, consolatione plenus, exuberans, redundans excellentissimo liquore," Genebr.; cf. Ps. $104^{15}$ "wine that maketh glad the heart of man." The Fathers generally find here a mystic reference to the cup of the Eucharist.—**6.** *Surely goodness and kindness*], of the host to his guest.—*pursue me*]. These attributes are personified, as attendants waiting upon the guest, just as other attributes, $43^{3}$ $85^{11-12.14}$; cf. Is. $35^{10}$.—*all the days of my life* ‖ *for length of*

*days*]. This one is not a guest who is to be entertained once, and then depart; or one who is permitted occasionally to return; but a guest who is to have a permanent and perpetual place at the table of Yahweh. Kindness is to follow him about, to wait on him continually throughout his life; and so in the parallel. — *I shall dwell in the house of Yahweh*]. He takes up his continual residence as guest in Yahweh's house. This which is given in 𝔊, 𝔍 is more suited to the context than 𝔐, which by another pointing of the same consonant gives another vb. and construction, "and I will return." This is difficult to explain grammatically, and also is not in accordance with the context which emphasises presence in the house and not absence from it. The house of Yahweh is, indeed, the temple, and the feasts are the sacrificial feasts continually provided in the temple. The conception that Yahweh is the host to those partaking of the sacrificial meals in His temple is not uncommon, *v.* $5^{5}$ $15^{1}$ $27^{4}$ $61^{5}$ $84^{5}$.

**1.** רֹעִי] Qal ptc. c. sf. 1 sg. רעה (*v.* $2^{9}$); taken by 𝔊, 𝔍, with verbal force, *ποιμαίνει με*, *pascit me*, as parall. requires. It is prob. that for rhyme in ִי it originally stood last in l. like the other vbs. of the Str. For Yahweh as shepherd cf. Gn. $48^{15}$ $49^{24}$ Mi. $7^{14}$ Ez. $34^{11-19}$ Is. $49^{9-10}$ Ps. $80^{2}$. — **2.** נְאוֹת] pl. cstr. of ‡ נָוָה n.f. *pasture*, *meadow*, נְוֹת Zp. $2^{6}$, נְאוֹת 12 t.; elsw. in Pss. $65^{13}$ $74^{20}$ $83^{13}$, cf. Je. $9^{9}$ $23^{10}$ $25^{37}$. — ‡ דֶּשֶׁא] n.m. *tender grass*, *young herbage*, as $37^{2}$ Dt. $32^{2}$. — יַרְבִּיצֵנִי] Hiph. impf. 3 m. c. sf. 1 sg. of † רבץ vb. Qal *lie down*, of lion $104^{22}$ Gn. $49^{9}$, Hiph. *cause to lie down*, of flock Ps. *$23^{2}$* Je. $33^{12}$ Ez. $34^{15}$. — עַל] for אֶל of late style, *unto*, as 𝔊 *ἐπί*, not *by*, *alongside of*, or even *down to* from above. — מְנֻחוֹת] pl. abstr., *rest*, *refreshment*, cf. Is. $28^{12}$. ‡ מְנוּחָה n.f., elsw. *resting place* $95^{11}$ $132^{8.14}$ Is. $11^{10}$. — יְנַהֲלֵנִי] Pi. impf. ‡ נהל vb. Pi. *lead* or *guide*, of flock here, prob. after Is. $49^{10}$, cf. Is. $40^{11}$; subj. Yahweh Ps. $31^{4}$ Is. $51^{18}$. — **3.** נַפְשִׁי] not *soul* as distinguished from body, but paraphrase for pers. pron. *me* (*v.* *$3^{3}$*), or *soul* as seat of emotion and passion, *v.* BD*B*. — יְשׁוֹבֵב]: Polel impf. of שׁוב (*v.* *$18^{21}$*) phr. *α.λ.*, but cf. השיב נפש Pr. $25^{13}$ Ru. $4^{15}$ La. $1^{11.16.19}$ Ps. $19^{8}$. This is a defective l., rd. prob. ישׁב שׁב (inf. abs. after the vb., intensifying its temporal idea, *forever*, cf. Ju. $5^{23}$), and put נפשי at end. We have thus far four trimeter lines with rhyme. — מַעְגְּלֵי] cstr. pl. of מַעְגָּל, *track* (of waggon or cart), of snares of wicked $140^{6}$, course of life Pr. $4^{26}$ $5^{21}$, here מ׳ צדק in physical sense, *right* as ‖ leading to the proper place. — לְמַעַן שְׁמוֹ] supplementary; phr. also in $25^{11}$ $31^{4}$ $79^{9}$ $106^{8}$ $109^{21}$ $143^{11}$ Is. $48^{9}$ Ez. $20^{44}$. — **4.** גַּם כִּי] *even when*, or *if*, or *yea though* (Dr.), 𝔍 *sed et*, cf. Is. $1^{15}$ Ho. $8^{10}$ $9^{16}$; *v.* for other uses of גם *$8^{8}$ $14^{3}$ $19^{12.14}$*. — ‡ גַּיְא] n.m. *valley*, *wady*, elsw. ψ only $60^{2}$, ג׳ מֶלַח, as 2 S. $8^{13}$. — צַלְמָוֶת] compound, צֵל *shadow* and מָוֶת *death*, as pointed; but this is a rabbinical conceit. It should be pointed ‡ צַלְמוּת

n.m. *dense darkness*, elsw. $44^{20}$ $107^{10.14}$ Ew.§ 270c Kö.II.1.p.204(1).415. — [מִשְׁעַנְתֶּךָ] n. sf. i.p. ‡ מִשְׁעֶנֶת n.f. (√ שׁען) *that on which one rests, walking-stick, staff*, not elsw. ψ, but Ex. $21^{19}$ Nu. $21^{18}$ Is $36^{6}$ Ez. $29^{6}$ Zc. $8^{4}$. — [הֵמָּה] resuming subj. with emph., so $27^{2}$ $37^{9}$ $107^{24}$ (*v. 16*). — [יְנַחֲמֻנִי] Pi. impf. 3 pl. c. sf. 1 sg. ‡ [נחם] vb. Niph.: (1) *be sorry, have compassion*, c. עַל $90^{13}$ = אל Ju. $21^{6}$; (2) *rue, regret* one's doings Pss. $106^{45}$ $110^{4}$ Je. $20^{16}$ Ex. $13^{17}$ (E); (3) *comfort oneself* Ps. $77^{3}$ Gn. $38^{12}$ (J); Pi. *comfort, console*, abs., Ps. $69^{21}$, c. acc. pers. *23⁴* $71^{21}$ $119^{76.82}$ ‖ עזר $86^{17}$. Hithp.: (1) *be sorry, have compassion*, c. עַל $135^{14}$ = Dt. $32^{36}$; (2) *comfort oneself* Ps. $119^{52}$ Gn. $37^{35}$ (J). These four lines are tetrameters. — **5.** ‡ [שֻׁלְחָן] n.m. *table*, mat or piece of leather spread on ground, elsw. $69^{23}$ $78^{19}$ $128^{3}$. — [דִּשַּׁנְתָּ] Pi. pf. 2 m., prot. conditional clause, *hast thou made fat, greased*, cf. Lk. $7^{46}$. דשׁן (*v. 20⁴*), here of anointing with oil for banquet. — † [רְוָיָה] n.f. *saturation*, elsw. $66^{12}$ (?). ‡ רוה Qal *drink to satiety* $36^{9}$, Pi. *drench* $65^{11}$. 𝔊 καὶ τὸ ποτήριόν σου μεθύσκον, 𝔙 *inebrians*, so 𝔖. These two lines are pentameters. — **6.** [אַךְ טוֹב]. In 𝔐, 𝔖, 𝔍 begins v.⁶, but in 𝔊 ὡς κράτιστον, 𝔙 *quam praeclarus est*, are at the end of v.⁵. They are needed for measure in v.⁶. The phr. טוב וחסד is α.λ. For טוב (*v. 4⁷*), חסד (*v. 4⁴*). They are personified and so subj. of vb. ירדפוני. — [וְשַׁבְתִּי] Qal pf. 1 sg. c. ו consec., שׁוב pregnant *return to dwell*, Maurer, Baur, Köster, De.; but 𝔊 τὸ κατοικεῖν με, so Σ, 𝔙, as $27^{4}$ $84^{5}$. שִׁבְתִּי בבית י׳, ו coörd. inf. cstr. c. sf. 1 sg. of ישׁב (*v. 2⁴*) *my dwelling*, so Ros., Geier, De W., Hu., Heng., Dr., Kirk. 𝔍 *habitabo*, so 𝔖, 𝔗, וישׁבתי, Hare, De Muis, Hi., Oort, Che., Bä., Ew.§ 234(3), Ges.§ 69m(1). — [בית יהוה], בית *house* ‡ for dwelling of God, temple $36^{9}$ $52^{10}$ $65^{5}$ $92^{14}$ $93^{5}$ $118^{26}$ $122^{9}$; חֲנֻכַּת הב׳ dedication of $30^{1}$ (title), חצרות ב׳ $116^{19}$ $135^{2}$, מְעוֹן ב׳ $26^{8}$, קנאת ב׳ $69^{10}$; of entrance for worship, acc. after בא $5^{8}$ $66^{13}$; of processions, acc. after הלך $122^{1}$, c. ב $55^{15}$, דדה עד ב׳ $42^{5}$, עֹמְדִים בב׳ $134^{1}$ $135^{2}$; of permanent residence for worship, acc. after ישׁב, *23⁶* $27^{4}$ $84^{5}$, cf. $84^{11}$, אֹרֶךְ יָמִים (*v. 21⁵*). This verse is a pentameter.

## PSALM XXIV.

**Ps. 24 combines two Pss., originally independent, in the one theme, entrance into the holy temple and city. The first is a didactic choral. A choir within the court of the temple praises Yahweh as creator and owner of all things (v.¹⁻²). A choir at the gate inquires what sort of a man may enter the holy place (v.³). The choir within responds, giving both the characteristics of the man and the benefits he will receive (v.⁴⁻⁵). The choir without asserts the claims of Jacob to such a character, and to an entrance (v.⁶). The second Ps. is a triumphal choral. Yahweh has come to the holy city after a victory. The choir without the city demands that the gate be raised that the glorious king may enter**

**into Jerusalem (v.$^{7}$). The choir within inquires who he is; and is answered that it is the victorious Yahweh (v.$^{8}$). Entrance is again demanded (v.$^{9}$), the same inquiry is renewed, and the effectual reply is made that it is Yahweh, God of hosts (v.$^{10}$).**

*A.* V.$^{1-6}$, 2 STR. $4^3 + 2^3$.

TO Yahweh belongs the earth and its fulness,
The world and those that dwell therein;
For He founded it upon the seas,
And upon streams establisheth it.
*Who may ascend the hill of Yahweh?*
*Who may stand in His holy place?*
ONE clean, and pure of mind,
Who hath not lifted up his soul to a lie;
He shall bear away a blessing from Yahweh,
And righteousness from the God of his salvation.
*This is a generation which resorts to Him;*
*Those who seek His face are Jacob.*

*B.* V.$^{7-10}$, 2 STR. $3^3 + 1^3 + 2^3$.

LIFT up, O gates, (your) heads;
And exalt yourselves, ye ancient doors:
And the King of glory will enter.
*Who, then, is the King of glory?*
Yahweh, strong and mighty,
Yahweh, mighty in battle.
LIFT up, O gates, (your) heads;
And (exalt yourselves) ye ancient doors:
And the King of glory will enter.
*Who, then, is the King of glory?*
Yahweh, (God of) hosts,
He is the King of glory.

Ps. 24 was in 𝔇 and 𝔐 (*v.* Intr. §§ 27, 31). 𝔊 adds to the title an assignment to the first day of the week, which corresponds with the statement of the Talm. as to its liturgical use (*v.* Intr. § 39). In Christian usage it is a proper Ps. for Ascension day. The Ps. is composed of two Pss. of entirely different character, composed at widely different periods. The older of these is evidently the second, v.$^{7-10}$, which probably alone bore the title. The first, v.$^{1-6}$, was probably inserted subsequent to the prefixing of the title to the second. The combination was made in order to make a Ps. appropriate to some special occasion in the late Greek or the Maccabean period, otherwise the Ps. would have been taken up into 𝔈 and 𝔇ℜ (*v.* Intr. §§ 32, 33). The second Ps. alone would hardly be suitable for worship either in the temple or synagogue. The second Ps. in its use of יהוה (אלהי) צבאות, v.$^{10}$, and its em-

phasis upon His warlike characteristics, v.$^{8}$, implies the warlike Yahweh of David's time. The entrance into the city is that of Yahweh at the head of a victorious army, which suits the removal of the ark to Jerusalem; cf. 2 S. 6. There is no mention in the history of any subsequent going forth of the ark to war, and it is improbable. From that time on, Jerusalem was the holy city, the capital of Yahweh the king, from whence He granted victory; cf. Ps. 20$^{3}$. But He is not conceived as going forth from the city to make war. Moreover, the entrance is into the city, and not into the temple, as we would expect in later times after the temple was built. The פתחי עולם, v.$^{7. 9}$ the ancient gates, are the gates of the city, which, though a recent conquest of David, had been a royal city for centuries earlier than his time, and whose gates might justly be named ancient, reaching back into an antiquity beyond the memory of man. There is nothing in the Ps. which requires a later date. It is difficult to see how a Ps. could better fit a historical situation. V.$^{1-6}$ are entirely different. It is the temple, not the city, which is to be entered. It is not Yahweh who enters, but men into His presence. He is enthroned in the city, and is not at its gates. The mountain is the mountain of Yahweh, His sacred place, v.$^{3}$. His face they seek, v.$^{6}$, from Him they are to receive a blessing, v.$^{5}$ But not only is the city His; the earth and all the inhabitants of the world are His, v.$^{1}$. That implies the later postex. conception that Yahweh is king of the whole world, and that His temple is the central place of worship for the world. The conception of creation is that of the erection of a building, an idea which we find Pss. 89$^{12}$, 104$^{5}$, Jb. 38$^{4 sq.}$ Is. 48$^{13}$, although here it is conceived as upon subterranean seas. The characteristics of the one privileged to enter the sacred place are not external conformity to Law, but internal, in the mind and soul, v.$^{4}$, implying a lofty ethical conception, not earlier than the late Persian period, and sufficiently late to be influenced by Heb. Wisdom rather than Law. The emphasis upon Jacob as the name of the nation is based upon the Is.$^{2}$; but the implication that he has such ethical characteristics as are required by Yahweh, is a conception which could only have originated in peaceful times, when Pss. of lamentation and penitence were no longer written, and when the pious might attend to their internal, ethical development. On the whole, this Ps. seems to belong to the Greek period subsequent to 𝔇𝔎, the early time of Heb. Wisdom.

## PSALM XXIV. *A.*

**Str. I. 1–2** was sung by a choir within the outer court of the temple, praising Yahweh as creator and owner of all things. It is a trimeter tetrastich of two syn. couplets, the latter giving the reason for the former. — **1.** *To Yahweh belongs*]. He is the possessor and owner, cf. 89$^{12}$. — *the earth and its fulness*], all that fills it, its contents, its creatures. — *the world*], with the special signification that it is habitable, and accordingly associated with

it are *those that dwell therein*], its inhabitants. Thus is asserted the universal ownership of Yahweh, in accordance with the post-exilic conception that Yahweh is the universal God and the only God for the whole earth. His ownership is based upon the fact that He had created them. The creation is conceived as the erection of a great building, as in $89^{12}$ $104^{5}$ Jb. $38^{4\,sq.}$ Pr. $8^{25\,sq.}$.—**2.** *For He*], emphatic, He and no other.—*founded it* ‖ *establisheth it*]. The single act of creation passes over, as usual in OT., into the habitual act of God's sustaining providence; both later and more comprehensive ideas than those given in the poems, Gn. 1–2, although the primitive conception of subterranean seas and streams is still retained, cf. Gn. $7^{11}$ Ex. $20^{4}$ Ps. $136^{6}$. For various other conceptions of the relations of sea and dry land, cf. Gn. $1^{9}$ Pr. $8^{29}$ Jb. $26^{7\,sq.}$.—**3** is a trimeter couplet sung by a choir outside the gate, inquiring the conditions of entrance.—*Who may*], not what person, but what sort of a person, as $15^{1}$.—*ascend*], go up the hill, which is called *the hill of Yahweh*, because His temple or residence was upon it, as Is. $2^{3}$ = Mi. $4^{2}$ Is. $30^{29}$.—*may stand*], among the accepted worshippers, admitted to the sacred precincts.—*in His holy place*], as consecrated to His worship.

**Str. II. 4–5** is the response of the choir within, in two syn. couplets, the first giving the characteristics of the one who might be admitted to Yahweh's presence. These are two in number.—**4.** *One clean*]. An innocent man, as $10^{8}$ $15^{5}$. This one is still further defined as *pure of mind*. He is characterized by internal innocence, cleanness, and purity. This has been weakened in the ancient texts by the insertion of "hands" after "clean," which makes it refer to action, giving two characteristics and making the line into a tetrameter.—*Who hath not lifted up his soul*], in desire, cf. $25^{1}$ $86^{4}$ $143^{8}$.—*to a lie*], falsehood, in accordance with $12^{3}$ $41^{7}$ $144^{8.11}$. This is an internal desire, harmonious with the previous purity of mind. This explanation is favoured not only by the parallel. of the previous line, but also by the subsequent line, 𝔐, and Vrss.—*and hath not sworn to deceit*]. This was doubtless an explanatory gloss; but it changes the tetrastich into a pentastich, and so destroys the symmetry of the Ps.—**5.** The second couplet sets forth the benefits to be derived from Yahweh

in His house.—*He shall bear away*], take with him, when he departs from the temple.—*a blessing*], suited to the pure in mind, ‖ *righteousness*, suited to the sincere desire. This latter is not in the sense of alms, as 𝔊, a meaning not known to OT.; or in the sense of that which is ethically right, which could hardly be bestowed upon him; but in the meaning urged by the phr. *God of his salvation*, saving righteousness, righteousness of vindication, as usual, Pss. $5^9$ $22^{32}$ $36^{11}$ + and Is.$^2$ $45^8$ $46^{13}$ $51^6$ +.—**6**. The choir without claims the right of entrance in a couplet responding to the demand as to character, by stating the privilege belonging by inheritance to the seed of Jacob. They are not strangers who seek access to Yahweh, but His own people.—*This is a generation*], a class of men whose characteristic it is, that they *resort to Him* ‖ *seek His face*]. The ptcs. express continual resort to the sacred place for worship. 𝔐 has "Thy face," which gives an abrupt change of person and makes it difficult to explain the context. "O Jacob," PBV., is an adaptation to 𝔐 of some texts of 𝔍 which have "face of Jacob." But the context makes it evident that these are not strangers seeking Jacob, but Israel resorting to his God. "Thy face, O God of Jacob," RV., adapts 𝔐 to 𝔊, which gives "the face of the God of Jacob," but the insertion of "God" looks like an interpretation and it leaves the subj. out of the parall. The subj., syn. with generation, is exceedingly forcible in the climax if it is defined as Jacob, with all the historic rights to the covenanted promises contained in the name. Inasmuch as the suffix "they" is not in 𝔊, 𝔖, 𝔙, it is an interpreter's addition. It is easy to correct the text after the parall. and read "His face," and to regard the couplet as inclusive, "generation" beginning and "Jacob" closing it.

## PSALM XXIV. *B.*

**Str. I.** is a trimeter tristich, the first two lines syn., the third synth. A triumphal army, with Yahweh at its head, is at the gates of Jerusalem demanding entrance. The choir summons the gates to open to admit the king.—**7**. *O gates*], personified and addressed as persons, ‖ *Ye ancient doors*], as reaching back in history into hoary antiquity. Jerusalem was a very ancient city

before David captured it, whose origin is so remote that it is earlier than all historical accounts of it. — *lift up your heads* ‖ *exalt yourselves*]. The reflexive is more in accord with the parallelism than the passive "Be ye lift up," EV$^s$. It is well explained by Ewald: "A new king is about to enter the ancient and venerable city, and indeed the highest and mightiest conceivable, Yahweh Himself, enthroned upon the ark of the Covenant. Such a king has never entered this city, and the gray gates, although venerable with age, are too small and mean for Him." — *And the King of glory*], a phr. only here; but Yahweh is frequently conceived as king, Ex. $15^{18}$ Pss. $5^{3}$ $10^{16}$ $29^{10}$ $44^{5}$ $47^{3.7.8}$ $48^{3}$ $68^{25}$ $74^{12}$ $84^{4}$ $95^{3}$ $98^{6}$ $99^{4}$ $145^{1}$ $149^{2}$; and glory is one of the most common attributes of Yahweh, $29^{3}$ $72^{19}$ $145^{12}$. Here the glory is that of warlike achievements, such as that ascribed to the king of David's dynasty, $21^{6}$. — **8.** The choir within the gates responds to the summons in a monostich of inquiry. It is not necessary to think of the gates as speaking. It is the challenge of the sentinels, who must demand the password officially, even if they know what the answer will be. It is the poet's art to thus get a reason for the glorification of Yahweh the king. The choir without respond in a couplet setting forth who the king is. — *Yahweh*], the God of Israel, is this king, and not David, God's son, the divine representative in kingship. — *strong and mighty*]. These attributes are those of a warrior, as defined in the stairlike parall. *mighty in battle*. The king is a valiant hero, victorious in battle, a great conqueror. He has returned from a glorious war; cf. "Yahweh is a man of war" Ex. $15^{2.3}$; cf. also Num. $10^{35}$ 1 S. $4^{21\,sq.}$ for the warlike character of the Ark, as bearing the divine presence.

**Str. II. 9–10.** The choir of the army repeats the trimeter triplet, renewing the demand for entrance in identical terms.

**10.** The sentinels make an identical challenge. The choir respond in terms that cannot be questioned, by giving the divine name, characteristic of the Davidic dynasty. The longer and more ancient title, *Yahweh* (*God*) *of Hosts*, is required by the measure. It was shortened by an early editor at the expense of the measure, in accordance with the usage of his time, into "Yahweh Sabaoth," and so in all Vrss. after 𝔊 "Lord of Hosts." The original title of Yahweh, given as the countersign or military password for

entrance to the royal city, is used here in accordance with the original meaning of this divine name as given in 1 S. $17^{45}$, "God of the battle array of Israel." It was especially appropriate if we suppose that the entire army of Israel was then at the gates of Jerusalem with king David at their head, conducting the Ark of Yahweh to the sacred place consecrated for it. — *He*], emphatic, and no other, *is the King of glory*, cf. v.$^{7.9}$.

XXIV. *A*.

**1.** ליהוה] ל of possession, emph. — ‡ הָאָרֶץ וּמְלוֹאָהּ] phr. Dt. $33^{16}$ Is. $34^{1}$ Mi. $1^{2}$ Je. $8^{16}$ $47^{2}$ Ez. $19^{7}$ $30^{12}$; cf. תבל ומ׳ Pss. $50^{12}$ $89^{12}$, הים ומ׳ $96^{11}$ $98^{7}$. — וְיֹשְׁבֵי בָהּ] retracted accent because of final monosyl. 𝕲 inserts πάντες = כל; but it is absent in this same phr. $98^{7}$ $107^{34}$, and is interp. תבל (*v.* $9^{9}$). ישב (*v.* $2^{4}$). V.$^{1-2}$ rhymes in final ־ָה. — **3.** וּמִי]. ו is a prosaic addition impairing the measure. — הר יהוה] the temple mount, elsw. Is. $2^{3}$ (= Mi. $4^{2}$) $30^{29}$; of Horeb, Nu. $10^{33}$ (JE), הר י׳ צבאות Zc. $8^{3}$, cf. Ps. $15^{1}$. — **4.** נְקִי כַפַּיִם] α.λ., but נקי used for innocent person, *v.* $10^{8}$. כפים is a gl. of interpretation, making the l. tetrameter. — בַּר־לֵבָב] cf. ברי לבב $73^{1}$, לבב *v.* $4^{5}$. — אֲשֶׁר] rel. is a gl. balanced with כפים, making this l. also tetrameter. A tetrameter couplet in the midst of trimeters is altogether improbable. — לא נשא לשוא נפשו] Kt., 𝕲, 𝕵. But Qr. נַפְשִׁי, as if it were a citation from Ex. $20^{7}$ = Dt. $5^{11}$. נפש for שֵׁם, cf. Ps. $139^{20}$. שוא *v.* $12^{3}$. Syn. is וְלֹא נִשְׁבַּע לְמִרְמָה]. For שבע *v.* $15^{4}$. מרמה *v.* $5^{7}$. This favours falsehood in the previous l. rather than the dishonouring of the name of God. It is prob. that this l. is an explanatory gl., so Bi., Bä. It makes the only tristich in the Ps. 𝕲 adds the gl. τῷ πλησίον αὐτοῦ, 𝖁 *proximo suo*. — **5.** צְדָקָה]. 𝕲 has ἐλεημοσύνην, but this is a late mng. of צדקה not used in OT. Here צדקה ‖ ברכה is ‖ ישע, as in Is.$^{2}$ (espec.) and subsequent writers, *v.* $5^{9}$. — אֱלֹהֵי יִשְׁעוֹ] cf. $18^{47}$ $25^{5}$ $27^{9}$ $65^{6}$ $79^{9}$ $85^{5}$, and for other uses of יֵשַׁע *v.* $12^{6}$. 𝕲 σωτῆρος is concrete for abstr. — **6.** דֹּרְשׁוֹ] Kt., דֹּרְשָׁיו Qr., both ptc. as rel. clauses, ‖ מְבַקְשֵׁי, 𝕲, 𝕵, both pl., as in $9^{11}$. דרש vb. *seek, consult*, by resorting to a sacred place, so acc. of י׳ $78^{34}$ Gn. $25^{22}$ (J) Ex. $18^{15}$ (E) +. — מְבַקְשֵׁי פָנֶיךָ יַעֲקֹב]. Jacob is not vocative, the suffix cannot refer to him. It is not the face of Jacob that is sought, but God's face. It is possible to make יעקב an independent clause, *it is Jacob*, but that is harsh. 𝕲 has τοῦ Θεοῦ Ἰακώβ, so 𝕾, 𝖁, and most moderns, which makes the l. too long unless with Hare and Grimme פְּנֵי־אֵל. It gives good sense in accordance with parall. 𝕵 in text of Lag. has *faciem tuam Jacob*, as 𝕳, but in text of Nestle, *faciem Jacob*, פני יעקב, cf. PBV. But it is not foreign peoples seeking the face of Jacob, as in the conception of second Isaiah and Zechariah, but faithful Israelites seeking the presence of their God in the temple in Zion. A simple and natural interpretation would be to regard this l. as in introverted parall. with previous l.:

> This is a generation which resorts to Him;
> Those who seek His face are Jacob.

ךָ in פניך is txt. err., not in 𝔊, 𝔖, rd. פניו ‖ דרשיו. ׳ has been omitted in the one place, ו in the other, and ך has been inserted in 𝔐, 𝔍 as interpretation. —**7.** שְׂאוּ שְׁעָרִים רָאשֵׁיכֶם] so Aq., 𝔍, 𝔖, 𝔗. 𝔊, Σ make ראשיכם = οἱ ἄρχοντες ὑμῶν here and in v.$^{9}$ the subj., and שערים obj., so 𝔙 *principes;* the chiefs are to lift the gates instead of their spreading themselves open; but the sf. with ראשיכם is not easy; in this case it ought to be with *gates*. Prob. both sfs. were interp. and the original had none. — וְיָבוֹא]. The ו might be subordinate with subjunctive, *that he may enter:* better introducing apod. of imv., *and he will enter*, *v.* Dr.§ $^{152}$. — **8.** מִי־זֶה] enclitic, *who then*, so v.$^{10}$ 25$^{12}$. — עִזּוּז] adj. only here of י׳, and Is. 43$^{17}$ of army; vb. for י׳ Ps. 68$^{29}$, cf. זרוע עוז 89$^{11}$, and עֹז as attributive 62$^{12}$ 63$^{3}$ 68$^{35}$ 93$^{1}$ 96$^{6}$, עֹז מֶלֶךְ 99$^{4}$. — גִּבּוֹר] adj. for *might* of God fighting for His people, elsw. Dt. 10$^{17}$ Ne. 9$^{32}$ Is. 10$^{21}$ Je. 32$^{18}$; of valiant man, *v.* *19$^{6}$*. — גִּבּוֹר מִלְחָמָה] stairlike parall., for this l. completes what the previous l. began, defining mighty as mighty in battle. — **9** = v.$^{7}$ save that הִנָּשְׂאוּ gives place to שְׂאוּ; but this is doubtless txt. err., for there is no obj. 𝔊 had Niph., so Hare, al. 𝔍 changes to *erigite* from *elevamini*. But a change is improb. in this word only. — **10.** מִי הוּא זֶה]. The inquiry is repeated, differing only from v.$^{8a}$ by insertion of הוא, but this makes the l. too long. הוא is copula and interpretative. 𝔊 is same as v.$^{8a}$, so also 𝔍. — יהוה צְבָאוֹת] so 𝔊 and 𝔍, makes a dimeter. This is possible, but it is more likely that it was a copyist's shortening of the older phr. יהוה אלהי צבאות, which gives a good trimeter, into the phr. used in his own time. — ‡ צָבָא] n.m.: (1) *army*, organised for war 44$^{10}$ 60$^{12}$ 68$^{13}$ 108$^{12}$; (2) *of angels* 103$^{21}$ 148$^{2}$; (3) fig. *of heavenly bodies* 33$^{6}$; (4) *war* 68$^{12}$ (?), others fig. (1); (5) צבאות as name of God of David and dynasty, based on 1 S. 17$^{45}$, י׳ צ׳ א׳ מערכות ישראל, originally י׳ אלהי הצבאות, Am. 6$^{14}$ Ho. 12$^{6}$, usually י׳ אלהי צבאות Ps. 89$^{9}$, reduced to י׳ צבאות *24$^{10}$* 46$^{8.\,12}$ 48$^{9}$ 84$^{2.\,4\,13}$, preceded by אדני 69$^{7}$ Is. 3$^{15}$ Je. 2$^{19}$ +. אלהים צבאות Ps. 80$^{8.\,15}$, preceded by יהוה 59$^{6}$ 80$^{5.\,20}$ 84$^{9}$; in all cases אלהים for an original יהוה and where preceded by יהוה conflation. — הוא מלך הכבוד] emph. conclusion. 𝔊 has αὐτός ἐστιν οὗτος = הוא זה.

## PSALM XXV., 3 STR. 7$^{6}$.

**Ps. 25 is a prayer of the congregation in three parts.** (1) **Petition, that they that trust in Yahweh may not be shamed, but rather those dealing treacherously** (v.$^{1-3}$) ; **that Yahweh will teach His ways** (v.$^{4-5}$), **and remember His compassion rather than sins of youth** (v.$^{6-7}$). (2) **Confidence, that Yahweh will teach the afflicted His way** (v.$^{8-9}$) ; **that His paths are kindness and faithfulness** (v.$^{10}$) ; **and that He will instruct and give His intimacy to those fearing Him** (v.$^{12-14}$). (3) **Petition, that Yahweh will bring out of distresses** (v.$^{15-17}$) ; **that He will see his enemies** (v.$^{19}$) ;

**and that He will deliver those that wait on Him (v.[20-21]). Petitions for pardon were inserted by an editor in place of lines which he threw out (v.[11. 18]). A liturgical addition makes a general plea for the ransom of Israel (v.[22]).**

UNTO Thee, Yahweh, I lift up my soul; (O my God,) let me not be *ashamed.*
In Thee I trust, (therefore) let not mine enemies exult; even mine;
Yea, let none that wait on Thee *be ashamed;* let them *be ashamed* that deal treacherously without effect.
Thy ways make me know, Yahweh, (and) Thy paths *teach* me;
Lead me in Thy faithfulness and *teach* me; for Thou art the God of my salvation.
*Remember* Thy compassion, Yahweh, and Thy kindness, for they are of old.
The sins of my youth *remember not;* according to Thy kindness, *remember* me.
GOOD and upright is Yahweh: therefore will He instruct in the *way:*
He will lead the afflicted in (His) judgment, and He will teach the afflicted His *way.*
All the paths of Yahweh are kindness and faithfulness to them that keep His covenant.
*. . . . . . . . . . . . . . . . . .
Who then is (he) that *feareth* Yahweh? He will instruct him in the way He chooseth;
He himself will dwell in prosperity; and his seed will inherit the land.
The intimacy of Yahweh have they that *fear* (His name), and His covenant, to make them know it.
MINE eyes are continually unto Yahweh, that He may *bring forth* my feet.
Turn unto me and be gracious unto me; for desolate and afflicted am I.
As for the troubles of my mind, O make room from my distresses; O *bring me forth.*
*. . . . . . . . . . . . . . . . . .
O see mine enemies; for they are many, and they hate me with a hatred of violence.
O keep me and *deliver* me; let me not be ashamed, for I seek refuge in Thee.
Let integrity and uprightness (*deliver* me); for, Yahweh, I wait on Thee.

Ps. 25 was in 𝔇 (*v.* Intr. § 27). 𝔊 has ψαλμός; but it is not in 𝔐, and it is improbable that it would have been omitted if original. The Ps. is an acrostic hexameter; all the letters of the alphabet appear except ו and ק. The ו might be found if with 𝔊 we read ואתך for 𝔐 אותך v.[5c]; but then only three of the six words would be given, and that at the expense of the strophical organisation of the Ps. These words are more like a gloss of intensification. The analogy of Ps. 34 favours the opinion that the omission of ו was intentional. With twenty-two letters it was impracticable to get symmetrical Strs. without such an omission. The ק Str. might be restored by substituting קראה for ראה, v.[18], regarding the repetition of the latter word as due to dit-

* This indicates the omission of an original line. The words italicised indicate the stairlike parallelism characteristic of this Ps.

tography. But it is probable that this line was a later substitution for the original line, as was v.$^{11}$, in order to introduce into the Ps. two petitions for forgiveness of sins. For these two lines are awkward in their relation to their context, interrupting the movement of the thought; and they lack the catchword of the stairlike parallelism (*v.* Intr. § 12 A) characteristic of the Ps. in every other line: בוש v.$^{1.3}$, למד v.$^{4.5}$, זכר v.$^{6.7}$, דרך v.$^{8.9}$, ירא v.$^{12-14}$, הוציא v.$^{15.17}$, and it is probable נצל v.$^{20.21}$, the נצר v.$^{21}$ being due to a copyist's error or a stylistic change. It is noteworthy that the catchword is in both lines of the distichs, but only in first and third lines of the tristichs, v$^{1-3.12-14.15-17}$. V.$^{22}$, as Ps. $34^{23}$, is a liturgical addition. It is improbable that any writer would omit a letter of the alphabet from his acrostic, and then add a supplementary line to rectify the omission. Moreover, the use of אלהים for יהוה of the Ps. is evidence of a later hand, as well as the use of ישראל by way of generalisation of the petition and confidence of the Ps. The Ps. has three Strs., the first and the third petitions, separated by the second, expressing trust in Yahweh. It shows no dependence on earlier writings. It is entirely original as a composition. The language is not early and not very late. The phrase חטאות נעורי v.$^{7}$, cf. Ez. $23^{21}$ Jb. $13^{26}$, looks back on the youth of the nation. The terms הודיע (דרך) v.$^{4.14}$, למד ארחות v.$^{4}$, הדריך v.$^{5.9}$, יורה v.$^{8.12}$, all show the influence of D. There is no evidence of the influence of P save in עדתיו v.$^{10}$, which is a gloss. נצרי ברית v.$^{10}$ is elsewhere only Dt. $33^{9}$, and may be regarded as a poetic synonym of שמר ברית. The use of לבב v.$^{17}$, as $15^{2}$ $24^{4}$ $90^{12}$ $104^{15}$, is that of the Prophets of the Restoration Zc. 1–8 Hg., Jo. There are phrases and words peculiar to the Ps.: טוב וישר י׳ v.$^{8}$, the ethical use of טוב for God elsw. ψ $119^{39.68}$; ברית for alliance or friendship with God v.$^{14}$, שנאת חמס v.$^{19}$, תם וישר v.$^{21}$ personified attributes. Other noteworthy words and phrases are: תלין בטוב v.$^{13}$, cf. Jb. $21^{13}$ $36^{11}$ Ec. $7^{14}$; סוד י׳ v.$^{14}$, cf. Jb. $29^{4}$ Pr. $3^{32}$; פנה אלי וחנני v.$^{16}$ $86^{16}$ $119^{132}$; יחיד *alone, solitary* v.$^{16}$ $68^{7}$; הרחיב v.$^{17}$ dubious meaning, cf. Ps. $4^{2}$; † מצוקה v.$^{17}$ $107^{6.13.19.28}$ Jb. $15^{24}$ Zp. $1^{15}$. These tend to the terminology of Job. The language and style favour the Persian period prior to Nehemiah.

**Str. I.** is a hexameter heptastich of petition, composed of a tristich and two distichs, each with its catchword, in stairlike parallelism. — **1–3.** *Unto Thee* ‖ *in Thee*], both emphatic in position, to indicate that *Yahweh*, ‖ *my God*, was the only person to whom it could be said, *I lift up my soul*, in longing desire, ‖ *I trust*, of confidence and reliance, ‖ *wait on Thee*, cf. v.$^{21}$, hoping, expecting help. — *let me not be ashamed*], by being overcome by enemies: the catchword of the tristich, repeated both negatively and positively in v.$^{3}$. — *let not mine enemies exult*], in triumph. These two vbs., originally in synonymous clauses in two different lines, were by a prosaic editor brought together in one line in 𝔐 and so in EV$^{s}$.,

at the expense of the parall., the measure, and the acrostic of the second line. — *them that deal treacherously*], they are crafty, intriguing, treacherous enemies. — *without effect*], without accomplishing anything, as 7[5], "disappointed of their expectations," Ham.; "without cause" of EV[s]. is not justified by usage. All this is not the prayer of an individual, but of a community in peril from crafty enemies. — **4–5.** *Thy ways* ‖ *Thy paths*], terms of the legislation of D., in which the people were to walk in their course of life. — *make me know* ‖ *teach me*], the latter the keyword, reappearing therefore in v.[5] ‖ *lead me;* all bringing out the divine discipline of Israel on its positive side of instruction and guidance in the Law. This is enforced by an appeal to historic experience, *in Thy faithfulness*], that is, to the promises of the covenants with the fathers. — *God of my salvation*], whose character it is to save, and from whom salvation comes. A later editor adds, either to the text or originally on the margin, so that it subsequently came into the text, *on Thee do I wait all the day*]. This is parallel in thought to the previous clause, and a repetition of that of v.[3], without any proper motive in the Ps. itself, and at the expense of the measure and strophical organisation. — **6–7.** *Remember*], the keyword of the distich, repeated therefore in both negative and positive form in v.[7]; cf. v.[3]. — *Thy compassion*], the sympathetic attitude of Yahweh towards His people as their Sovereign and Father; ‖ *kindness*, as in v.[7], which is the only measure of the remembrance. This is more probable than the pl. "loving kindnesses" EV[s]., more properly "loving deeds" JPSV., which, though sustained by 𝔐 and Vrss., is a late and uncommon usage, and is probably an assimilation to the previous plural, which, however, is an abstract plural and not, as this would be, a plural of number. The difference is one of interpretation and not of an originally different text. — *They are of old*]. These gracious attributes of Yahweh have characterised Him from the most ancient times in the historical experience of His people. This suggests in antithesis, *The sins of my youth remember not*], the sins that the people had committed in former generations, in the beginning of the national existence, as in Ez. 23[21] in connection with the abode in Egypt. — *and my transgressions*] is a gloss of amplification, making the line over full. "Remember not sins" is a prophetic term,

Je. $31^{34}$ Ez. $18^{22}$ $33^{16}$ Is. $43^{25}$ Ps. $79^{8}$ +, to indicate that Yahweh, in His sovereign grace, puts them out of mind, treats them as if they had never existed. It is parallel to "not impute" Ps. $32^{2}$, "not reward according to" $103^{10}$. It is also syn. with "passing over, overlooking, ignoring" them, Acts $17^{30}$ Rom. $3^{25}$. — *O Thou for Thy goodness sake*]. This is a gloss, introducing an additional plea, and adding a prosaic short sentence to a line and a Str. which are already complete.

**Str. II.** expresses trust and confidence in Yahweh, intervening between Strs. of petition. It is composed of a distich, v.$^{8-9}$, and a tristich, v.$^{12-14}$, with catchwords and stairlike parallelism, and two intervening lines, v.$^{10-11}$. — **8–9.** *Good and upright is Yahweh*]. The ethical character of Yahweh is here emphasised, at the beginning, in order to indicate that His disciplinary guidance is ethical. Usually God is good, as benignant; here, as $119^{39.68}$, seldom elsewhere in OT., ethically good. — *Therefore*], on the basis of this character of Yahweh. — *will He instruct* ‖ *lead* ‖ *teach*], stating as a fact what was prayed for in v.$^{4-5}$. — *the way*], the keyword of this distich, therefore, repeated in v.$^{9}$, which also takes up the term of v.$^{4-5}$, *the afflicted;* pious Israel, as afflicted by enemies, v.$^{2}$; *v.* $9^{13}$. Therefore *sinners* v.$^{8}$ is improbable in the parallelism. It is a later gloss, making the line over full, and preparatory to the petition for pardon v.$^{11}$ — **10.** *All the paths of Yahweh*], not the paths in which Yahweh goes, but the paths which Yahweh teaches His people, as v.$^{4}$ — *are kindness and faithfulness*], as in v.$^{5.7}$. He leads in faithfulness, and kindness is the norm of His remembrance of His people. — *to them that keep His covenant*], the covenant between Yahweh and His people, whose substance is the Deuteronomic instruction in those ways and paths already spoken of. The keeping of this covenant is a walking in its ways under the guidance of Yahweh. — *and His testimonies*], a gloss of amplification from the point of view of the later priestly legislation, making the line over full. We should now expect, in accordance with the method of this psalmist, a synonymous line with the catchword of this line repeated, and that *covenant* would be this word. In fact the expression of trust and confidence which characterises this Str. is suddenly abandoned, and petition abruptly appears. — **11.** *For Thy name's sake*], an urgent plea, as the basis of the

petition, thrown before for emphasis, that the good name, the honour of Yahweh may not suffer in His people.—*pardon mine iniquity*], lift it up as a burden, and bear it away from me and from Thee; syn. "forgive," as v.$^{18}$.—*for it is great*], not in intensity, but in amount, cf. $19^{14}$. All this is well suited to a worshipping congregation; but it is not in accord with the context, or the course of thought of the Ps. It doubtless was a liturgical substitution for the original line, which was parall. with v.$^{10}$—**12.** *Who then is he?*] This inquiry is in order to prepare the mind for the emphatic answer, *that feareth Yahweh*], the key-word of this tristich, reappearing therefore in v.$^{14}$—*He will instruct him in the way*, as v.$^{8}$, ‖ *make them know it*, as v.$^{4}$.—*He chooseth*], relative clause with Yahweh subj., as $33^{12}$ $65^{5}$. It is usually interpreted as "he should choose," with man as subject. The context favours the former interpretation.—**13.** *He himself*] antith, to *his seed*, or posterity; the former *will dwell in prosperity*, in accordance with the blessedness and prosperity promised to those who fear Yahweh and walk in His ways, cf. Dt. 28; the latter *will inherit the land*, the promised land of Canaan, as Pss. $37^{9-34}$ $44^{4}$, in accordance with Gn. $15^{7}$ Num. $13^{30}$ $21^{24.35}$ Jos. $18^{3}$ (JE) Dt. $1^{8.21.39}$+.—**14.** *The intimacy of Yahweh*], the intimate, secret fellowship granted to those admitted to the inner circle of friendship or alliance, cf. Pr. $3^{32}$, Jb. $29^{4}$; ‖ *covenant*, which, while referring to the Deuteronomic covenant, as above v.$^{10}$, has yet in this connection the more fundamental meaning of an alliance, as Ps. $55^{21}$.—*they that fear* (*His name*)], as $61^{6}$ $86^{11}$ $102^{16}$, for so the text originally read, as the measure requires, instead of "fear Him" of 𝔐, followed by EV$^{s}$., which leaves the measure defective by just one word, which appears, however, in 𝔊, although "His name" is there expanded into a clause, practically identical in other respects with the previous one.

**Str. III.** is composed of a tristich, v.$^{15-17}$, and a distich, v.$^{20-21}$, with the usual catchwords and intervening lines, v.$^{18-19}$, of a different character; cf. v.$^{10-11}$.—**15.** *Mine eyes*] in antithesis with *my feet*. The former look *continually unto Yahweh*; the latter, Yahweh on His part, in response to the pleading look, brings forth from a place of peril.—*that He may bring forth*], in accordance with the petition which is characteristic of the entire Str., as

distinguished from the calm statement of fact which is characteristic of the previous Str. The EV$^s$. and interpreters generally regard the clause as causal in accordance with previous context, "for He shall pluck," a loose but poetic rendering of vb. meaning "bring forth," which is the keyword of the tristich.—*from the net*] in 𝔐 and Verss. is due to an interpretative gloss after $9^{16}$; but it is at the expense of the measure and has nothing to suggest it in the context, and really is too specific, leading away from the more general thought of the tristich.—*from my distresses*], the parallel of v.[17], where the vb. is repeated, also syn. with the adj. *desolate*, abandoned to enemies, left alone (*v.* $22^{21}$ $68^{7}$), and *afflicted*, suffering from words and deeds of the enemies, as v.[2.9]; so also with *troubles of my mind*, mental distress, anxiety caused by the treachery of the enemies.—**16.** *Turn unto me and be gracious unto me*]. The turning unto the people on the part of Yahweh is an appropriate response to their eyes continually directed unto Him.—**17.** *O make room*], in accordance with the usage of $4^{2}$; give breathing-place, breadth of position, in contrast to the straits, the cramped and narrow position, in which they were now situated, a mng. entirely appropriate between the verbs "bring forth." The rendering of 𝔊, 𝔍, EV$^s$., al., "the troubles of my heart are enlarged," has no usage in Heb. to justify it; and the interpretation of the vb. as perfect, while justified by 𝔐, is against the context, and due to an ancient misreading of the text, attaching the letter Waw to the preceding instead of the following word.—**18.** *O see mine affliction and my travail*]. This line is rendered suspicious at the start by its substitution of a vb. with ר, and indeed the same as that of v. 19, for the expected one with ק, which should appear here in the order of the alphabet. An easy emendation would give us this; but there remain the same objections that we have found against v.[11], namely, the unexpected plea, *and forgive all my sins*, and the absence of the catchword of the distich. It is probable, therefore, that we have a liturgical substitution for the original line syn. with v.[19].—**19.** *O see mine enemies*], the same as those mentioned v.[2], only there they were treacherous, and so dangerous; here *they are many*, numerous, and so outnumbering the people of Yahweh that they need reinforcement.—*and they hate me*]. This is probably the catchword

of the distich, and was to be found in the original mate to this line; intensified by *with a hatred of violence*, a hatred that prompts to deeds of violence.—**20–21.** *O keep me and deliver me*], the latter probably the keyword of the distich, reappearing in v.$^{21}$ in the original text; but an early copyist by the mistake of a single letter read it "preserve me," which really implies a previous deliverance, and is not so well suited to *wait on Thee* ‖ *seek refuge in Thee*, which imply that the deliverance has not yet been granted.—*Let me not be ashamed*] goes back to the beginning of the Ps. v.$^{1-3}$, and implies the continuance of the same situation.—*Let integrity and uprightness*], personified as messengers of God sent forth to deliver His people, cf. $23^{6}$ $43^{3}$.—*Yahweh*] concludes as well as begins the Ps., according to 𝔊; but 𝔥 omits it, and so loses one tone from the measure.—**22.** This is a liturgical addition by a late editor, as $34^{23}$.—*O God*] is characteristic of 𝔈 and an Elohistic period of composition. *Yahweh* was this psalmist's God.—*ransom out of all his troubles*], cf. $78^{42}$ $130^{8}$.—*Israel*], the name of the people of God, cf. $14^{7}$. This final petition was suited for the congregation in worship at all times; it generalises the Ps., which was based upon a particular historical experience.

**1–2.** אֵלֶיךָ] emph., so also נַפְשִׁי as the seat of desire; נשא נפש *lift up the soul, in desire*, אל יהוה $86^{4}$ $143^{8}$; אל rei *24⁴* Dt. $24^{15}$ Ho. $4^{8}$ Pr. $19^{18}$. The l. is defective, lacking two words to make up the hexameter characteristic of this alphabetical Ps. One of these is אֱלֹהַי, after 𝔊; the other is the superfluous אַל־אֵבוֹשָׁה of next l., which a prosaic editor has attached to the juss. that follows, bringing the two together. Then l. 2 begins with its letter, בְּךָ, also emph., and has its right measure. בוש is the keyword of the first tristich, thrice repeated (*v.* *6¹¹*), this poet showing a liking to the stairlike parallelism (*v.* Intr. § 12 A).—בָּטַחְתִּי] emph. present (*v.* *4⁶*).—אַל יַעַלְצוּ] Qal 3 pl. neg. juss. אל should be וְאַל as 𝔊 in order to be a separate word with tone. 𝔊 also has καταγελασάτωσάν μου, 𝔙 *irrideant me*, יִלְעֲגוּ, so Che. לִי is not constructed with the vb., which elsw. is always with בְּ, but with the noun, to intensify personal reference.—**3.** כָּל־קֹוֶיךָ] vb. Qal ptc. pl. sf. 2 m. ‡ קוה, † Qal ptc., *those waiting for* Yahweh *25³* $37^{9}$ $69^{7}$ Is. $40^{31}$ $49^{23}$ La. $3^{25}$. Pi. (1) *wait, look eagerly for*, c. acc. rei Ps. $39^{8}$ La. $2^{16}$, sq. inf. Ps. $69^{21}$ Is. $5^{2.4}$; c. acc. Yahweh Ps. *25⁵·²¹* $40^{2}$ $130^{5}$; שֵׁם $52^{11}$ (?); abs. $130^{5}$; c. אֶל Yahweh $27^{14.14}$ $37^{34}$ Is. $51^{5}$. (2) *Lie in wait for*, c. acc. Ps. $56^{7}$, c. לְ pers. $119^{95}$. כל should be attached by Makkeph to גם and not to following ptc. for better euphony.—לֹא יֵבֹשׁוּ] Qal. impf. 3 pl. indic., with neg. לא is not suited to con-

text. 𝔊 had juss. with אַל, which is much more probable. The אל should be attached by Makkeph to the vb. to make one tone.—הַבּוֹגְדִים] Qal ptc. pl., article with force of rel. ‡ בגד, vb. Qal, *act* or *deal treacherously*, ptc. pl., *25*[3] 119[158] Is. 21[2] 24[16] 33[1] Je. 3[8. 11] 9[1] +; בגדי און Ps. 59[6], abs. 78[57], c. acc. pers., 73[15], elsw. c. ב pers.—רֵיקָם], not *without cause*, for which no usage can be shown; but *without accomplishing anything*, as *7*[5]; cf. 2 S. 1[22] Is. 55[11].—**4.** דְּרָכֶיךָ] emph. Str. ד, pl. sf. 2 m. דֶּרֶךְ *ways* for *laws*, so v.[9] (*v. 1*[1]), term of D.—אֹרְחוֹתֶיךָ] pl. sf. 2 m., ארח (*v. 8*[9]), *paths* for *laws*. This word has to bear two beats in the measure, therefore it should be preceded by ו, as 𝔊.—לַמְּדֵנִי] Pi. imv. sf. 1 p. למד (*v. 18*[35]), *teach*, the keyword of the distich, v.[4-5].—**5.** This v. is overfull. The three words of the last clause are suspicious. Are they a gl. or part of the missing Str. ו? If with 𝔊 we read וְאוֹתְךָ we might begin with ו. However tempting it may be to find Str. ו here, yet the arguments against it are irresistible. The last clause is a gl.—**6.** זְכֹר] (*v. 8*[5]), the keyword of the distich, v.[6-7].—רַחֲמֶיךָ] pl. sf. 2 m. ‡ רחם, n.m. only abst. intensive pl.: *compassion*, (1) usually of God 77[10] 79[8] 119[77. 156], ‖ חסד *25*[6] 40[12] 103[4] Ho. 2[21] Je. 16[5]; phr. כרב רחמיך Pss. 51[3] 69[17]; c. עַל 145[9]; (2) of man 106[46].—חֲסָדֶיךָ] *Thy deeds of kindness* (*v. 4*[4]), pl., mostly late 17[7] 89[2. 50] 107[43] La. 3[22] Is. 63[7], improb. in view of its use with an attribute here and the use of the sg. in parall. l.; rd. חַסְדְּךָ. It has been assimilated to רחמיך.—כִּי] though sustained by 𝔊 ὅτι, is prob. a gl. of interpretation.—**7.** חַטֹּאות נְעוּרַי] pl. emph., phr. α.λ., but cf. Jb. 13[26] Ez. 23[21]. ‡ נְעוּר, n.m., only pl. abst., *youth*, elsw. 103[5] 127[4], מנ׳ 71[5. 17] 129[1. 2], *from youth up*, cf. כנ׳ 144[12].—פְּשָׁעַי] pl. sf. 1 sg. (*v. 19*[14]). 𝔊 has ἀγνοίας, which is better suited to context; but both are probably glosses, as are also the words that follow לִי, for the l. is just so much overfull. אתה is not in 𝔊, 𝔍. It is an emph. reference to Yahweh in connection with the imv., due to the insertion of לְמַעַן טובך, which is only an emph. reiteration of כחסדך. ‡ טוּב n.m. (1) *good things*, coll. as given by Yahweh 27[13] 65[5]; (2) abst. *prosperity* of Jerusalem 128[5], *goodness* of taste 119[66]; (3) *goodness* of God, in salvation of His people *25*[7] 145[7], cf. Is. 63[7]; stored up for His saints Ps. 31[20].—**8.** טוֹב וְיָשָׁר יהוה] phr., α.λ. ‡ טוֹב, adj. (1) *good, pleasant* 45[2] 133[1]; (2) *excellent* of its kind, oil 133[2]; (3) *appropriate, becoming* 73[28] 92[2] 147[1]; (4) c. מִן, comp. *better than* 37[16] 63[4] 84[11] 118[8. 9] 119[72]; (5) *well, prosperous* 112[5]; (6) *good*, understanding 111[10], as 2 Ch. 11[10] Pr. 3[4] +; (7) *benign*, of God 86[5]; phr. כי טוב 34[9] 106[1] 107[1] 118[1. 29] 135[3] 136[1] Je. 33[11] +; cf. Ps. 100[5]; c. ל 73[1] 145[9]; attribute of divine Spirit 143[10] = Ne. 9[20], of divine name Pss. 52[11] 54[8], of divine kindness 69[17] 109[21]; (8) *good, right*, ethically, (*a*) of man 125[4], the way 36[5]; (*b*) of God *25*[8] 119[39. 68]. יָשָׁר (*v. 7*[11]), עַל־כֵּן (*v. 1*[5]).—חַטָּאִים] (*v. 1*[1]) is prob. gl., as the l. is overfull and the thought of sinners is not suited to the context, for v.[8] begins the second heptastich of the poem and is closely related not to v.[7] but to v.[9], and דֶּרֶךְ is the keyword of the tristich ‖ ארח, *v.* v.[4].—**9.** יַדְרֵךְ] Hiph. juss. form, but improb. that it has juss. mng., *v.* v.[5].—עֲנָוִים] *v. 9*[13].—בַּמִּשְׁפָּט] in the Law of the type of judgment; usually in pl. (*v. 1*[5]).—**10.** חֶסֶד וֶאֱמֶת] phr., Gn. 24[27] (J) Pss. 40[11. 12] 57[4] 61[8] 85[11] 86[15] 89[15] 115[1] 138[2] (*v. 4*[4] *15*[2]).—נֹצְרֵי בְרִיתוֹ] phr., elsw. Dt. 33[9],

usually שמר ברית Pss. $78^{10}$ $103^{18}$ $132^{12}$. ‡ בְּרִית, n.f. (1) *treaty, alliance, league*, of nations against Israel $83^{6}$ Ho. $12^{2}$ Ez. $17^{13-19}$; (2) *alliance of friendship* Ps. $55^{21}$ 1 S. $18^{3}$ $20^{8}$ $23^{18}$, so with God ‖ סוד Ps. *$25^{14}$*; (3) *covenant*, (*a*) with patriarchs $105^{8.10}$ Gn. $15^{18}$ (J) $17^{2.21}$ (P), (*b*) with Israel at Horeb Pss. *$25^{10}$* $44^{18}$ $50^{5.16}$ $74^{20}$ (?) $78^{10.37}$ $103^{18}$ $106^{45}$ $111^{5.9}$, (*c*) with David $89^{4.29.35.40}$ $132^{12}$; cf. 2 S. 7 = 1 Ch. 17 Je. $33^{21}$. — וְעֵדֹתָיו] makes l. overfull and is a late gl.: a late term characteristic of P, and found only in writers subsequent to P (*v. $19^{8}$*). — **11.** לְמַעַן־שִׁמְךָ] emph., as $23^{3}$ $31^{4}$ $79^{9}$ $106^{8}$ $109^{21}$ $143^{11}$. — וְסָלַחְתָּ] ו consec. pf. carrying on juss. implicit in previous clause. ‡ סלח, vb., *pardon* (syn. of נשא *forgive*), Qal, c. ל of sin *$25^{11}$* $103^{3}$ Ex. $34^{9}$ Nu. $14^{19}$ (J) Je. $31^{34}$ $33^{8}$ $36^{3}$. — עֲוֺנִי] *v. $18^{24}$*. This l. was probably a later substitution for an earlier l. that has been thrown out. It lacks the catchword. — **12.** מִי זֶה] *who, then* (*v. $24^{8}$*) should be connected by Makkeph. — הָאִישׁ] (*v. $4^{3}$*) is unnecessary. The l. is more euphonic without it. — יוֹרֶנּוּ] Hiph. impf. 3 m. strong sf. 3 s. ־ֶנּוּ for ־ֵהוּ. There is word play here with previous יְרֵא. — יִבְחָר] Qal impf. i.p. rel. clause, without rel. ‡ בחר, vb., Qal *choose*: (1) c. בּ, divine choice, Aaron $105^{26}$, not Ephraim $78^{67}$, espec. David $78^{70}$, Zion $132^{13}$; (2) rel. clause, subj. God *$25^{12}$* $33^{12}$ $65^{5}$; (3) c. acc. and ל, *choose something* or *some one for*, divine choice $47^{5}$ $135^{4}$; (4) c. acc. divine choice $78^{68}$, human choice $84^{11}$ $119^{30.73}$; (5) ptc. בָּחוּר, *chosen*, of ruler $89^{20}$; cf. בחורי ישראל $78^{31}$ = 1 S. $26^{2}$. — **13.** בְּטוֹב] *in prosperity* Jb. $21^{13}$ $36^{11}$ Ec. $7^{14}$ (*v. $4^{7}$*). — תָּלִין] vb., Qal future. ‡ לִין, vb., Qal, *lodge, dwell* $30^{6}$ $59^{16(?)}$; c. בּ *$25^{13}$* $55^{8}$; abs. *continue, endure* $49^{13}$. Hithp., *dwell, abide*, c. בּ of man $91^{1}$, of eagle Jb. $39^{28}$. — יִירַשׁ] Qal impf. ‡ ירשׁ, vb., Qal, (1) *take possession of as an inheritance*, usually Israel subj., c. acc. the land of Canaan *$25^{13}$* $37^{9.11.22.29.34}$ $44^{4}$, cf. $105^{44}$; enemies, subj. $83^{13}$; (2) *dwell and inherit* $69^{36}$. Hiph., *dispossess* $44^{3}$. — **14.** ‡ סוֹד] n. (1) *council*, of a divan, in bad sense $64^{3}$, good sense Jb. $15^{8}$ $19^{19}$; *assembly*, of angels Ps. $89^{8}$; (2) *counsel*, intimate friendship, of men $55^{15}$ $111^{1}$, with God *$25^{14}$* Pr. $3^{32}$ Jb. $29^{4}$, in bad sense of crafty plotting Ps. $83^{4}$. 𝕲 יסוד is misinterpretation. 𝕲 has a parall. clause, *καὶ τὸ ὄνομα κυρίου τῶν φοβουμένων αὐτόν*, which might be regarded as a variant; but a word is missing from l., and it is probable that the clue to it is given in *ὄνομα* = שֵׁם; then we should rd. לִירְאֵי שְׁמוֹ, the ו in יראיו being dittog. from ובריתו; cf. $61^{6}$ $86^{11}$ $102^{16}$. — **15.** עֵינַי] c. אֶל־י׳, as $123^{2}$ antith. to רַגְלַי. — כִּי] not causal *for*, as usual, but final *that*, as $8^{5}$, as the subsequent context requires. — מֵרֶשֶׁת] is doubtless a gl., making l. too long. It is not suggested by the context. — **16.** פְּנֵה] Qal imv. ‡ פנה, vb., Qal, *turn*, (1) of days of life $90^{9}$; לפנות הבקר *at the turn of the morning* $46^{6}$ Ex. $14^{27}$ Ju. $19^{26}$; (2) *turn* and look, c. אֶל, man, subj. Ps. $40^{5}$; Yahweh, subj. $69^{17}$; פְּנֵה אֵלַי וְחָנֵּנִי, the two imvs. with ו coörd. *$25^{16}$* $86^{16}$ $119^{132}$; אל תפלה $102^{18}$ 1 K. $8^{28}$ = 2 Ch. $6^{19}$. Pi., *turn away, put away* $80^{10}$ (?). — יחיד] adj., *solitary*, as $68^{7}$ $141^{10}$ (𝕲) (*v. $22^{21}$*); עָנִי (*v. $9^{13}$*). — **17.** צָרוֹת] emph. v.[22] (*v. $20^{2}$*), not elsw. connected with לבב as the seat of anxiety and trouble (*v. $4^{5}$*). This clause is not the obj. of vb. הִרְחִיבוּ. Hiph. pf. 3 m. indef. subj., and so passive, *they have enlarged, increased*, for the vb. is not elsw. in this sense, but only in the sense of *increase extent, make more room*, and so in the

sense of deliverance from troubles (*v.* $4^{9}$). The ו should go with the next word, and then the form is Hiph. imv. ‖ הוציא, and so *make room*, as Lowth, Horsley. The previous clause is then acc. abs., *as for, as regards the troubles.* — מִמְּצוּקוֹתַי], מן prep. *out of* with † מְצוּקָה, n.f. *straitness, straits* $25^{17}$ $107^{6.13.19.28}$ Jb. $15^{24}$ Zp. $1^{15}$. — **18.** רְאֵה] at the beginning of l. where we would expect ק is suspicious, especially as it is repeated v.[19]. It was either an intentional change of editor or txt. err. Various suggestions have been made as to the initial word of Str. ק, so קדם Du., קשב Che., קצר Houb., Kenn., Horsley; but the easiest and most suitable is קראה, cohort. imv. ‡ קרא, vb., Qal *meet:* (1) in hostility $35^{8}$, (2) in helpfulness $59^{5}$; so prob. here. — וְשָׂא] ו coörd. Qal imv. נשׂא *forgive*, syn., סלח *pardon* v.[11]. The l. lacks the catchword so characteristic of the Ps., and it is probably a later substitution for a l. that has been thrown out. — חַטֹּאת] n.f. in ψ alw. *sin* against God v.[7] $32^{5}$ $38^{4.19}$ $51^{5}$ $59^{4}$, of the mouth $59^{13}$; acc. after נשׂא $32^{5}$, מחה Ps. $109^{14}$ Is. $44^{22}$ Je. $18^{23}$, כסה Ps. $85^{3}$, with prep. נשׂא לח׳ *25^18*, כפר על ח׳ Ps. $79^{9}$, טהר מח׳ $51^{4}$. נשׂא is not used in this sense in D, P, Je., Is.², La., Ch., and is therefore either before D or else later than P. — **19.** שִׂנְאַת חָמָס] phr. α.λ., but ‡ שִׂנְאָה n.f., *hatred* $25^{19}$ $109^{3.5}$ $139^{22}$. — **20.** חָסִיתִי] Qal pf. 1 p.s. emph. present, retracted accent because of following monosyllable (*v.* $2^{12}$). — **21.** תֹּם וָיֹשֶׁר] phr. α.λ., personified qualities. תם (*v.* $7^{9}$). ‡ יֹשֶׁר n.m., *straightness, rightness, right*, elsw. ישר לבב $119^{7}$ Dt. $9^{5}$ 1 Ch. $29^{17}$. — יִצְּרוּנִי] Qal impf. 3 pl. sf. juss., נצר. But this prob. an err. for the catchword יַצִּלֻנִי, txt. err. ר for ל in Egyptian Aram. script. — קִוִּיתִיךָ] Pi. pf. 1 s. sf. 2 m. emph. present (*v.* v.[3]). 𝔊 has יהוה omitted by 𝔊, but necessary to the measure. — **22.** פְּדֵה] Qal imv. ‡ פָּדָה vb., Qal *ransom* from violence and death, man subj. $49^{8}$ 1 S. $14^{45}$; God subj., from enemies and troubles Pss. $25^{22}$ $26^{11}$ $31^{6}$ $34^{23}$ $44^{27}$ $55^{19}$ $69^{19}$ $71^{23}$ $78^{42}$ $119^{134}$, from Sheol $49^{16}$, from iniquities $130^{8}$. This is a liturgical appendix. The Ps. has come to an end with Str. ת. Str. ו was omitted by design, and therefore there was no reason to complete the alphabetical number of lines. Ps. 34 has the same situation. אלהים is not the divine name of the Ps., but of a later editor.

## PSALM XXVI., 4 STR. $4^{3}$

**Ps. 26 is a profession of integrity by a Levite, engaged in worshipping Yahweh in the temple choir. (1) He professes integrity in walk, and unwavering trust in Yahweh, as attested by Yahweh Himself (v.[1-2]). (2) Ever conscious of the divine kindness and faithfulness, he abstains from all association with the wicked (v.[3-4]). (3) He hates the company of the wicked and purifies himself for sacrifice (v.[5-6]). (4) He loves the temple (v.[8]), and stands in its choir blessing Yahweh (v.[12]). A later editor by additions and changes introduces the elements of prayer (v.[1a, 9-11]) and worship (v.[7]).**

I HAVE walked in mine integrity;
In Yahweh I have trusted without wavering.
Yahweh hath tested me and proved me;
Tried out are my reins and my mind.
YEA, Thy kindness is before mine eyes;
And I walk in Thy faithfulness.
I do not sit down with worthless men;
And with dissemblers I will not come.
I HATE the assembly of evildoers,
And with the wicked I will not sit down.
I will wash my hands in innocency,
And I will march around Thine altar, Yahweh.
I LOVE the habitation of Thine house,
And the place of the tabernacle of Thy glory.
My foot doth stand in the level place,
And in the choirs I bless Yahweh.

The title has only לדוד, as the entire group 25–28. This Ps. was not taken up into 𝔐, 𝔇𝔎, or 𝔈. It was, in its original form, not appropriate for worship in the synagogue, for it was a profession of right conduct from an ethical point of view, as required by Pss. 15, $24^{3-6}$, rather than from the legal of Ps. 1, which in other respects it resembles in v.$^{4-5}$ by repudiation of any association with the wicked. רשעים v.$^{5}$ are not wicked nations, but wicked Israelites מתי־שוא, נעלמים v.$^{4}$; קהל מרעים v.$^{5}$, whom the author is only anxious to avoid. The חטאים, אנשי דמים v.$^{9}$, with their זמה and שחד v.$^{10}$, are of an entirely different type, who are in deadly hostility. These terms represent a different situation and come from a later editor. The author of the Ps. is in no other peril than that of ethical contamination. Therefore he purifies himself by Levitical purifications for participation in the service of the altar v.$^{6}$, and worship in the temple choir v$^{12}$. מישור v.$^{12}$ is probably the level place of the court before the temple where the choir took its stand. The מקהלים, elsw. only $68^{27}$, might mean assemblies but more probably choirs. This ethical and religious situation in times of peace and prosperity is best suited to the middle Persian period, before Hebrew Wisdom had become the mould for Hebrew ethics. This profession of integrity is not so inappropriate as many moderns think. It is not self-righteousness. It is not so much self-conscious, as conscious of the divine presence and the requirements that invoke it. It is the ethical answer to the requirements of Pss. 15, $24^{3-6}$, Is. $33^{14-16}$. It reminds us also of Dt. $26^{1-11}$ on the one side and of Jb. 31 on the other. The language of the Ps. has no other special features than those mentioned above. The Ps. is a trimeter. The first line has prefixed a petition which makes the line too long, or, if regarded as an abbreviated line, makes the Str. too long. It is an editorial change in order to begin with a petition. It is also probable that original perfects v.$^{2}$ as implied by the Kt. צרופה, have been changed by pointing as imv. for the same reason. V.$^{7}$, for similar reasons, introduces praise, and v.$^{9-11}$ urges petition again, all of which make the Ps. more suited to public worship in the synagogue, and so later in the church; but spoil the

simplicity and symmetry of the original, which was two pairs of trimeter tetrastichs.

Str. I. **1 a.** *Judge me, Yahweh*]. This in the present context must be interpreted in the sense of vindication. But it is difficult to see in what respect vindication was needed. The context shows that the psalmist was assured of his integrity, and all that he really needed was divine recognition and acceptance in worship. This petition is not in harmony with the context; but it is an appropriate one in liturgical worship, where various emotions of the congregation mingle together, and logical consistency is the last thing that is thought of. It is an editorial gloss. The first half of the Ps. is composed of two trimeter tetrastichs, as Str. and Antistr., each composed of two syn. couplets.—**1 *b*.** *I have walked*], the course of life, conduct. This has been *in mine integrity*], in entire accord with ethical requirements, complete and perfect; not in the absolute sense, but in the plain, popular sense that, so far as he knew, he was unconscious of any wickedness in his conduct. This he asserts as a fact, professes it in the presence of his God. He makes not a profession of faith, but a profession of morals, as Job 31. The ancient Hebrew was not a philosopher and had no thought of speculative ethics. The editor is obliged to introduce this by "for" and make it a reason for the plea for vindication; but the connection is remote.—*In Yahweh I have trusted*], inner disposition, as parallel with outward conduct; the God-ward attitude of soul, corresponding with the man-ward attitude of body, faith and works united in one.—*without wavering*], steady, unshaken, uninterrupted was his communion with Yahweh, in faith, as the counterpart of the integrity, completeness of conduct. The faith and the works were both alike complete, entire, unimpeachable.—**2.** *Yahweh hath tested me*], with its complement, *proved me*, and its parallel, *tried out*, as by the refining of metals, *v.* $17^3$. A most searching examination has been made by Yahweh Himself, and that has been complete, for it has extended to *my reins and my mind*], v. $7^{10}$ Je $11^{20}$ $17^{10}$ $20^{12}$, the seat of emotions and passions as well as the seat of the intellectual and moral nature. The profession of faith and morals therefore rests upon the divine examination and approval. This assertion of fact did not suit the requirements of a later worship, and therefore

probably the Ps. was left out of the collection made by 𝔇𝔎 and 𝔈. But by changing the pfs. of the vb. to the imvs. "test me ‖ prove me ‖ try out," especially when introduced by "judge me," the Ps. was made more suited to the worship of the synagogue and so also for the Christian congregation.

**Str. II. 3.** *Yea*], if our interpretation of the foregoing is correct; but doubtless the editor interpreted it as "for" in accordance with v.[1b] which it resumes; so all Vrss. — *Thy kindness*], as usual parallel with *Thy faithfulness;* the former in accordance with the trust of v.[1c], although it is *before mine eyes;* the latter in accordance with the walk, which is indeed expressed in this clause. This latter is not a qualification of the psalmist, or of the way in which he walks, and so to be rendered "Thy truth" as EV[s]. because this Hebrew word seldom has the meaning of "truth," and never when it is connected with the divine kindness. The "faithfulness" is syn. with the "kindness," both of which divine attributes as present with him, before the eyes of his mind, enable him to walk in his integrity. — **4.** *I do not sit down with*]. In this and the syn. line, so also in v.[5], the poet repudiates any association whatever with the wicked. This reminds us of Ps. 1[1], where walking, standing, and sitting down with the wicked are repudiated. Here only two of these actions are mentioned. The action of sitting down with, is greatly emphasised here because it is repeated in v.[5b], as indeed it is the climax of the actions in Ps. 1[1]. Such a sitting down with them would imply prolonged association and greater intimacy and responsibility for companionship, than walking with them or standing with them. — *I will not come with*], that is, be seen approaching in company with. The vb. has been intentionally changed from that of v.[1b. 3b] and implies a movement the reverse of going; therefore it is improbable that it should have the specific meaning "go in" of EV[s]. implying entrance to a house or assembly, which is awkward without designation of place. — *worthless men*], men whose speech and conduct is empty, false; their speech and professions empty of reality; with nothing in them that is reliable; and so parallel with *dissemblers*, those who conceal their thoughts so that they may appear differently from what they are.

**Str. III.** The second part of the Ps. is composed of two trimeter tetrastichs, Str. and Antistr., contrasting what the psalmist

loves and hates, the first couplet of each syn., the second couplet of each synth. — **5.** *I hate*], in antithesis with "I love" v.[8]. The object of the former is the *assembly*, or congregation *of evildoers* ‖ *wicked*, more general and positive terms for those of v.[4]; the object of the latter is the assembly of the worshippers of Yahweh in the temple choir, although that is not brought out distinctly until the closing line of the Str. — **6.** *I will wash my hands*], doubtless referring to the ceremonial purifications prescribed by the Law for those who were to serve in the temple worship; the use of pure, running water from the sacred lavers of the temple courts. This washing was not made symbolical by the use of the ethical term, *in innocency*, which recurs to the integrity of v.[1b]; but in order to show that the external ceremonial purification was only expressive of an internal purity of mind, as indeed the Law and the Prophets require. — *And I will march around Thine altar*], in festal procession, with music and song, while the sacrifice was being made by the priests. There is no good reason to doubt this ceremonial among the Hebrews, although the direct evidence for it is slight. But there are many indirect references, cf. 42[5] 118[27] 1 S. 16[11] 30[16]; and the usual meaning of the Hebrew word favours this interpretation, as well as the reference to choirs v.[12]. There is still less justification, from anything we know of Hebrew customs at sacrifice, to interpret it of the psalmist's taking his place in the ring of worshippers around the altar.

**7.** This v. is a couplet of gloss.

> To cause the sound of thanksgiving to be heard
> And to tell of all Thy wondrous deeds.

This couplet is attached to v.[6] as an explanation of the march about the altar, to show that it was accompanied with song and music. The contents of the song were thanksgiving and praise; thanksgiving, sounding forth from human voices and musical instruments so as to be heard far and near. The *wondrous deeds* of Yahweh, especially in the redemption of His people, are what these Pss. of praise commonly tell. This addition is quite appropriate and in accordance with v.[12]; but it is hung on to v.[6] by an infinitive, so that it must go with v.[5-6]. It makes the Str. just these lines too long, as compared with other Strs.; and it is also overfull in state-

ment as compared with the simplicity of thought and expression of the previous context. The motive of the addition was evidently to introduce the missing element of praise to Yahweh, and so make the Ps. more appropriate for public worship.

Str. IV. 8. *I love the habitation of Thine house*], that is, the divine abode itself in the temple, the *Debir* or *Holy of Holies*, behind the curtain of which Yahweh was conceived as in residence; and so syn. with *place of the tabernacle of Thy glory*]. The glory of the divine presence was centred there.

A late editor inserts a hexastich gloss —

> Gather not my soul with sinners,
> Or with men of blood my life;
> In whose hands is an evil device,
> And whose right hand is full of bribery.
> Since I in mine integrity walk,
> Redeem me and be gracious to me, (Yahweh).

This hexastich is composed of a tetrastich of two syn. couplets, the latter synth. to the first, followed by an antith. synth. couplet. This is also a gloss introduced for the purpose of making the Ps. more appropriate for public prayer. — 9. *Gather not*], as the context shows in order to take away the soul in death ‖ *life*, cf. 104[29], antith. v.[11b] *Redeem me*, and its complement, *be gracious to me*. *Yahweh* is needed here for the measure, unless we are to regard v.[11] as a pentameter appended still later than v.[9-10], without regard to the measure of the previous or subsequent context. — *With sinners* ‖ *men of blood*], violent men who shrink not from bloodshed, implying a different set of men from the false and dissembling of v.[4] — 10. *In whose hand*] emphasised in the parallel *right hand*, as stretched out to give *an evil device*, or plan. In the hand it is something tangible, defined by *full of bribery*, a gift of money, or jewels, or something valuable, to purchase immunity from crime. These are probably criminals who bribe, and not judges or rulers accepting bribes. — 11. *Since I in mine integrity walk*], a repetition of v.[1b] in order to get an antith. with the bloodthirsty men, as a basis for the final plea for redemption. The construction is, however, changed from the perfect to the imperfect of the habit of life, and the whole is put in a circumstantial clause.

**12.** *My foot doth stand in the level place*]. This couplet is closely associated with v.$^{8}$ as its complement, although separated by the intervening gloss. The psalmist is standing on his feet in the levelled place of the court, where the sacrifices were made at the divine altar. — *And in the choirs*], the group of singers, who unite in the chorus of the benediction. This is more probable than assembly of worshippers in general, especially as *I will bless Yahweh* is not merely an attitude of the soul in worship, but doubtless refers to the benedictions as sung. These benedictions were sung in full chorus at the close of every Ps. or liturgical selection (*v.* Intr. § 40). We may either think of them or of the entire liturgy as sung by the choir.

**1.** [אֲנִי בְּתֻמִּי הָלַכְתִּי] אֲנִי emph.; בְּתֻמִּי also emph. (*v.* $7^{9}$). V.$^{11}$ has אֵלֵךְ, otherwise the clause is the same. The l. is too long. Du. thinks this v. has been assimilated to v.$^{11}$, and therefore rds. שפטני יהוה חס־אני. But the parall. l. requires אני בתמי הלכתי, and therefore שפטני י׳ כי is the gl. — [ביהוה] emph., antith. אני. — [לֹא אֶמְעָד] not future of independent clause, but circumstantial, *without slipping, shaking, wavering.* — **2.** [נַסֵּנִי] Pi. imv. ‡ [נסה] vb. only Pi. *test, prove:* (*a*) God subj. $26^{2}$ Dt. $33^{8}$ Ex. $15^{25}$ +; † (*b*) Israel *tests, tries,* God Pss. $78^{18.41.56}$ $95^{9}$ $106^{14}$ Ex. $17^{2.7}$ Nu. $14^{22}$ (J) Dt. $6^{16}$, so Ahaz Is. $7^{12}$. ‖ [צָרְפָה] Qr. Qal imv. cohort. of צרף (*v.* $12^{7}$ $17^{3}$), Kt. צְרוּפָה Qal ptc., prob. implies an original txt. in which previous vbs. were pfs. — [כִּלְיוֹתַי וְלִבִּי] *v.* $7^{10}$ Je. $11^{20}$ $17^{10}$ $20^{12}$. — **3.** [וְהִתְהַלַּכְתִּי בַּאֲמִתֶּךָ] cf. $25^{5}$ $86^{11}$, ו coörd.; Hithp. pf. 1 p. of הלך, as v.$^{1}$. 𝔊 εὐηρέστησα is prob. paraphrase. — **4.** [מְתֵי־שָׁוְא] cf. Jb. $11^{11}$, *men of emptiness of speech, falsehood; worthless men.* — [נַעֲלָמִים] Niph. ptc. pl. ἁ.λ., *those who conceal themselves* or *their thoughts, dissemblers.* — [אָבוֹא] Qal future, not *go*, for which there is no certain usage, but *come.* The rendering of EV$^{s}$. *go in*, though possible, is without example apart from designation of place, and to have force should be emphasised by some such particle as גם *v.* $14^{3}$. — **5.** [קְהַל מְרֵעִים] phr. ἁ.λ., *assembly of evildoers*, cf. עֲדַת מ׳ $22^{17}$, סוד מ׳ $64^{3}$. For קהל *v.* $22^{23}$, מרעים Hiph. ptc. of רעע *v.* $22^{17}$. — **6.** [אֶרְחַץ בְּנִקָּיוֹן כַּפָּי] = $73^{13}$, of purification before sacrifice. ‡ רחץ Qal *wash*, elsw. ψ $58^{11}$ (feet with blood in vengeance). ‡ נִקָּיוֹן n.[m.] *innocency*, in ψ only in this phr., cf. Gn. $20^{5}$ (RJE). — [אֲסֹבְבָה אֶת־מִזְבַּחֲךָ] *march about* in solemn procession, cf. 1 S. $16^{11}$. ‡ מִזְבֵּחַ n.m. *altar*, as place of sacrifice, elsw. $43^{4}$ $51^{21}$ $84^{4}$ $118^{27}$. — **7.** [לַשְׁמִעַ] Hiph. inf. cstr., defectively written for לְהַשְׁמִיעַ = to *cause to be heard*, the song of thanksgiving; here gerundive, but then the Str. must be six lines. Du. proposes to transpose v.$^{7}$ with v.$^{8}$, and then inf. becomes dependent on אהבתי. This seems necessary because of the antith. of אהב and שׂנא. But it looks like an expansive gl. We would, however, expect קוֹל, as $66^{8}$. בקול is elsw. connected with Qal, and it may be that was the original txt. as interpreted by 𝔊. 𝔍 interprets as Hiph., and בקול

as *clara voce*.—‡ תּוֹדָה] n.f.: (1) *thanksgiving in song*, קול ת׳ $26^{7}$ $42^{5}$ Jon. $2^{10}$, ‖ שיר Ps. $69^{31}$, זמרות $95^{2}$, תהלה $100^{4}$, כנור $147^{7}$; (2) *thankoffering* זבח(י) תודה $107^{22}$ $116^{17}$, לתודה $100^{1}$ (title), זבח תודה $50^{14.23}$, שלם ת׳ $56^{13}$.—לְסַפֵּר כָּל־נִפְלְאוֹתֶיךָ] contents of תודה sung by procession, as $9^{2}$ $73^{28}$ $75^{2}$.—**8.** יהוה] gl., makes l. too long, due to the insertion or transposition of the previous distich.—‡ מָעוֹן] n.[m.] *dwelling*, of י׳ in heaven, מ׳ קדש $68^{6}$ Dt. $26^{15}$ Je. $25^{30}$ Zc. $2^{17}$; in the temple, מ׳ בית Ps. $26^{8}$; usually $71^{3}$ $90^{1}$ $91^{9}$ are interpreted fig. of י׳ as the abode of His people, but all dub. 𝔊 εὐπρέπειαν = נֹעַם, error of transposition of original מעון.—מִשְׁכַּן כְּבוֹדֶךָ] *Thy glorious tabernacle*, poetic for temple. ‡ מִשְׁכָּן n.m. *dwelling-place, tabernacle*, of P, not used in ψ; of Shilo $78^{60}$; elsw. (*a*) of temple in a more general sense as dwelling-place of י׳; in sg. מ׳ כבודך $26^{8}$, מ׳ שמך $74^{7}$, cf. $46^{5}$; (*b*) pl. משכנות, used of tabernacles of Israel $78^{28}$ $87^{2}$; of the tomb $49^{12}$ (cf. sg. Is. $22^{16}$); of divine residence in Zion $132^{5.7}$; holy mountain $43^{3}$; courts of temple $84^{2}$.—**9.** אַנְשֵׁי דָמִים] elsw. $55^{24}$ $59^{3}$ $139^{19}$ Pr. $29^{10}$, cf. איש דמים $5^{7}$.—**10.** אשר] rel., referring back to *men of blood*, defined by בִּידֵיהֶם. V.$^{9-10}$ are a late gl.—**11.** A repetition of v.$^{1a}$.—ואני] ו circumstantial *since*, or *in that, seeing that*.—אֵלֵךְ] Qal freq., antith. to actions of *men of blood*.—פְּדֵנִי וְחָנֵּנִי] both Qal imv. ו coörd. The l. is defective in the midst of trimeters. Supply יהוה unless it be a gl., and possibly even then. This l. may have been added subsequently to v.$^{9-10}$, and so have been really pentameter.—**12.** רַגְלִי] emph. subj. vb.—עָמְדָה] Qal pf. 3 f., c. ב loci as usual, *take one's stand*, cf. בבית $134^{1}$ $135^{2}$.—‡ מִישׁוֹר] n.m.: † (1) *a level place* $26^{12}$ $27^{11}$ $143^{10}$, prob. also $68^{7}$ (for כושרות); † (2) abstr., *uprightness* $45^{7}$ $67^{5}$ Is. $11^{4}$ Mal. $2^{6}$; (3) the prose mng., *level country*, not in ψ.—† מַקְהֵלִים] n.[m.] pl. $26^{12} = 68^{27}$, either *choirs* or *assemblies for worship*.—אֲבָרֵךְ] Pi. impf. 1 sg. ברך (*v.* $5^{13}$). This distich seems to be the complement of v.$^{8}$.

## PSALM XXVII.

**Ps. 27 is composite. (1) A guest Ps. expresses confidence in Yahweh in time of war (v.$^{1-3}$), and in the security afforded by the temple to worshippers (v.$^{4-6}$). (2) An anxious petition urges Yahweh to answer prayer (v.$^{7-8}$), not to forsake His servant (v.$^{9}$), but to give instruction and deliverance (v.$^{11-12}$). (3) Glosses adapt the Ps. for congregational worship (v.$^{10.12b.13-14}$).**

*A*. V.$^{1-6}$, 2 STR. $6^{5}$.

YAHWEH, my light and my salvation, of whom shall I be afraid?
Yahweh, the refuge of my life, of whom shall I be in dread?
When evildoers drew near against me to eat up my flesh,
Those who were mine adversaries and enemies to me, stumbled and they fell.
Though a camp encamp against me, my heart will not be afraid;
Though battle rise up against me, I shall be trusting.

ONE thing I ask from Yahweh, that will I seek after;
To gaze on the loveliness of Yahweh (in the morning) in His temple.
For He will conceal me in His covert in the day of distress;
Hide me in the hiding-place of His tent, (in straits) lift me up.
Now therefore He will lift up mine head above mine enemies round about me;
And I will sacrifice in His tent sacrifices of shouting to Yahweh.

*B.* V.$^{7-9. 11-12}$, 3 STR. $4^3$.

HEAR, Yahweh, *my* voice.
I call, therefore be gracious to me and answer *me.*
To Thee said *my* heart:
"Thy face, Yahweh, (do) *I* seek."
HIDE not Thy face from *me;*
Turn not in anger (against *me*).
My help, abandon *me* not;
Forsake me not, *my* salvation.
IN Thy Way instruct *me,*
In an even path lead *me;*
Give me not over to the greed of *mine* adversary,
He that breatheth out violence to *me.*

Ps. 27 was in 𝔐. There is nothing else in the title of 𝔥, but 𝔊 has in addition *πρὸ τοῦ χρισθῆναι* 𝔙 *priusquam liniretur.* Jerome in his Commentary has *antequam ungueretur;* but says that it was not in 𝔥 and omits it from 𝔍. Since Kenn. the Ps. has been generally regarded as composite, the second Ps. beginning v.$^{7}$. So Horsley, Che., Kirk., Dy., Ew., Ols., Reu., De., al. As De. says: "Aber auch übrigens sind die zwei Hälften einander sehr unähnlich. Sie bilden ein Hysteronproteron, idem die *fides triumphans* der 1 in der 2 in *fides supplex* umschlägt und mit Beginn der *δέησις* v.$^{7}$ der Stil schwerfällig, die strophische Anlage unklar und sogar die Begrenzung der Verszeilen unsicher wird." The first Ps. v.$^{1-6}$ has two pentameter hexastichs. It was composed in time of war, when the army of the enemy was to be feared v.$^{3}$. The enemies were national אכל בשר v.$^{2}$ as $14^4$. The refuge was the היכל v.$^{4}$, סכה v.$^{5a}$; סתר אהל v.$^{5b}$. The worship was carried on by sacrifice זבח with תרועה v.$^{6}$. לבקר v.$^{4}$, if a verb, is an Aramaism and implies postex. date; but it is doubtless a noun, *in the morning,* referring to morning sacrifice as $5^4$, and the אור of v.$^{1}$ may be compared with $4^7$. The Ps. is then preëxilic. The calm confidence in connection with extreme peril from enemies, apparently besieging the city, reminds us of the situation of Jerusalem in the time of Hezekiah and Isaiah, *v.* 2 K. 18–19. The second Ps., v.$^{7-9. 11. 12}$, has three trimeter tetrastichs of prayer for deliverance. Nothing indicates any particular occasion. It was probably added to the first Ps. in the Persian period at the time of the editing of 𝔐 in order to make this ancient Ps. appropriate for synagogue worship. The difficulties to which De. alludes are due to glosses of a still later date, adapting the Ps. by generalisation for later situations. (*a*) The forsaking of a person by his

parents, v.[10], suits a time of persecution such as the Maccabean period, when families were divided. (*b*) v.[13-14], at the conclusion, seem to be an effort to harmonise the two parts by combining the elements of trust and petition. They bring the composite Ps. to a more appropriate conclusion. This was probably the work of the final editor.

Str. I. is composed of three syn. pentameter couplets, progressive one to another in their order.—**1.** *Yahweh*], not probably, "is" EV[s].; but vocative.—*my light*], light to me, that is light coming forth from the face of Yahweh, turned toward the people in favour, in accordance with the priestly blessing, Nu. $6^{24-26}$, cf. $4^7$ $44^4$ $89^{16}$; here conceived as in its source, the face of Yahweh being itself a light-giving body or luminary, as in $84^{12}$ Yahweh is a sun. The light is a saving light, and so the source of it is, *my salvation* ‖ *refuge of my life*], or for my life. The people seeking refuge in Yahweh found their life secure, safe from the enemy.—*of whom*], is therefore a triumphant challenge, implying a negative answer, of none.—*shall I be afraid* ‖ *be in dread*]. However great the external reasons for fear, because of the numbers and strength of the enemies; under divine protection His people are sure that they are absolutely safe. We are reminded of the sublime challenge, Is. $37^{21-35}$.—**2.** *When evil doers*], here as elsw. referring to cruel, ruthless enemies, who maltreat their foes; ‖ *mine adversaries* ‖ *enemies to me*], not private enemies, individuals; but public enemies engaged in war.—*drew near against me*], in hostility and probably to besiege.—*to eat up my flesh*], as in $14^4$, as beasts of prey to devour, consume utterly. What the enemies expected did not come to pass, but the reverse. The latter is reserved therefore for stronger antith. in the complementary section of the second line of the couplet.—*stumbled*], over obstacles they did not anticipate, *and they fell*, that is to the ground in defeat and death.—**3.** *Though a camp encamp against me*], surround the people of God in siege, as the army of Assyrians, 2 K. $18^{17\,seq.}$ It is better to preserve the identity of words in English than to use the syn. "host" EV[s].—*Though battle rise up against me*]. The specific meaning is more probable here than the general meaning war. The battle was something to be feared as the consequence of the siege already begun. In these circumstances, justifying fear, *my heart will not be afraid*], resuming v.[1];

but the reverse, *I shall be trusting*], the ptc. expressing the uninterrupted, unbroken continuance of the trust in Yahweh.

**Str. II.** is composed of two synth. couplets, and an intermediate syn. couplet. — **4.** *One thing*], emph. at the beginning. He is confident of deliverance from the enemy; he need not ask for that; but there is one, and one only thing, he desires: *I ask*], emph. of present experience and not of past experience, or experience just completed. — *that*], resuming the one thing with the syn. vbs.: *ask* ‖ *seek after*. — *To gaze on*], defining the one thing, the privilege of beholding steadfastly, contemplating with a joyous gaze, *the loveliness of Yahweh*], His glory as manifested to the devout mind in public worship. — *in His temple*], the place where Yahweh resides and where He manifests Himself to His worshippers. This worship, especially in early times, was chiefly *in the morning*, the chief time of sacrifice, as $5^4$ $59^{17}$ $88^{14}$. This Hebrew word has been interpreted, by a difference of vowel points, as a vb. which properly means "inquire" AV., RV.; but this is so unsuited to the context and so difficult to explain satisfactorily that Vrss. are compelled to resort to speculative mngs.: "visit" PBV., "consider" RV$^m$., "contemplate" *B*DB.; some such meaning being required to suit the parall. A later editor, not satisfied with this designation of the one thing, proposes another, though similar thing, from $23^6$: *dwell in the house of Yahweh all the days of my life*, at the expense of the strophical organization. — **5.** *For He will conceal me* ‖ *hide me*], renewed expression of confidence. — *in His covert* ‖ *the hiding-place of His tent*], both referring to the temple as a place of refuge; not that the enemy might capture the city, but be compelled to respect the sacred right of refuge in the temple; for no such respect for the temple appears among the historic enemies of Israel. The conception is rather that the temple is such a covert and hiding-place that it protects the entire city in which it is situated, so that God's people, when they resort to the temple for worship, will be kept in safety from all enemies. Accordingly, this is definitely asserted, *in the day of distress*]. The siege has caused distress, notwithstanding the courage and confidence of the people. — *in straits*], as the parall. suggests; but an early editor has interpreted the Hebrew word by a different pointing, as "upon a rock"; and this has gone into

Vrss. ancient and modern, introducing a thought which, however appropriate in itself, is difficult to reconcile with the context. The people have their refuge in the temple. The rock was the refuge of those who were pursued by enemies away from the city and temple, in the country, where by climbing a lofty rock they would be inaccessible. — *lift me up*], in victory, the same antith. to the previous vbs., as is found in the couplet v.[2]. — **6.** *Now therefore*], logical sequence and not temporal. — *He will lift up mine head above mine enemies*], in victory, repeating the previous vb. in stair-like parall. in accordance with 𝔊, 𝔍, PBV., Pss. 3[4] 110[7], interpreting it as Hiphil of vb., which is much more probable than 𝔐, though sustained by other ancient and modern Vrss. "shall mine head be lifted up," interpreting it as Qal. — *round about me*]. The enemies are besieging the city, in accordance with v[3]; so most Vrss. to be preferred to 𝔊, interpreting it as vb. "go about in procession" as 26[6], attaching it to the next line, at the expense of the measure of both lines. — *And I will sacrifice*] in the morning hour of worship, as v.[4b]. — *in His tent*], poetic for temple as v.[5], including the court of the brazen altar, the place of sacrifice. — *Sacrifices of shouting*], sacrifices of peace-offerings in the form of thank-offerings for the victory granted by Yahweh, whose chief characteristic was feasting on the flesh of the victims together with bread and wine in joyful festivity, and therefore accompanied with the sacred shout to Yahweh. A later editor, at the expense of the measure, inserts two vbs.: "I will sing, yea I will sing psalms," more appropriate to the fully developed temple service of later times.

## PS. XXVII. *B.*

Str. I. is a syn. tetrastich. — **7.** The first two lines are composed of usual phrases, *v.* 3[5] 4[2.4]. — *I call*] is attached by MT., 𝔊, 𝔍, and all Vrss., to the first line, usually as a relative or temporal clause; but they differ as regards the connection of *my voice*. 𝔊, 𝔍, PBV. make it the object of *hear*, but AV., RV., and most moderns attach it to *call*. The former is required by the measure, and then it is better to attach *call* to the second line as the antecedent of the two vbs., and so the first trimeter couplet is simple and harmonious. — **8.** *To thee*], emph., referring to Yahweh. —

*said my heart*], a late expression instead of the usual "in my heart." We would expect at once what was said. — *Thy face, Yahweh, do I seek*], that is, resort to the temple, the place of the divine presence. This simple trimeter couplet was disturbed by an early marginal exclamation "seek ye My face." This marginal exhortation eventually, as in so many other cases, came into the text at the expense of the rhythm.

**Str. II.** is a syn. tetrastich. — **9.** *Hide not Thy face*], in indifference, not looking at me, ignoring my need of Thee; ‖ *abandon me not* ‖ *forsake me not*]; so the intermediate, *turn not*, as 𝔊, 𝔍, interpreting the verb as Qal. But 𝔐 followed by EV$^s$. and most moderns interpret it as Hiphil, "cast away" PBV.; "put away" AV., RV. None of these has any sure warrant in Hebrew usage, and all are against the parall. — *in anger against me*], so probably in the original. But as often "Thy servant" has been substituted for "me" by an editor. This is more natural than to take "servant" as obj. of verb, in accordance with the interpretation rejected above, or "from Thy servant" of 𝔊, 𝔍, which requires the insertion of a preposition in the original text. — *my help* ‖ *my salvation*]: the assertion of past experience is the basis of the plea.

**10.** *When my father and my mother have forsaken me*], as PBV., AV. is more probable than "for" RV., though sustained by 𝔊, 𝔍. It is then the protasis with perfect of vb. This most naturally is to be referred to a time of religious persecution, such as the times of Antiochus and the early Maccabees, when families were divided, and subsequently when parties in Israel became bitterly antagonistic even in families, an idea hardly suited to the Ps. in this context. The apodosis is: *then will Yahweh take me up*]. This is a late meaning of the Hebrew word. The verse may be regarded as a pentameter, but more probably is a mere prose sentence. In either case it does not correspond with the rhythm of the simple trimeter in which it is embedded, or the construction of its Strs. This verse is therefore a gloss, not earlier than the Maccabean period.

**Str. III.** is composed of two syn. couplets in antith. — **11.** *In Thy way instruct me*]. In $25^{8.12}$, this phr. refers to the Deuteronomic legislation; but that does not suit the present context,

which suggests rather a way of safety from enemies. This is favoured by the ‖ *In an even path lead me*], a path leading to a level place, a place upon which one can stand securely. This was certainly the interpretation of the glossator, who at the expense of the measure, added from, $5^{9}$: *because of those lying in wait for me.* — **12.** *Give me not over*], taking up the abandonment of v.[9] and putting it in another syn. form. — *to the greed*]. The soul of the adversaries, as the seat of greedy desire, is all greed. Parallel with this is, *he that breatheth out*], the greed is expressed by excited, eager, hot breath. The greed of soul is expressed in *violence* of word and deed. The same glossator, probably, as the one who inserted v.[10], also inserted between the two lines of the couplet the words: *For false witnesses have risen up against me,* which suits quite well the situation in the strife of parties in the Maccabean times.

**13–14.** An editor, probably earlier than the glossator mentioned above, possibly the one who combined the prayer with the original Ps., made that combination more appropriate by summing up the essential ideas of both parts in these verses.

> I believe that I shall look on the good things of Yahweh in the land of the living.
> Wait on Yahweh. Be strong and let thy heart take courage.

𝔐 "unless" followed by EV[s]. is marked in MT. as doubtful by extraordinary points, and it is not justified by most ancient Vrss.

**13.** *I believe,*] emphatic present with infin. const. of obj. — *that I shall look on the good things of Yahweh*], those given by Yahweh; which takes the place of the loveliness of Yahweh of v.[4] as a practical interpretation of it. — *in the land of the living*]: cf. $142^{6}$, as distinguished from the realm of the dead, emphasising continuance of life on the earth. This also generalises the more specific and devout thought of v.[4]. — **14.** *Wait on Yahweh*], in faith, confidence, and hope; paraphrased in PBV. "the Lord's leisure"; repeated at the close of the verse for emphasis, probably added by a much later hand. As the previous line expressed the confidence of the first Ps. by the perfect of the vb., this line expresses the prayer of the second Ps. by imperatives: *Be strong,* intensified in, *let thine heart take courage*], cf. $31^{25}$, which is a

more probable interpretation of the vb., as 𝔊, 𝔍, RV., Dr., Kirk., al., than PBV. "He shall comfort thine heart," interpreting the vb. as apodosis of imv. and giving it a causative force.

XXVII. *A*.

**1.** [אוֹרִי וְיִשְׁעִי] phr. a.λ. sfs. obj. אור *v.* $4^7$; יֵשַׁע *v.* $12^6$. — [מָעוֹז חַיַּי] phr. a.λ.; ‡ מָעוֹז n.m. *place* or *means of refuge, safety*: (1) place, not in ψ; but (2) fig. of God as refuge $27^1$ $31^5$ $37^{39}$ $52^9$ Is. $25^{4.4}$ Na. $1^7$ Jo. $4^{16}$, מ׳ ישועות Ps. $28^8$, צור מ׳ $31^3$ Is. $17^{10}$, אלהי מ׳ Ps. $43^2$; (3) fig. of human protection מ׳ ראשׁי $60^9$ = $108^9$. חיים *v.* $7^6$. — **2.** [בִּקְרֹב] Qal inf. cstr., ב temporal, apod. כָּשְׁלוּ pf. past experience ‖ וְנָפָלוּ, ו coörd. — [לִי] attached to איבי, emphasising the sf., was doubtless original, completing the pentameter. — [הֵמָּה] is a gl. to emphatically resume the subj. (*v.* $16^3$). — **3.** [אם] protasis of condition, parall. with previous temporal clause, with apodosis יִירָא. — [בזאת] gl., either emph., to call attention to the object of trust; or *in spite of this, even then*, as RV., Dr., Kirk., al. — [בוֹטֵחַ] Qal ptc. (*v.* $4^6$) continuous action, with verbal force, and subj. אֲנִי completing the l. — **4.** [אַחַת] emph., *one thing*. — [שָׁאַלְתִּי] Qal pf., emph. present. — [אוֹתָהּ] emph. object, *that thing*. — [שִׁבְתִּי בְּבֵית יהוה] gl. from $23^{6b}$; שִׁבְתִּי inf. cstr., c. sf. 1 s. from ישׁב without לְ is striking in view of לְ with the subsequent infs. The glossator did not assimilate it to the context. — [כָּל יְמֵי חַיַּי] gl. from $23^{6a}$. — [לַחֲזוֹת] Qal inf. cstr., obj. of previous vbs.: *behold*, usually c. acc. (*v.* $11^4$), here more intense with ב, *look intently, gaze on*. — † [נֹעַם] n.m. *delightfulness, loveliness*; † of י׳, in temple here, in His favour $90^{17}$, elsw. Zc. $11^{7.10}$ Pr. $3^{17}$ $15^{26}$ $16^{24}$. — [וּלְבַקֵּר] is a second inf. Pi. cstr. of ‡ בקר, Aramaism, rare in Heb., Lv. $13^{36}$ c. ל *seek, look for*; Ez. $34^{11}$ c. acc. *seek* flock, to care for it; Pr. $20^{25}$ is difficult. Toy renders *make inquiry*. The proper mng. of the vb. is improper here. What was he to seek in the temple syn. with *gaze?* *B*DB. *contemplate* suits context, but Toy says there is no authority for such a rendering. Point it therefore לַבֹּקֶר *in the morning*, the hour of prayer, as $5^4$ $59^{17}$ $88^{14}$. — **5.** [כִּי] is causal and the vbs. are futures. — [סכה] סֻכֹּה Qr. [סֹךְ] *thicket, covert, lair* (*v.* $10^9$) not suited to context; better Kt. סֻכָּה *booth*, a refuge in storm, as $18^{12}$. — [בְּיוֹם רָעָה] *in the day of distress*, as $41^2$ (*v.* $21^{12}$). — [בְּסֵתֶר אָהֳלוֹ] phr. a.λ., but סֵתֶר *hiding-place* (*v.* $18^{12}$). אהל *tent*, for the temple. — [בְּצוּר] (*v.* $18^3$) not suited to the situation in the courts of the temple, though 𝔐 is sustained by ancient Vrss. Rd. בְּצַר *in straits*. An ancient editor interpreted it as צַר and wrote it fully צור. — **6.** [וְעַתָּה] not temporal, but logical (*v.* $2^{10}$). — [יָרוּם] Qal impf. 𝔐; but 𝔊, 𝔍, PBV., ירים Hiph. more prob. in accord. with previous context, as $3^4$ $110^7$. — [סְבִיבוֹתַי] 𝔐 and all Vrss. except 𝔊, 𝔙, as $18^{12}$ $79^3$ (*v.* $3^7$). It then has two tones as the complement of the line. 𝔊 rd. vb. סובבתי Polel pf. 1 s. *go about in procession*, as $26^6$ (*v.* $17^{11}$), and attached it to next vb., which is then interpreted as ו consec. impf.; but the obj. of vb. in this sense could hardly be missing, and no adjustment of the measure is practicable. — [וְאֶזְבְּחָה] ו coörd., with Qal cohort. expressing resolution. For זבח vb. and noun, *v.* $4^6$. — ‡ [תְּרוּעָה] n.f. *shout*, in ψ (1) *religious shout*

in temple, in connection with sacrifices; so here, $33^3$ $47^6$ $89^{16}$; (2) *clashing*, of cymbals $150^5$; cf. vb. רוע, *v.* $41^{12}$. The l. needs a word to complete its measure. That is probably ליהוה. Then אָשִׁירָה and וַאֲזַמְּרָה are expansive gls.

## XXVII. *B*.

**7.** A new measure, trimeter; and doubtless another Ps. begins here, which was pieced on to the previous Ps.; cf. Pss. 19, 24. — שְׁמַע] Qal imv. of petition, sq. acc. קוֹלִי, as $18^7$ $55^{18}$ $64^2$ $119^{149}$; so 𝔊, PBV. — קוֹלִי] does not go with אקרא as AV., RV., for this vb. belongs with l. 2. — וְחָנֵּנִי וַעֲנֵנִי] vbs. in emph. coördination preceded by ו of consequence; both Qal imvs. c. sf. 1 s. For חנן *v.* $4^2$; ענה *v.* $3^5$. — **8.** לְךָ] emph. — אָמַר לִבִּי] phr. a.λ., elsw. בלב $10^{6.\,11.\,13}$ $14^1$ (= $53^2$) $35^{25}$ $74^8$, בלבב $4^5$; but cf. בטח לב $28^7$. — בַּקְּשׁוּ פָנָי] 2 pl. is striking here in the midst of 2 sgs. referring to God, and 1 sg. referring to the poet. But Vrss. had a different text: $𝔊^B$ ἐξεζήτησα τὸ πρόσωπόν σου, so Roman Psalter *quaesivi faciem tuam*, בִּקַּשְׁתִּי פָנֶיךָ; 𝔙 *exquisivit te facies mea*, 𝔍 *quaesivit vultus meus*, so Σ and $𝔊^{\aleph\, c.\,a.\,T.}$ and 98 other codd., HP. Compl., Theodoret, בִּקְּשׁוּ פָנָי. 𝔖 has the shorter text בקשו פני פנין and attaches יהוה to the next l. The latter is tempting, but improbable. All but 𝔖 agree in this l., which is entirely appropriate to context. All but 𝔊 in the oldest codd. agree in בקשו פני which is best explained in 𝔐 and then regarded as a marginal pious gl. — **9.** אַל־תַּט בְּאַף עַבְדֶּךָ] phr. a.λ. and difficult. Vb. Hiph. of 𝔐 improb. 𝔊, 𝔙, 𝔍, take it as Qal, as if with מעבדך, so Horsley. עבדך is prob. a later substitution for בִּי, which is required by rhyme. The vb. is best interpreted as Qal. — עֶזְרָתִי] emph. (*v.* $22^{20}$). — הָיִיתָ] aorist of past experience in order to get a basis for plea. It makes the l. too long and is gl. — אַל־תִּטְּשֵׁנִי] juss. with neg., two tones. ‡ נטשׁ, vb. Qal *abandon*, elsw. $78^{60}$ $94^{14}$. — אֱלֹהֵי יִשְׁעִי] *v.* $12^6$, fuller for original יִשְׁעִי, as v.$^1$ — **10.** ויהוה] emph. — יַאַסְפֵנִי] Qal impf. אסף in sense of *take up, care for*, late (*v.* $26^9$). This v. is a general statement, not in accord with the urgent petition of the psalmist in a real situation of difficulty. It has five tones and is not in accord with the rhythm. It disturbs the strophical organisation. It is a generalising gl. to make the Ps. more appropriate for synagogue worship, when such breaking up of families took place as in Maccabean times. — **11.** בְּאֹרַח מִישׁוֹר] phr. a.λ.; for ארח *v.* $8^9$, מישור *v.* $26^{12}$. — לְמַעַן שׁוֹרְרָי] gl. from $5^9$, which was in the mind of the copyist. The vbs. נְחֵנִי, הוֹרֵנִי, were originally at end of line for rhyme in י, characteristic of the Ps. — **12.** צָרָי] pl. sf. i.p. Rhyme and ‖ יפח require sg. ׳. — קָמוּ] real pf. 3 pl. c. ב pers., elsw. c. על $27^8$ $54^5$ (?) $86^{14}$ $92^{12}$ $124^2$; evidence of another and later hand. — † עֲדֵי־שֶׁקֶר] as Ex. $20^{16}$ Dt. $19^{18.\,18}$ Pr. $6^{19}$ $14^5$, cf. $12^{17}$ $19^{5.\,9}$ (pl.), a legal term of generalisation; there is nothing in the rest of the Ps. similar to it. ‡ עֵד n.m. in ψ elsw. phr. † עדי חמס $35^{11}$, as Ex. $23^1$ (E) Dt. $19^{16}$; and of the moon Ps. $89^{38}$. This clause disturbs the thought and is a gl. — יפח] dub., *B*DB. adj. † יָפֵחַ a.λ. √יפח only Je. $4^{31}$, both dub.; better n. formed by י from פוח, which vb. is used in 𝔇, Pss. $10^5$ $12^6$, in the same sense as here. — **13.** לוּלֵא] marked as doubtful in MT. by extraordinary points (*v.* Intr. § 3). ‡ לוּלֵא *if not, unless;* in ψ elsw. לוּלֵי $94^{17}$ $106^{23}$ $119^{92}$ $124^{1.\,2}$. 𝔊 has ἑαυτῷ = לו, and

the measure requires another word with the previous clause. לולא is probably a conflation of two readings, לו and לֹא. But the original was doubtless לו in rhyme, as all other lines of this Ps. The Ps. is complete here. The remaining lines are liturgical additions. — בְּאֶרֶץ חַיִּים] phr. elsw. in $52^7$ $142^6$ Is. $38^{11}$ $53^8$ Je. $11^{19}$ Ez. $26^{20}$ $32^{23}$ (+ 5 t. Ez.) Jb. $28^{13}$. — **14.** קַוֵּה] Pi. imv. repeated in last clause (*v. $25^5$*), c. אל here, as in $37^{34}$ Is. $51^5$; usually c. acc., as in $25^5$.

## PSALM XXVIII., 3 STR. $4^5$.

**Ps. 28 is a prayer: (1) expostulating with Yahweh for abandoning His people in peril of death, and crying aloud for help, with hands uplifted towards the holy shrine (v.$^{1-2}$); (2) urging that He discriminate between them and their enemies, visiting the latter with retribution for their deeds (v.$^{3-4}$); (3) blessing Yahweh, the strength and shield, and rejoicing in Him as the refuge for king and people (v.$^{6-8}$). Glosses give a reason for the imprecation upon enemies (v.$^5$) and a liturgical petition for salvation (v.$^9$).**

UNTO Thee I call, my Rock: be not silent (turning) from me;
Lest, if Thou be still (turning) from me, I be compared to them that go down to the Pit.
Hear the voice of my supplication for grace, while I cry unto Thee for help;
While I lift up my hands, (my God) unto Thy holy Shrine.
DRAG me not away with the wicked, and with workers of trouble;
Who are speaking peace with their neighbours, while wrong is in their minds.
O give them according to their deed, and according to the badness of their doings;
According to the work of their hands, render them their recompense.
BLESSED be Yahweh, because He hath heard the word of my supplication for grace!
Yahweh, my strength and my shield, in whom my heart doth trust!
And I am helped, and my heart doth exult, therefore with my song will I praise Him,
Yahweh, the strength (for His people), and the refuge for victorious deeds for His anointed.

Ps. 28 was in 𝔅. It received two important glosses: (1) v.$^5$, a mosaic from Is. $5^{12}$ and Je. $24^6$ $42^{10}$ $45^4$; (2) v.$^9$, a liturgical addition. The Ps. is a prayer for help in time of war, closing with a certitude of victory. It resembles Pss. 20, 21: משיחו v.$^7$ = $20^7$; עז v.$^{7.8}$ = $21^{2.14}$; ישועות v.$^7$ = $21^{2.6}$; שיר v.$^7$ = $21^{14}$. The lifting up of hands towards the דביר v.$^2$, is similar in situation to the sacrifices offered in $20^4$. The Davidic monarchy was still in existence v.$^8$, and the temple worship was carried on v.$^2$. The wicked are foreign enemies who are treacherous, professing peace, but really bent on mischief v.$^3$. The situation is one of extreme peril. The nation is in danger of perishing.

יורדי בור v.[1] is a phrase, of which no earlier usage can be assigned than Ez. and the exilic apocalypse Is. 14. The Pit is the Pit of Sheol. We are led to think, therefore, of the late Babylonian period shortly before the exile. The king was probably Jehoiakim. The wicked nations were probably the Moabites, Ammonites, and Syrians of 2 K. $24^2$.

Str. I. is composed of two stair-like couplets. — **1.** *Unto Thee*], emph. in position, Thee, and no other, defined by *my Rock*, which in the earlier literature is a divine name; but which has become in the time of composition of this Ps. a concrete expression for Yahweh as the safe refuge of His people (*v.* $19^{15}$ $73^{26}$ $92^{16}$ $144^1$), an idea taken up again in syn. phrases in v.[7-8]. A later editor inserted *Yahweh*, at the expense of the measure. — *I call*], emphatic present, what is now being done, and not as EV[s]. "will call" future action. — *be not silent*], changed in the syn. line into a conditional clause, *if Thou be still;* that is ignoring, neglecting the prayer, and the serious situation of the people. These verbs have a pregnant construction in Hebrew involving the insertion of an appropriate verb *turning from me.* — *I be compared to*], not only become like, resemble, but in the eyes of others, before the enemies, be compared to the other nations they have conquered and destroyed. — *that go down to the Pit*]. The Pit is the deep dark dungeon in Sheol, to which the wicked nations descend, according to Is. $14^{15.19}$ Ez. $26^{20}$ $32^{25.29.30}$, cf. Ps. $7^{16}$, and not another name for Sheol itself. So the people of God would lose their national existence, just like the other nations destroyed by the Babylonian empire, unless Yahweh their God saved them. — **2.** *Hear the voice of my supplication for grace*]. The prayer is a supplication for favour and bestowal of gracious deliverance. It is aloud, the voice of the petitioners sounding forth in the court of the temple in plaintive tones; defined by *while I cry unto Thee for help*. These public prayers, recited aloud by priests and people, doubtless, as always, accompanied the sacrifice of whole burnt-offerings in the courts, and the burning of incense in the temple itself. At the same time, the attitude of supplication is expressed in the gesture, *I lift up my hands*, the ancient and natural attitude of invocation and supplication, stretching forth the hands to call and to receive. So in La. $3^{41}$ "Let us lift up our heart to our hands unto God in the heavens." The heart goes up to the

uplifted hands and from them upward to God in heaven. But to the author of La. there was no temple; it had been destroyed. This Ps. was, however, sung in the temple, and the hands were lifted up towards the place where Yahweh was conceived as resident. — *Unto Thy holy Shrine*], the *Debir*, the throne room, otherwise called the Holy of Holies of the temple. The measure requires the insertion of *My God*, which was omitted by copyist's mistake, due to the similarity of the Hebrew word with the preposition that follows.

**Str. II.** is composed of a synth. couplet and one of introverted parallel. — **3.** *Drag me not away*]. The petition for discrimination between the people of Yahweh and the nations that have perished, or are ready to perish, at the hands of the Babylonian empire, now passes over into a plea for discrimination between them and the minor surrounding nations, who are in similar peril, lest they be involved in the common ruin. Israel would not be dragged along and away as captives with them. — *with the wicked*]. These are, as frequently in the preëxilic Pss., wicked nations ‖ *workers of trouble*, the trouble, mischief, injury that they were doing to the people of God in their extremity. They are also treacherous, *speaking peace with their neighbours*]. They pretended to be friendly and in alliance against a common foe; but in reality they were hostile, ready to betray Israel on the first opportunity. — *wrong is in their minds*], their real intent was to take advantage of the troubles of Israel, to unite with their enemies and prey upon them. This is exactly what Moab and Ammon, the Syrians and Edomites, did, according to 2 K. $24^2$; cf. also Ez. 25 for the prophet's denunciation of them. — **4.** *O give them* ‖ *render them their recompense*], an imprecation, in introverted parallel., not upon individuals, but upon the treacherous, cruel, neighbouring nations, calling upon Yahweh to give them exact retribution. — *according to their deed* ‖ *the badness of their doings* ‖ *the work of their hands*], the treachery of which they have been guilty and the trouble which they have wrought upon His people. A later editor feels constrained to add a reason for this imprecation, which was evident enough to the author of the Ps. in the historical situation in which he wrote, but not so evident in later times: — **5.** *Because they regard not the works of Yahweh, nor the operation of His hands*,

*He breaketh them down and buildeth them not again*]. The first of these clauses is a free citation from Is. $5^{12}$, contrasting the work of Yahweh's hands with the work of the hands of the wicked nations, and His work with their work; with the implication that, if they had paid attention to His work they would not have done their work, and because of this neglect, retribution comes upon them. The second clause is a free citation of a favourite expression of Je. $24^6$ $42^{10}$ $45^4$. Yahweh will break them down, destroy their national existence, and not build them up again; their ruin will be complete and final.

**Str. III.** is a tetrastich with introverted parallel. It expresses certitude that the previous petition has been granted, and that by using again the exact words of v.[2a]. This certitude was probably due, as in Ps. 20, to some external evidence, given either by a prophetic utterance, or by some sign of the acceptance of the sacrifice; and so the Ps. changes its entire tone to a blessing.—**6–7**. *Blessed be Yahweh*]. Such benedictions subsequently became the ritual conclusion of every Ps. or liturgical selection (*v.* Intr., § 40). *Yahweh* is repeated for emphasis in the second line in order to attach to Him, in apposition, the attributes already involved in "my Rock" v.[1], namely, *my strength and my shield.* This phrase, only found here, combines the usual conceptions that Yahweh is the source of strength to His people (*v.* $21^1$ $46^2$ $84^6$), and that He is the shield, interposing between them and their enemies (as $3^4$ $7^{11}$ $18^3$).—*in whom my heart doth trust*]. The calm confidence to which the psalmist has now come, is in striking antithesis to the expostulation for neglect and the cry for help with which it begins.—*And I am helped*], the help has been given and is now enjoyed, and as a necessary consequence, *my heart doth exult*]. The trust of the heart has passed over into exultation, and the vow, *with my song will I praise Him*], the song of thanksgiving which is to accompany a thank-offering for the victory over enemies, now regarded as certain. The whole is summed up in the common experience of king and people.—**8**. *Yahweh*], in apposition with the object of the previous verb, and not an independent clause; and therefore having in apposition, as v.[7], and not as predicates, *the strength*, as v.[7], explained more fully as *the refuge.*—*victorious deeds*], from whom deeds

of victory come as a gift, as in $21^{8}$. —*for His people*], the nation, as 𝔊; but 𝔐, by error, has "for them," which must have the same interpretation, although there is nothing to which the 3d plural refers. —*for His anointed*], their king, anointed by Yahweh over His people, and so His representative, belonging to Him as His own.

**9.** When the Ps. was adapted for public worship, probably in the final Psalter, a liturgical addition was made in order to generalise this warlike situation. This is a tetrameter couplet. — *O save*], in the later situation more probable than "give victory," which would be necessary in accordance with $v.^{8}$ if original to the Psalm. But then we miss the reference to "Thine anointed," which would be expected rather than "Thy people," as in $v.^{8}$; ‖ *thine inheritance*, which also must refer to the people, conceived as the special divine possession. The absence of reference to the king here can hardly be explained otherwise than that this couplet was appended when Israel had been so long without a king that it was not natural to think of him any more. — *And be Thou shepherd*], and as a shepherd lifts up and carries in his bosom the lambs of the flock, *carry them forever*. The author probably had in mind Yahweh the shepherd of Is. $40^{11}$.

**1.** יהוה] makes l. too long, and is a gl. — צורי] for Yahweh, as *18*$^{3}$; in early literature as name, later as archaism, fig. of ׳י as refuge, *v.* $19^{15}$ $73^{26}$ $92^{16}$ $144^{1}$. 𝔊, 𝔙, as usual, ὁ Θεός μου, *Deus meus*. — אַל תֶּחֱרַשׁ] Qal juss. 2 m., with neg. ‡ [חָרַשׁ] vb. † Qal *be silent*: (1) alw. of God keeping silence or neglecting prayer $35^{22}$ $50^{3}$ $83^{2}$ $109^{1}$, c. אֶל $39^{13}$, מן *28*$^{1}$; (2) subj. אזנים Mi. $7^{16}$ (be deaf). Hiph. *keep silence*, neglecting evil Ps. $50^{21}$ Hb. $1^{13}$ Is. $42^{14}$, neglecting repentance Ps. $32^{3}$. — מִמֶּנִּי] is pregnant, *turning from me*, cf. $22^{22}$ $43^{1}$. — תֶּחֱשֶׁה] final clause. ‡ [חשה] vb. Qal *be silent, inactive, still*, of Yahweh *28*$^{1}$; of waves $107^{29}$. Hiph. *exhibit silence, be silent* $39^{3}$, מטוב preg. *away from good*. — וְנִמְשַׁלְתִּי] ו consec., Niph. pf. 1 sg., conj. introducing the apod. of the conditional clause. † משל vb. *represent, be like*, in ψ only Niph. *be like, similar, be compared*; c. עם *28*$^{1}$ = $143^{7}$, c. כְּ $49^{13.21}$; cf. c. אֶל Is. $14^{10}$; elsw. Hiph. Is. $46^{5}$; Hithp. c. כ Jb. $30^{19}$. — **2.** קול תַּחֲנוּנַי] phr., elsw. ψ $v.^{6}$ $31^{23}$ $86^{6}$ $130^{2}$ $140^{7}$, cf. $116^{1}$. ‡ [תַּחֲנוּן] n.[m.] only pl. abstr., *supplication for favour*, alw. in ψ to God; elsw. $143^{1}$; alw. תַּחֲנוּנַי, except $86^{6}$ תַּחֲנוּנוֹתָי. — בְּשַׁוְּעִי] Pi. inf. cstr. sf., c. ב temporal (*v.* $5^{3}$). — בְּנָשְׂאִי יָדַי] inf. cstr., ב temporal, cf. for this gesture $63^{5}$ La. $2^{19}$; cf. also נשא נפש אל Pss. $25^{1}$ $86^{4}$ $143^{8}$. — ‡ דְּבִיר] n.m. the hindmost room of the temple 1 K. $6^{5-31}$; the earlier name for קדש הקדשים, only here in ψ, translated *oracle*, AV., RV., after Σ, Aq., 𝔍, on the incorrect

theory that it was derived from דבר *speak*. "Chancel," Dr., is tempting, but does not really correspond with the mng. of the word. 𝔊 εἰς ναὸν ἁγιόν σου, cf. PBV., is correct, distinguishing the ναός as the inner sanctuary, the shrine, from the ἱερόν, the temple as a whole. — קָדְשֶׁךָ] might be interpreted of the larger sanctuary, as in 74³; but better, as in 5⁸, as attribute of the דביר. The l. is defective; prob. add אלי omitted because of similarity to אל. — **3.** אַל־תִּמְשְׁכֵנִי] Qal juss., c. neg. משך (*v. 10⁹*) *drag along* and *away*. We must give these two words, though connected by Makkeph, two beats. 𝔊 substitutes for sf. τὴν ψυχήν μου, which is more prob., for then אל־תמשך would have but one tone and נפשי the other. — דֹּבְרֵי] Qal. ptc. pl. cstr., verbal force, rel. clause, c. עִם, usage of JED and earlier writers; P and later writers prefer דבר את. — ‡ שָׁלוֹם] n.m.: (1) *soundness, health* 38⁴; (2) *welfare, prosperity* 73³ 122⁶·⁷·⁸; † רב שלום 37¹¹ 72⁷; (3) *quiet, peacefulness, tranquillity, security* 4⁹ 37³⁷; (4) *peace, friendship, alliance*, between men, איש שלומי *man of my friendship* 41¹⁰, cf. Je. 20¹⁰ 38²² Ob. 7, שְׁלֹמָיו (‖ בריה) Ps. 55²¹, cf. 7⁵ 69²³, דבר ש׳ עם 28³ 35²⁰ Je. 9⁷, בקש ש׳ Ps. 34¹⁵, ‖ צדקה 72³; (5) *peace* with God in establishment of covenant relations (common in Je., Ez., Is.², P) 29¹¹ 35²⁷ 85⁹·¹¹, cf. Is. 54¹³ 60¹⁷; invoked upon Jerusalem ש׳ על Pss. 125⁵ 128⁶, ש׳ רב 119¹⁶⁵; (6) *peace* from war (freq. in hist. and prophet. bks.) 55¹⁹ 147¹⁴, antith. מלחמה 120⁶·⁷. — בִּלְבָבָם] long form (*v.* 4⁵), cf. with לִבִּי v.⁷ short form used twice, is dub.; prob. due to dittog. of ב. — **4.** תֶּן־לָהֶם]. The Makkeph reduces the tones of the l. to four. This is impossible. We would naturally expect here cohort. תְּנָה, as 69²⁸ 86¹⁶. But the txt. must have been changed at an early date, for the same phr. has been inserted by copyist's error in next l. at the expense of the measure. For נתן in the sense of *requite v. 10¹⁴*. — רֹעַ] α.λ. ψ, but in this phr. found also in Dt. 28²⁰ Is. 1¹⁶ Je. 4⁴ + 6 t. Ho. 9¹⁵, cf. 1 S. 25³, *evil, badness*, for רעה v.³. — מַעַלְלֵיהֶם] pl. cstr. sf. 3 pl. ‡ (מַעֲלָל) n.m. *deed*: (1) of God 77¹² 78⁷; (2) *wanton deeds* of men 28⁴ 106²⁹·³⁹ and passages given above in other Liter. — מעשה ידים] of God, as v.⁵, 92⁵ 111⁷ 143⁵, *v.* 8⁴; of men, as here, 90¹⁷ 115⁴ 135¹⁵. — ‡ גְּמוּל] n.m.: (1) *requital, recompense* 28⁴ 94² 137⁸; (2) *benefit* from God 103², *v.* vb. גמל (7⁵). — **5.** יָבִינוּ] prob. Hiph., as 33¹⁵, where אל is used. Qal in ψ alw. c. acc. or לְ, although Qal form is the same and the mng. essentially the same. — פְּעֻלֹּת] pl. cstr. of פְּעֻלָּה (*v.* 17⁴) *deeds of Yahweh*, change from פֹּעַל of v.⁴. The use of this word together with מעשה ידיו shows an intentional antith. between human deeds and divine deeds. The sentence resembles Is. 5¹², and is a loose citation from it. — יהרסם ולא יבנם] 𝔊 καθελεῖς, οἰκοδομήσεις, 𝔙, 𝔍 *destrues, aedificabis*. Possibly an older txt. had ptc., as Je. 45⁴. This clause is free citation from Je. 24⁶ 42¹⁰ 45⁴. The v. has most naturally a sentence of 4 + 3 tones from Is. 5¹², and a sentence of 3 tones from Je. The first sentence is too long, the second too short, and they cannot be properly arranged in accordance with the measure of the Ps. They are glosses, so Che. — **7.** עֻזִּי וּמָגִנִּי] phr. α.λ., but עז as strength of Yahweh bestowed for the defence of His people also 46² 84⁶ *v.* 8³. — בּוֹ] defines rel. clause with rel. omitted. — וַיַּעֲלֹז] ו consec., Qal impf., result of previous pf. † עלז vb. *exult*, only Qal, alw. abs. 28⁷ 60⁸

(= $108^8$) $68^5$ $94^8$ $96^{12}$ $149^5$, elsw. Is. $23^{12}$ Je. $11^{15}$ $15^{17}$ $50^{11}$ $51^{39}$ 2 S. $1^{20}$ Zp. $3^{14}$ Hb. $3^{18}$ Pr. $23^{16}$. Here subj. לב as seat of emotions, cf. $4^8$ $13^6$. — וּבְשִׁירִי] *with my song*, *v.* Intr. § 24. — אֲהוֹדֶנּוּ] strong form of Hiph. impf. 1 sg., c. strong sf. 3 sg. (*v.* Ges.[§ 53 R. 7]). ירה (*v.* Intr. § 39) expressing resolution, future purpose of praise. 𝔊 has a variant txt. here: *καὶ ἀνέθαλεν ἡ σάρξ μου· καὶ ἐκ θελήματός μου ἐξομολογήσομαι αὐτῷ*, so 𝔙. 𝔖 agrees with 𝔊 in the first clause, but with 𝔍 and other Vrss. in the second. 𝔊 had בשרי or שארי for משירי, and prob. לבי was transposed with it, and possibly חלף was read for עלז. — **8.** עֹז־לָמוֹ] 𝔊, 𝔖, 𝔙 have עַמּוֹ, so Horsley, Jebb, Dathe, Köster, Che., Bä., al.; more prob., espec. in view of the use of עם in v.[9] and its parall. with משיחו, so mentioning both king and people. — הוא] emph., at end of l., Str., and Ps., is unnecessary, and as it makes l. too long, it is doubtless a gl.

## PSALM XXIX., 5 STR. $4^4$.

**Ps. 29 is a hymn, describing the advent of Yahweh in a storm. (1) The angels worship Yahweh in the heavenly temple (v.[1-2]); (2) the thunder of Yahweh's voice is a great power (*a*) on the waters (v.[3-4]); (*b*) upon Lebanon and its cedars (v.[5-6]); (*c*) upon the wilderness and its forests (v.[8-9]); (3) Yahweh, enthroned over the Flood, reigns forever and bestows blessings on His people (v.[10-11]).**

ASCRIBE to Yahweh, ye sons of gods,
Ascribe to Yahweh glory and strength;
Ascribe to Yahweh the glory of His name;
Render worship to Yahweh in holy ornaments.
THE voice of Yahweh is upon the waters,
(The voice of) Yahweh is upon great waters;
The voice of Yahweh is in power,
The voice of Yahweh is in majesty.
THE voice of Yahweh breaketh cedars,
Yahweh breaketh in pieces the cedars of Lebanon.
And He maketh Lebanon skip like a calf,
Sirion like a young yore-ox.
THE voice of Yahweh whirleth the wilderness about,
Yahweh whirleth about the wilderness of Kadesh.
The voice of Yahweh whirleth about the (terebinths),
(The voice of Yahweh) strippeth bare the forests.
YAHWEH sat enthroned (over) the Flood,
Yahweh (will sit) enthroned forever;
Yahweh giveth strength to His people,
Yahweh blesseth His people with peace.

Ps. 29 was in 𝔅 and 𝔐 (*v.* Intr. §§ 27, 31). In 𝔊 a liturgical assignment appears *ἐξοδίου σκηνῆς*, the עצרת, coming in the Jewish year the next day after the seventh day of Tabernacles, so Bar Hebraeus. But the earliest Palestinian tradition knows nothing of this. *Sofrim*, c. 18, § 3, assigns it to Pentecost. The Ps. for the עצרת is 65 (*v.* De., *Psalmen*, pp. 266–267). The advent of Yahweh in a storm may be compared with $18^{8\,sq.}$. The בני אלים angels, $v.^1 = 89^7$, cf. Jb. $38^7$, implies the influence of Persian angelology. הדרת קדש $v.^2$, the holy ornament, or vestment of angelic priests, implies a fully developed priesthood as expressed in P. The use of מבול $v.^{10}$ for the ancient Flood is also in accordance with P. $V.^{1-2}$ are cited in $96^{7-9a}$ except that משפחות עמים is used for בני אלים, an intentional change. Ps. 29 must be earlier than this royal Ps., which is used in 1 Ch. $16^{23\,sq.}$. The Ps. seems to belong to the Persian period subsequent to Nehemiah.

**Str. I.** The parall. of this tetrastich is stairlike; though syn. in the main, each line gives an additional idea. — **1–2.** *Ascribe to Yahweh*], thrice repeated; the recognition of Yahweh and the giving utterance to this recognition in worship. — *Render worship*] expressed usually by bowing down or prostration. — *ye sons of gods*], a term for angels as belonging to the class of divine beings; and yet in Hebrew conception the servants and worshippers of Yahweh, cf. Ps. $89^7$ Jb. $38^7$. That which is ascribed is *glory and strength*, the former intensified in the next line, *the glory of His name*], manifested in His revelation of Himself in His name, or that which is made known and is known of Him. The latter is the theme of praise as $8^3$, and so in 𝔊 conceived as the praise itself. — *in holy ornaments*]. The angels are conceived after the manner of ministering priests in the earthly temple as clothed in sacred vestments.

Three tetrastichs describe the voice of Yahweh, the thunder-storm, in its effects upon nature, upon the sea, the mountains, and the wilderness. **Str. II.** The thunder-storm is first described on the sea. — **3–4.** *The voice of Yahweh*], eight times repeated in the original, but omitted by copyists in $v.^{3c}$, $v.^{9b}$, inserted in gloss $v.^7$, leaving seven times, the symbolical holy number. In accordance with ancient conceptions the thunder is the voice of God. Yahweh descends in theophany to earth, in a storm, either for vengeance upon His enemies or for the deliverance of His people, *v.* $18^{8\,sq.}$. — *upon the waters* ‖ *upon great waters*], in accordance with usage of the phrase, the waters of the Mediterranean Sea, producing, as

is suggested, by *in power* ‖ *in majesty*, powerful, majestic waves, cf. $93^4$. An ancient scribe inserted an explanatory gloss in different measure: "The God of glory thundered," which destroys the symmetry of the Str. — **Str. III. 5–6.** The thunder-storm is next described in the mountains. — *breaketh*], is intensified into, *breaketh in pieces the cedars*], intensified into *cedars of Lebanon*, the giant trees growing in that region, famed in antiquity. The storm is of such extreme violence that it breaks off the limbs, breaks down the trees themselves and breaks them in pieces. — *He maketh to skip*], implying an earthquake accompanying the storm, as $18^{8\,sq.}$ $114^{4-6}$ as usual in connection with theophanies. It shakes the mountains on which the cedars grew. 𝕳, 𝕲, and all Vrss. make the obj. *them* refer to cedars, which would not be harmonious with breaking them in pieces. The suffix is therefore a copyist's error. Lebanon is the object in this line, as Sirion in the next. — *Lebanon*], the range of mountains along the coast dividing Syria from Phoenicia. — *Sirion*], the Phoenician name for Mt. Hermon, the giant of the parallel range of Anti-Lebanon, as Dt. $3^9$. These great mountain ranges skip and dance about under the power of the earthquake; *like a calf* ‖ *a young yore-ox*], leaping and dancing about when they are excited.

**7.** *The voice of Yahweh divideth the flames of fire*], so 𝕲, 𝖁, 𝕵, PBV., AV., referring doubtless to the forked lightning; but 𝕳, followed by RV$^m$., has "heweth out," which is difficult to understand and is probably erroneous. This line, in any case, interrupts the thought, is isolated, having no place in the strophical organisation of the Ps., and is a gloss.

**Str. IV. 8–9*b*.** The author now turns to the wilderness to describe the storm there. — *whirleth about*], thrice repeated, an appropriate term for the whirling effect of a severe storm; so 𝕲. 𝕵 takes the alternate meaning of the vb. "make writhe," in pangs, especially of childbirth, so Dr. for the three. It is improbable that the meaning would change. The difficulty is in the Hebrew word rendered "hinds," which seems to favour the latter rendering, the thought being that the storm so frightens them that it brings a premature delivery. But it is difficult to see why hinds should be mentioned rather than other animals, or why they should be mentioned alone, when this Ps. is so striking in the use of parallelism.

It seems better therefore to read by a different interpretation of the same original form, *terebinths*, and so ‖ with *forests;* the former being the great trees characteristic of this region. This makes the entire Str. simple and harmonious. The power of the storm is emphasised in whirling them about. — *strippeth bare*], the leaves, boughs, and probably also barks of trees. — *the wilderness*], as we would suppose from the antith. to Lebanon would be in the South, the wilderness of the wanderings, when Israel came up out of Egypt; more specifically *Kadesh*, that part of the wilderness which centres in the ancient sacred place, where Israel sojourned a long time prior to their entrance into the Holy Land, elsewhere known as Kadesh Barnea.

**9***c*. A copyist introduced a line, taking up in part the ideas of the first Str.: *and in His temple*, probably referring to the heavenly temple, although this is not certain; especially as *all of them* 𝔐, *all* 𝔊, 𝔍, seems to refer to the angels, and *saith glory* is a repetition of v.$^{1b-2a}$. But the difficulty which then arises is, that this line comes in here without any apparent propriety. It has no manner of connection with the twelve previous lines, making three tetrastichs, and none with the tetrastich that follows. The original author, if he wished to introduce that thought, would have used a tetrastich for that purpose. It is evidently a liturgical gloss, and in that case may refer to the earthly temple. Doubtless the thought is an appropriate one, if it were expressed in the style and method of the author of the Ps. As Umbreit says, "Whilst we still hear the voice of the Lord in the rushing of the storm through the forests stripped of their leaves, the poet snatches us away at once from the tumult of earth, and places us amid the choirs of the heavenly temple, which above, in a holy silence, sing glory and praise to the Eternal." But the difficulty is that this idea is not clearly brought out, and the single line tacked on here is too indefinite to give such a grand conception.

Str. V. **10–11** describes Yahweh on His throne bestowing strength and blessing on His people in a stairlike tetrastich. — *Yahweh*] is repeated four times, once in each line, in accordance with the style of the Ps. — *sat enthroned*], historical aorist. — *over the Flood*], so by an easy emendation of a separable preposition for an inseparable one, regaining thereby the lost tone for the

measure. The inseparable preposition might be rendered, "at the Flood" RV.; but 𝔊, 𝔍, give it a local sense which is more probable. — *will sit enthroned*], future, in accordance with 𝔊, 𝔍, which is more probable than 𝔐 with ו consec., making the second use of the vb. of the same tense as the first, which can hardly be reconciled with *forever*. There is indeed an antith. between His reigning in the past, at the time of the greatest of all traditional storms, the Flood, directing and controlling it, as He did the storm described above, and His perpetual reign in the future. The reign of Yahweh is here conceived of as on earth, and so we have an antistrophe to v.$^{1-2}$, the worship in the heavenly temple. Accordingly as the King of Israel, *He giveth to His people* ‖ *blesseth them* with the gifts of *strength* and *peace*. The storm has passed away and the last word of the Ps. is peace. "The beginning of the Psalm shows us the heavens open and the throne of God in the midst of the angelic songs of praise, and the close of the Psalm shows us on earth, in the midst of the angry voice of Yahweh shaking all things, His people victorious and blessed with peace. *Gloria in excelsis* is the beginning, and *pace in terris* the end." De.

**1.** הָבוּ] Qal. imv. ‡ יהב vb. Qal: (1) *give;* c. acc. *help*, c. ל pers. $60^{13}$ = $108^{13}$; (2) *ascribe* glory; so here and v.$^{2}$, elsw. $96^{7.7.8}$ = 1 Ch. $16^{28.28.29}$; cf. גֹּיל Dt. $32^{8}$. — בני אלים] as $89^{7}$ (*v.* Intr. § 36) = בני אלהים *angels*. 𝔖, 𝔍, *adferte filios arietum*, בני אילים. 𝔊 has conflation of both readings. — עֹז] 𝔊 τιμήν, cf. $8^{3}$. — **2.** כְּבוֹד שְׁמוֹ] as $66^{2}$ $79^{9}$ $96^{8}$. — בְּהַדְרַת קֹדֶשׁ] הַדְרַת cstr. of ‡ [הֲדָרָה] n.f. (1) *adornment:* c. קדשׁ always in connection with worship, elsw. $96^{9}$ = 1 Ch. $16^{29}$ 2 Ch. $20^{21}$; cf. הדרי קדשׁ Ps. $110^{3}$. Cf. הדר v.$^{4}$, as qualifying the thunder (*v.* $8^{6}$). 𝔊 has בחצרות קדשׁ, *in the sacred courts*, *i.e.* of the temple (cf. 𝔊 of $96^{9}$). Ps. $96^{7-9a}$ is the same as $29^{1-2}$, except that משפחות עמים takes the place of בני אלים, and a line is inserted $96^{8b}$. It should be said that חצרות is more suited to $96^{9}$, and there is no more impropriety in thinking of the courts of the heavenly temple, where angels worship, than of the heavenly temple itself. At the same time there is no usage to justify it. 2 Ch. $20^{21}$ justifies 𝔐, and as the more difficult reading it is to be preferred. — **3–4.** עַל־הַמָּיִם] ‖ עַל מים רבים; rd. for עַל, עָלֵי to get the fourth beat, and prefix קול to יהוה in v.$^{3c}$ as in $^{4a.b}$. Then rd. במו כח for בכח, and במו הדר for בהדר, as in v.$^{6}$. אל הכבוד הרעים is a gl. explaining קול יהוה. — **5.** שֹׁבֵר] Qal ptc. of continuous action, *breaketh in pieces*, possibly should be impf., repeated in v.$^{5b}$; but not ו consec. impf. after ptc. or impf., which would make an emph. change of tense difficult to explain; rather simple ו with impf. — ארזי הלבנון] phr.

$104^{16}+$, cf. $92^{13}$; ארזי אל $80^{11}$. ‡ לְבָנוֹן n. pr., mountain range extending along the coast of Syria; elsw. v.[6], $72^{16}$. — **6.** וירקידם] not ו consec., but ו coörd.; c. Hiph. impf. of רקד with sf. 3 pl. referring to trees; so 𝔐, attaching לבנון to next l., but 𝔊, 𝔙, make לבנון second object of vb. *vitulum Libani*. The sf. was prob. due to disarrangement, and should be regarded as gl. ‡ רקד Qal *skip*, of mountains $114^{4.6}$. Hiph. only here. — כמו] is a separate word; if it had been meant to be attached, we should have had כְּעֵגֶל. — ‡ שריון] n.pr., name of Hermon among the Sidonians; cf. Dt. $3^{9}$. — בן ראמים] young of the yore-oxen, ראם (*v.* $22^{22}$). — **7.** This v. stands so by itself that it is prob. a gl. of addition. — חֹצֵב] after שֹׁבֵר (v.[5]) is become ptc. ‡ חצב vb. Qal *hew out* stone esp., metaph. *hew in pieces* Ho. $6^{5}$; here להבות אש dub. because it is difficult to get *divide*, *cleave* from *hew out*, and there is no justification in usage. Che., Du., think we must emend the text by inserting the word *rocks* and making two lines here, the flames of fire, the lightning, being the instrument of the cleaving of the rocks. But the effect of lightning upon rocks is not that of *hewing out*. 𝔊, 𝔙, 𝔍, 𝔖, prob. rd. חֹצֵץ *dividing*, but this is not a good idea. Better originally חציו להבות אש. This a natural gl. as $18^{15}$ Hb. $3^{11}$. — להבות אש] for lightning, also אש להבות $105^{32}$; cf. La. $2^{3}$. ‡ להבה n.f. *flame;* elsw. ψ $83^{15}$ $106^{18}$. — **8.** יָחִיל] Hiph. impf. ‡ חול Qal, (1) *whirl, dance*, $96^{9}$ $114^{7}$; (2) *twist, writhe*, as in anguish $55^{5}$ $77^{17}$ $97^{4}$. Polel, (1) *dance* $87^{7}$; (2) *writhe, bring to birth*, $90^{2}$; (3) *whirl about* $29^{9}$. (4) Polal, *be brought forth*, $51^{7}$. Hiph. *whirl about* $29^{8.8}$. 𝔍 in v.[8] *parturire faciens*, so Dr., and in v.[9] *obstetricans;* 𝔊 in v.[8] *συνσείοντος* and in v.[9] *καταρτιζομένου*, *make to whirl about*, suited to the wilderness. — ‡ קָדֵשׁ] n. pr. only here in ψ, the Kadesh of the wilderness of wandering. — **9.** יְחוֹלֵל] is taken by 𝔊 as ptc. *καταρτιζομένου*, as if כּוֹנֵן; but it is Polel impf. in the mng. *whirl about*, as above. — אַיָּלוֹת] *v.* $18^{34}$, so 𝔊 *ἐλάφους*, 𝔍 *cervas;* but this not suited to the context. Therefore rd. אֵלוֹת *terebinths*, Lowth., Horsley, Secker, Venema, Dy., Che., al. (‖ יְעָרוֹת *forests*); elsw. alw. single tree. — וַיֶּחֱשֹׂף] the ו cannot be ו consec., but conj. It was, however, a gl., for קול יהוה must be prefixed for measure. ‡ חשף vb. Qal, *strip, make bare*, only here in ψ; cf. Jo. $1^{7}$ of locusts. — יְעָרוֹת] elsw. pl. = יערים. ‡ יַעַר n.m. (1) *wood, forest, wooded height;* prob. $72^{16}$; (2) as hiding-place for wild beasts $50^{10}$ $80^{14}$ $104^{20}$; (3) as stripped by thunderstorm $29^{9}$, in metaph. of Yahweh's judgments $83^{15}$; (4) *trees of forest* עֲצֵי יער fig. as singing before Yahweh $96^{12}$ = 1 Ch. $16^{33}$ Is. $44^{23}$; שְׂדֵי יער Ps. $132^{6}$ seems to be n. pr. = קרית יערים. — וּבְהֵיכָלוֹ] used sometimes of heavenly temple, sometimes of temple in Jerusalem; if the former here, a return to v.[1]; if the latter, a general statement not congruous to the context, and so a gl. — כֻּלּוֹ] 𝔊 *πᾶς τις*, rd. prob. כל יאמר for כלו אמר כבוד as in v.[2]. — **10.** לַמַּבּוּל יָשָׁב] as לכסא $9^{5}$, *sit enthroned;* but vb. usually c. acc. or על. But another word is needed here. Du. מֵעַל ל, but עלי is sufficient. ‡ מַבּוּל elsw. only of the deluge Gn. $6^{17}$ $7^{6}+$ $9^{11}+$ $10^{1.32}$ $11^{10}$ (P); therefore prob. so here. *BDB* regards the etymology as dub. The historic reference to the deluge is suited to a thunderstorm, and is antithet. with לְעוֹלָם. — וַיֵּשֶׁב] ו consec., Qal impf. of ישב; it is improbable that this refers to past also. Point ו conj. and future as 𝔊, 𝔍, Che., וְיֵשֵׁב. It is prob. that the order was, as in the other lines, יהוה ישב.

## PSALM XXX., 4 STR. $4^4$.

**Ps. 30 is a thanksgiving: (1) exalting Yahweh for raising up the nation from death (v.^2-4); (2) contrasting the momentary anger of Yahweh with the lifetime of his favour (v.^6, 8); (3) giving the plea that had been made for deliverance (v.^9-11); in order to the climax; (4) the contrast of the previous mourning with the present gladness expressed in festal dances and songs of thanksgiving (v.^12-13). The glosses (v.^3, 5, 7) adapt the Ps. to more general use.**

I EXALT Thee, Yahweh, for Thou hast drawn *me* up;
And hast not let mine enemies be glad, even *mine*.
Yahweh, out of Sheol, Thou hast brought *me* up,
From among them that go down to the Pit, Thou hast quickened *me*.
A MOMENT (passeth) in anger; a lifetime *in favour;*
At even weeping cometh in to lodge; but in the morning a shout of joy.
*In favour* Thou didst cause (mine honour) to stand firm in strength;
Didst Thou hide Thy face, I became dismayed.
UNTO Thee I was crying, and unto (my God) I was making supplication for favour:
"What profit is there in my blood, when I go down to the Pit?
Will the dust praise Thee, declare Thy faithfulness?
Hear and be gracious, become helper to me."
THOU hast turned my mourning into dancing for me,
Thou didst loose my sackcloth and gird me with gladness;
That my glory might make melody to Thee and not be still.
Yahweh, my God, forever will I give thanks to Thee.

Ps. 30 was in 𝔇 and later in 𝔐 (*v.* Intr. §§ 27, 31). A liturgical assignment appears in שיר חנכת הבית. It is evident that this cannot refer to the house of David, 2 S. $5^{11}$, as 𝔊^B. τοῦ Δαυείδ (but τῷ Δαυείδ 𝔊^ℵ. A. R. U); the texts of 𝔍 also differ); or to the site of the temple, 1 Ch. $21^{28 sq.}$ $22^1$, whether the temple of Solomon, or the second temple, Ezr. $6^{16}$, even if the composition of the Ps. could be put so early; but it is a liturgical assignment to the Feast of Dedication, instituted by Judas Maccabaeus 165 B.C. to commemorate the purification of the temple after its desecration by Antiochus Epiphanes, 1 Mac. $4^{52 sq.}$ 2 Mac. $10^{1 sq.}$, mentioned as observed Jn. $10^{22}$. This is indeed the liturgical use of the Ps. according to Sopherim, c. 18, § 2 (*v.* Intr. § 39). 𝔊 has also εἰς τὸ τέλος = למנצח (but not in 𝔊^ℵ. A. T). Such an insertion would be more difficult than its omission by scribal error. It is indeed the kind of Ps. we should expect to be taken up into 𝔐𝔑 (*v.* Intr. § 33). The Ps. is exceedingly poetic in conception and also in form, after the glosses have been removed. It is artistic, arranged on the scheme of

four tones, four lines, and four strophes. The glosses v.$^{3.5.7}$ make it more appropriate for liturgical use. The Ps. is national and not individual. The use of ירד בור v.$^{4}$, and ירד שחת v.$^{10}$, is not earlier than Ez., referring to the resurrection of the nation from the death of the Exile. V.$^{8}$ resembles $18^{34}$; v.$^{10}$, Is. $38^{18}$, cf. Ps. $6^{6}$; כבודי, v.$^{13}$=נפשי, characteristic of Pss. $7^{6}$ $16^{9}$ $57^{9}$ $108^{2}$, all 𝔇. V.$^{8b}$ = $104^{29a}$. V.$^{5b}$ = $97^{12b}$; but the latter is probably original, this v. in our Ps. being a gl. It is probable that v.$^{6a}$ depends upon Is. $54^{7-8}$; and v.$^{12}$ upon Je. $31^{13}$; and therefore the Ps. must belong to the Restoration; then not to the earlier days of distress and trial from enemies, but to the more prosperous times subsequent to Nehemiah, when the nation had revived and its perils were past.

**Str. I.** is a tetrastich, syn. in the first, third, and fourth lines; but the second line is synth. to them all. —**2–4.** *I exalt Thee, Yahweh*], cf. Ex. $15^{21}$ Ps. $34^{3}$, in thanksgiving and praise; resumed in v.$^{13}$, the last word of the Ps. "I will give thanks to Thee," thus enclosing the whole Ps. within this resolution, making it a song of thanksgiving. —*for Thou hast drawn me up*], from what, is not mentioned here, so that some think of a cistern, or pit, in accordance with Je. $38^{6-13}$, misled by the gloss v.$^{3}$, which separates v.$^{2}$ from its syn. v.$^{4}$, where this clause is taken up and defined in the clause: *out of Sheol Thou hast brought me up;* the conception being not of peril of death to the individual or nation, from which Yahweh had delivered him; but of real death, the nation having in fact suffered death in its exile and gone down into Sheol, the abode of the nations destroyed by their conquerors, in accordance with the conception of Ez. 37. This is also sustained by the constant usage of the phrase: *them that go down to the Pit*], referring to conquered nations descending to the Pit in Sheol, under the wrath of God against them as His enemies and the enemies of His people. And accordingly we must render the parallel Hebrew word, not "kept me alive" EV$^{s}$., but *quickened*, restored to life, revived; referring to the nation in exile, already dead in Sheol. This Str. has an unusual kind of parall., in that the two lines of v.$^{4}$ are syn. with v.$^{2a}$ whereas v.$^{2b}$ is synth. not only to v.$^{2a}$ but also to v.$^{4}$ as well. —*And hast not let mine enemies be glad*], because of the final overthrow and death of the Jewish people. —*even mine*], emphasising the enemies as personal enemies to the nation. "Over me," EV$^{s}$., is indeed implied in the sentence, but is not expressed, and

certainly is not a proper translation of the original, which I have rendered as above.

**3**. *Yahweh, my God, I cried unto Thee for help, and Thou didst heal me*]. This is a pentameter line in the midst of tetrameters, and is difficult to adjust to the other lines in any scheme of parall. It mars the beauty of the parall. as stated above. It adds a line to a Str. already complete without it. It interrupts the harmony of the thanksgiving and is doubtless a gloss. It reminds us of $6^3$ Is. $38^{9-20}$, both of which were probably in the mind of the editor, who conceived that a petition introduced here would be more suited for public prayer.

**5**. This verse is a trimeter couplet, a call to the pious to make melody in temple worship.

> Make melody to Yahweh, ye pious,
> And give thanks in a sacred commemoration of Him.

It is an anticipation of v.[13], and the second line probably a citation from $97^{12b}$. — *in a sacred commemoration*]. This is more in accordance with Hebrew usage than "remembrance of His holiness," PBV., AV., although favoured by 𝔊, 𝔍. This couplet is a liturgical addition, disturbing the order of thought, the measure and the strophical organisation.

**Str. II**. is composed of two couplets, the first syn., the second antith., but so that the antith. really extends to that which is already given in the antith. halves of the two syn. lines of the previous couplet. — **6**. *A moment*], a single moment of time, the briefest time that is known to usage. — (*passeth*) *in anger*]. So brief is Yahweh's anger against His people; antith. with a *lifetime*, a long life *in favour*], so long does His favour towards them last. All this is relative and may be compared to Ps. $90^4$, where God's measurement of time is so different from that of men. It is a nation's experience the psalmist has in mind, doubtless that given in Is. $54^{7-8}$, where the prophet describes Yahweh's dealings with Zion (*v*. Br.[MP 398 sq.])

> For a small moment have I forsaken thee: but with great compassion will I gather thee.
> In a gush of wrath I hid my face from thee for a moment;
> But with everlasting kindness I have compassion on thee, saith Yahweh thy Redeemer.

— *Weeping*], personified as a traveller, a messenger from Yahweh, parallel with anger, *cometh in to lodge* as a guest to pass the night, when the day is over, *at even;* but another traveller is also on the way from Yahweh as a messenger of favour. He comes with the break of day, *in the morning*. He is *a shout of joy*, and this guest comes to stay. The last antithesis is taken up first in its application to the salvation of the nation. — **8.** *In favour*], the favour of Yahweh extended to the nation through its long history prior to the Exile. — *Thou didst cause to stand firm*]. As Ps. $18^{34}$ king David on the high places of the battle-field, so here the nation. — *mine honour*], as 𝔊, 𝔙, 𝔖. The honour of the nation was in peril through the attacks of the enemy. Yahweh had restored that honour by bringing them back from exile, and had made it to stand firm against repeated assaults. — *in strength*], adverbial accusative intensifying the idea of the vb.; so as to resist all enemies. AV., RV., attach strength to the "mountain" in the rendering "made my mountain to stand strong," as essentially 𝔍, PBV.; similarly "established strength for my mountain" Dr. "Perhaps 'Thou didst place a fortress upon my mountain'" Pe. "Zion, strong by position and art, may be thought of, partly in itself, partly as an emblem of the Davidic kingdom" Kirk. The variant readings of Vrss. and interpreters make the exact meaning of the passage doubtful. In antith. to "showing favour" is the alternative, *Didst Thou hide Thy face*], in disfavour, during the moment of anger. — *I became dismayed*], in the night of weeping, $v.^{6b}$.

**7.** An editor inserts here as above $v.^{3.5}$ a pentameter line. — *I, on my part, said in my ease: I shall never be moved*]. This disturbs the strophical organisation, the beautiful parall. of the Str., as well as the measure. The author thinks of a careless, sinful ease, because of continued prosperity; and of the presumptuous assurance that this would continue forever; and that the people would never be shaken or disturbed from their strong situation. This doubtless was an experience not uncommon, stated in order to be rejected in public prayer; but it is difficult to see what connection it has with the fine antitheses of this Str.

Str. III. is synth. throughout. — **9.** *Unto Thee*], emphatic, unnecessarily defined by *Yahweh* at the expense of the measure. —

*my God*], so 𝔊, for which 𝔐 substitutes Adonay, which is not so probable. — *I was crying* ‖ *I was making supplication for favour*], both imperfects referring to the past experience, and therefore frequentatives implying oft-repeated importunate prayer. This is referred to in this Str. in order to the strong statements of its antistr. It was only implied in the first Str. The remaining lines now give the contents of that pleading. — **10.** *What profit is there*], what advantage or benefit of any kind? implying a negative answer. — *in my blood*], my death by bloodshed; in the defeat and slaughter of the battle-field, or of the capture of the city and extermination of its inhabitants. — *When I go down to the Pit*], syn. v.[4] referring to the Pit in Sheol. The profitlessness of this is set forth in the expostulation: *Will the dust*], those whose bodies have returned to dust, *praise Thee*, in the ritual worship of the temple service as 6[6] Is. 38[18]. This is not an absolute denial of the possibility of the dead praising God. The nation is meant here and not the individual. It is the national ritual worship that would cease if the nation perished. — *declare Thy faithfulness*], in Pss. of thanksgiving; the faithfulness of Yahweh to His covenant and His people. The prayer now changes from negative expostulation to positive entreaty. — **11.** *Hear and be gracious, become helper to me*], by delivering me from the deadly peril.

**Str. IV.** is an antistr., composed of two syn. couplets. — **12.** The first couplet reminds us of that of the second Str., with which it is parall. The same antith. is drawn. — *my mourning* ‖ *my sackcloth*], the garment of sorrow and especially of mourning for the dead. Mourning is appropriate here, because of the situation of the nation, mourning over the death of a great portion of the population. Those remaining in exile, while capable of mourning, still felt that their nation was dead. Over against this, *dancing* ‖ *gladness*, imply a festival in celebration of a national deliverance. This transformation has been accomplished by Yahweh. — *Thou hast turned for me* ‖ *Thou didst loose* ‖ *gird me*]. The psalmist probably had in mind that great prophecy of the Restoration of Zion, Je. 30–31, and especially 31[13]: "Then the virgin will rejoice in the dance, and the young men and old men together: and I will change their mourning into joy and I will comfort them, and

cause them to rejoice more than their sorrow" (*v.* Br.[MP 247 sq.]). This prediction of Jeremiah had been fulfilled in the experience of the people, and has its recognition in their thanksgiving.— **13.** This transformation had a purpose, and indeed the same one that the people had so much at heart in their expostulation with Yahweh v.[10b]: *might make melody to Thee*] with songs in the temple and synagogue; ‖ *give thanks to Thee*, in the Hallels of worship (*v.* Intr. § 35).—*my glory*], the name for the soul as the seat in man of honour and glory, peculiar to 𝔇, $7^6$ $16^9$ $57^9$ $108^2$. —*not be still*], or silent; but keeping these songs of praise ever resounding, and so, *forever*.—*Yahweh* is here claimed by the people most appropriately as their own personal God; *my God*. The Ps. closes as it began with thanksgiving.

**2.** אֲרוֹמִמְךָ] Polel impf.; present, not future of resolution.—דִלִּיתָנִי] Pi. proper perfect † דלה vb. Qal, *draw water* Ex. $2^{16.19.19}$; counsel, from mind Pr. $20^5$; cf. $26^7$. Pi. *draw out* or *up*, prob. from Sheol, so here; cf. v.[4]. —אֹיְבַי לִי] לִי strengthens the sf. of איבי and does not go with the vb.— **3.** יהוה אלהי] as v.[13]; seldom in ψ, style of D. or late (*v.* $7^2$). This l. is a pentameter and doubtless a gl.—**4.** הֶעֱלִיתָ] Hipf., proper perfect c. מִן, as $40^3$ $71^{20}$ $81^{11}$. שְׁאוֹל (*v.* $6^6$).—נַפְשִׁי] = *me*, *v.* $3^3$.—חִיִּיתַנִי] Pi. pf. (*v.* $22^{27}$), c. מן pregnant, implying deliverance.—יוֹרְדֵי בוֹר] Kt., 𝔊, 𝔙, Θ, 𝔖, Horsley, Bö., Dr., Kau., as $28^1$ $143^7$ (*v.* $7^{16}$); better than Qr., Σ, 𝔍, 𝔗, Houb., יָרְדִי inf. cstr., sf. 1 s. for usual רִדְתִּי v.[10], which is improbable. This l. is a trimeter. A word has fallen out. This is prob. נפשי at close of line for rhyme.— **5.** זֵכֶר קָדְשׁוֹ] = $97^{12}$ (*v.* $6^6$) *commemoration*. This v. is a trimeter couplet, a liturgical gl.—**6.** כי] causal, prob. not original, but an interpretation. The new Str. is more independent of the previous Str.—רֶגַע] *a moment of time*, *v.* $6^{11}$.—בְּאַפּוֹ] *during His anger* (*v.* $2^5$). Suffix of 3 sg. is strange; it is an interpretation due to the gls. v.[5.7], originally without sf.; so in ‖ ברצונו.— יָלִין] should be attached by Makkeph to בֶּכִי.—**7.** וַאֲנִי] emph. before אמרתי. —שַׁלְוִי] sf. 1 sg. † שֶׁלֶו n.[m.] *ease*, ἅ.λ., cf. שַׁלְוָה $122^7$ same; שַׁלְוֵי pl. cstr. שַׁלֵו $73^{12}$. This v. is a pentameter, if not prose, and is a gl.—**8.** יהוה] is a gl., making l. too long. Its insertion was due to previous gl.—ברצונך] emph. in position, a resumption of v.[6]. Prob. the sf. is here also an interpretation. —הֶעֱמַדְתָּה] Hiph. pf. 2 m. fully written of עמד.—לְהַרְרִי עֹז]. 𝔊 makes עֹז the object of vb. and renders *παράσχου δύναμιν*, so 𝔍 *posuisti fortitudinem*. But they differ as to the indirect object: the former *τῷ κάλλει μου* = הדרי, so 𝔖, 𝔙, *Thou didst prepare strength for my majesty* (either of king or of people); the latter, *monti meo* = לְהַרְרִי as 𝔐, *i.e.* Zion as the firm, sure refuge of the people of God. Ham., Houb., Lowth, Horsley, al., follow 𝔊; Dr., Bä., al., 𝔐. But 𝔗 has *hast made me stand firm on the strong mountains*, pointing הַרֲרֵי;

so Dy., Hu., Kau. The difficulty with 𝔐 is the failure of an object for the vb. and the use of the prep. ל for על. The prep. may, however, be a scribal interpretation. 𝔊 is less difficult and intrinsically more prob. For הדר *v.* $8^{6}$; cf. $149^{9}$ for honour or glory of saints. — הִסְתַּרְתָּ פָנֶיךָ] hypothetical clause (*v.* $10^{11}$). — **9.** אליך] emph. ‖ אל ארני. This divine name improb.; 𝔊 has אֵלִי (*v.* Intr. §§ 32, 36). — יהוה] is a gl. — אֶקְרָא] Qal impf. (*v.* $3^{5}$), ‖ אֶתְחַנָּן] Hithp. (*v.* $4^{2}$), as $142^{2}$, frequentative of importunate petition. — **10.** מַה־] indirect question expecting a negative answer, as $8^{5}$ $11^{3}$. — ‡ בֶּצַע] n.m. *unjust gain*; elsw. $119^{36}$, cf. בֹּצֵעַ $10^{3}$. — **11.** יהוה] twice in this v.; unnecessary gls., destroying the measure. — עֹזֵר לִי] = $54^{6}$, Qal ptc. עָזַר. — **12.** הָפַכְתָּ] Qal pf. 2 m. either aorist or proper pf. ‡ הפך vb. Qal: (1) *turn, change, transform,* c. acc. $41^{4}$ $105^{25}$; (2) *turn into,* c. double acc. $114^{8}$; c. acc. + ל $30^{12}$ $66^{6}$ $78^{44}$, cf. $105^{29}$; (3) *turn back* $78^{9}$ Ju. $20^{39}$ 2 K. $5^{26}$. Niph. *turn aside* Ps. $78^{57}$; pass. *be turned into* $32^{4}$. — † מִסְפֵּד] n.m. *wailing:* (1) for the dead Gn. $50^{10}$ (J) Zc. $12^{10}$; (2) for calamity Am. $5^{16.\,16.\,17}$ Mi. $1^{8.\,11}$ Je. $48^{38}$ Ez. $27^{31}$, anticipated Je. $6^{26}$ Est. $4^{3}$; (3) in contrition Is. $22^{12}$ Jo. $2^{12}$ Zc. $12^{11.\,11}$; (4) in general; indef. here. — † מָחוֹל] n.m. *dancing;* elsw. Je. $31^{4.\,13}$ La. $5^{15}$; sacred dance Ps. $149^{3}$ $150^{4}$. — ‡ שַׂק] n.m. *sackcloth,* used in mourning and penitence; elsw. $35^{13}$ $69^{12}$. — **13.** כָּבוֹד] for כבודי *my glory = soul,* as $16^{9}$.

## PSALM XXXI., 5 STR. $5^{6}$.

**Ps. 31 is a prayer: (1) importunate plea for deliverance of the people from national enemies (v.$^{2-5}$); (2) confidence in the deliverance as already accomplished (v.$^{6-9}$); (3) petition based on complaint of abandonment (v.$^{10-13}$); (4) confidence, with prayer for salvation (v. $^{14-17}$); (5) praise of Yahweh for the salvation (v.$^{20-21.\,23-24a}$). There are liturgical glosses (v.$^{22.\,24b-25}$) and a gloss of imprecation (v.$^{18-19}$).**

IN Thee, Yahweh, I seek refuge; let me never be shamed, O rescue *me;*
In Thy righteousness bow down Thine ear unto me, speedily deliver *me;*
Be Thou to me a rock of *stronghold,* a house of *fortress* to save *me;*
For Thou art my crag and my *fortress,* therefore lead me and guide *me;*
Bring me forth out of the net they privily laid for me; for Thou art *my stronghold.*

INTO Thy hand (Yahweh) I commit my spirit; Thou hast ransomed *me.*
Yahweh, God of faithfulness, them that regard false idols *I* hate;
I will rejoice and will be glad in Thy kindness; and I, on my part, unto Thee do *I* trust;
Thou who dost see mine affliction, dost know the destitution of *my* soul;
And hast not delivered me up into the hand of the enemy, in a broad place hast made firm *my* foot.

BE gracious to me, Yahweh, for *I* am in distress; *wastes away* my soul and *my* body,
For consumed in sorrow is *my* life, my years in (*my*) groaning;

My strength doth fail in *mine* affliction, and my bones *waste away* because of *my* distress;
I am become a terror to *mine* acquaintance, in the street they flee from *me;*
As a dead man out of mind am *I* forgotten, like a lost vessel am *I*.

FOR the defaming of many, terror all around me *I* hear;
While they consult together against me, devise to take *my* life,
I, on my part, upon Thee do trust; Yahweh, Thou art *my* God.
In Thy hand are my times; from the hand of mine enemy and pursuer deliver *me*.
O let Thy face shine upon Thy servant; in Thy kindness give *me* victory.

O HOW great is Thy goodness (Yahweh), which Thou hast *treasured* up for them that fear *Thee!*
(Which) Thou hast done before the sons of men, for them that seek refuge in *Thee!*
Thou *treasurest* them in a shelter from the harshness of men; Thou hidest them in the covert of *Thy* presence.
I, on my part, said in mine alarm: I am (driven away) from before *Thine* eye.
Nevertheless, Thou didst hear the voice of my supplication, when I cried for help unto *Thee*.

Ps. 31 was in 𝔇 and 𝔐 and 𝔇ℜ (*v.* Intr. §§ 27, 31, 33). 𝔊 adds *ἐκστάσεως*, doubtless due to *ἐν τῇ ἐκστάσει μου*, v.$^{23}$. The comparison of this with 1 S. $23^{20}$ led to the association of the Ps. with that incident in David's life. The Ps. has an unusual number of passages showing connection with other Pss. and prophecies. It has also lost its original metrical and strophical form. This is due to many glosses, partly explanatory, partly marginal references, partly liturgical. (1) V.$^{2-4a}$ are essentially the same as $71^{1-3}$, a Ps. which is a late mosaic without title. Doubtless our Ps. gives the original. (2) V.$^{7a}$ is essentially the same as Jon. $2^{9a}$, and v.$^{23a}$ is the same as Jon. $2^{5a}$, where, indeed, the correct text is preserved. Jon. 2 is a mosaic Ps. also, and doubtless our Ps. gives the original. (3) V.$^{4a}$ may be compared with $18^{3}$, v.$^{9}$ with $18^{20.34}$; undoubtedly 18 is original and 31 dependent. (4) V.$^{8}$ is similar to $9^{16}$, v.$^{8}$ to $9^{10.14}$ $10^{1}$; probably 31 is dependent on that Ps. also. (5) V.$^{16}$ may be compared with Is. $33^{6}$ in its use of עִתּוֹת; v.$^{21}$ with Is. $40^{4}$ in its use of the word רכסים; and v.$^{20}$ with Is. $63^{7}$ in its use of רב טוב. Is.$^{2}$ is earlier. (6) V.$^{11}$ seems to be based on Je. $20^{18}$, and v.$^{18}$ in its use of ידמו on Je. also; cf. Je. $8^{14}$ $48^{2}$ $49^{26}$ $50^{30}$ $51^{6}$, and v.$^{19}$ in its use of אלם on Ez. $3^{26}$ $24^{27}$ $33^{22}$. (7) V.$^{14}$ was derived from Je. $20^{10}$. (8) V.$^{23b}$ is similar to $28^{2}$, and probably derived from it. (9) Moreover, there are a number of uses of other passages in what seem to be glosses, v.$^{4b}$ from $23^{3}$, v.$^{10b}$ from $6^{8}$; v.$^{22}$, cf. $4^{4}$ $17^{7}$ in the phr. הפליא חסד, and $60^{11}$ in the phr. בעיר מצור. V.$^{25}$ is derived from $27^{14}$. (10) V.$^{6}$ in its use of רוח for נפש is not early. (11) The high priest's blessing, Nu. $6^{25}$, underlies v.$^{17}$, as Pss. $4^{7}$ $67^{2}$ $80^{4.8.20}$ $118^{27}$ $119^{135}$. (12) V.$^{11}$ כשל כח elsw. Ne. $4^{4}$ La. $1^{14}$. (13) V.$^{12}$ היה חרפה ל, as $79^{4}$ $89^{42}$ $109^{25}$, is probably a gloss. The author certainly knew Je., Is., Ez., and many Pss. of the Persian period. We cannot put the composition earlier than the troubles of Israel preceding the reforms of Nehemiah. The Ps. is national and not individual. It is a lamentation reminding us of 22, 69. It is hex-

ameter in three parts, v.$^{2-9}$, v.$^{10-17}$, v.$^{20-21.23-24a}$; the first and second of two pentastichs each, the last of a single pentastich. Undoubtedly v.$^{10-19}$ seem inconsistent with v.$^{6-9.20-24}$, as Kirk. says, and might be a later insertion. They can only be explained as a resumption of the thought of v.$^{2-5}$ on the principle of strophical parallelism. In favour of their originality is the rhyming in *î* which runs through v.$^{10-19}$ as well as v.$^{2-9}$, changed to a rhyme in *ka* in v.$^{20-21.23}$.

**Str. I.** is composed of five syn. lines rhyming in *î*. — **2–3.** *In Thee, Yahweh*], emphatic in position. — *I seek refuge*], from enemies, as usual. — *let me never be shamed*], put to shame in defeat by enemies, cf. v.$^{18}$. — *O rescue me*], earnest entreaty, implying real peril from enemies; ‖ *deliver me* ‖ *save me*. — *In Thy righteousness*], not ethical, but redemptive, vindicatory of the cause of His people, as usual in Pss. and Is.$^{2}$. — *bow down Thine ear unto me*], listening to my plea, in response to my prayer. — *speedily*], there is need of haste; delay is perilous. — *Be Thou to me a rock of stronghold*], a rock serving as a stronghold, affording strength for defence against the enemy, cf. Is. $17^{10}$, ‖ *house of fortress*], a house fortified so as to serve as a fortress. These terms are repeated singly in the parall. of the subsequent lines, where what is begged, is stated as a fact. — **4–5.** *For Thou art my crag*], syn. term to "rock," ‖ *my fortress* and *my stronghold*. Thus far the Ps. is quoted in essentially the same language in Ps. $71^{1-3}$. Apparently a new thought begins with v.$^{4b}$, *therefore lead me and guide me*]. This is favoured by the insertion of the gloss from $23^{3}$, *for Thy name's sake*, which gives it a more general reference to safe guidance through perilous places. But really the preceding as well as the subsequent context implies the continuation of the plea for deliverance; and inasmuch as the guidance is connected with Yahweh as the fortress, we must think of a leading and guiding to this fortress, and so we get a suitable transition to the clause: *Bring me forth out of the net*]. The peril is conceived as a net, or a snare which the enemies *privily laid*, as in $9^{16}$, by their intrigues and treachery, out of which Yahweh alone can give an escape by taking them out and conducting them to a sure refuge.

**Str. II.** is an antistr. to the first Str. It is a pentastich of introverted parall. The first line is a strong statement of confidence

in Yahweh, followed by an antith. couplet, emphasising the relation of mutual faithfulness between Yahweh and His people, in order to mediate the advance in confidence, of the final couplet.—**6**. *Into Thy hand*], as a sacred trust.—*Yahweh*] is required by the measure in the first line, and emphasised by *Yahweh, God of faithfulness*, in the second; because it was just this faithfulness of God to His people, in covenant relation with Him, that was the basis of confidence.—*I commit my spirit*]. The extreme peril of the previous Str. is now summed up in the peril of death. The nation, ready to perish, entrusts to Yahweh its spirit, as that imperishable part which continues to exist in spite of every peril to the body, even if it should be laid in the grave. In the most desperate condition of national depression, even in death and the grave, Yahweh will faithfully keep Israel's trust. Cf. Is. $38^{16}$. These words, expressing the experience of the nation in extreme peril, were especially appropriate to Jesus when dying on the cross, Lk. $23^{46}$, and have also been found appropriate in all ages to pious individuals, such as Polycarp, Bernard, Luther; for the generic experiences of Israel were, in the unfolding of the divine purpose of redemption, preparatory to the personal experiences of individuals. This firm and unwavering trust has its immediate reward in the certitude of salvation, which comes at once, enabling the psalmist to say: *Thou hast redeemed me*]. The PBV. "For Thou hast redeemed me," as if it were a reason for the trust, is an interpretation which has no justification in 𝔐 or ancient Vrss.—**7–9**. *them that regard false idols*], cited Jon. $2^{9}$, evidently refers to idolaters, worshipping idols who are not real beings, but unreal and false to their worshippers. This meaning is obscured by the too general and indefinite rendering "lying vanities," AV., RV. PBV., "superstitious vanities," is better.—*I hate*], 𝔐 as the rhyme, and antith. with "do I trust" require; although 𝔊, 𝔍, 𝔖, followed by many scholars, have "Thou hatest," thinking of God as the subject.—*I will rejoice*, strengthened by *and I will be glad*, as often in the style of the Ps., cf. $v.^{3.4.86+}$; both, as the antith. implies, to be interpreted of the public worship of Yahweh with songs of praise.—*In Thy kindness*], antith. with the idols, is interpreted by Jon. $2^{9}$ as a name of God; made possible by a change of the suffix, which prevents that interpretation here.

At the same time the reality and the faithfulness of Yahweh in His kindness is invoked over against the unreality and unreliableness of the idols. — *And I on my part*] emphasises the personal character and the fact. — *unto Thee do I trust*]. The justification for this trust is given in the closing couplet in a progressive relative clause: *Thou who dost see* ‖ *dost know*], the practical, personal, interested, and redemptive seeing and knowing, which advances, therefore, on the negative side into; *hast not delivered me up into the hand of the enemy*, who had brought the nation into this extreme peril; explained in the previous line as *mine affliction* ‖ *destitution of my soul;* summing up the more concrete representations of the first Str. — On the positive side, the climax is attained in the statement, *in a broad place*], over against the narrow place, the straits, the net, in which they had been trapped by their enemies. — *hast made firm my foot*], to stand firm, as $18^{20.34}$, so as not to be shaken, or displaced from the position it had taken; implying, therefore, the defeat of the enemy and the victory of the people.

**Str. III.** is a syn. pentastich, heaping up terms to describe the miserable condition of the nation. It is certainly out of harmony with the previous Str., which is so firm and assured in its certitude of deliverance. This can only be explained on the principle of the parall. of Hebrew Poetry, which extends to the strophes as well as the lines (*v.* Intr. § 12 *D*). The psalmist goes back to the experiences described in the first Str. in order to strengthen the confidence in God expressed in its antistr. In the first Str. the emphasis was laid upon the place of refuge, with the peril in the background; here the peril itself is described in detail, the whole introduced by the single word of prayer: **10.** *Be gracious to me, Yahweh*]. All the rest of the Str. is embraced under the clause giving the reason for the plea, *for I am in distress*. This general statement is broken up into a number of specifications. — *wastes away*], a term used elsewhere only $v.^{11}$ $6^8$, implying the image of the moth eating away garments. The proper subject of the vb. is the comprehensive, *my soul and my body*, comprehending the entire man, his entire nature; but the influence of $6^8$ has brought into the text its own phr., *mine eye in vexation*, which makes the line just these words too long. — **11.** *For consumed is*

*my life*], in the sense of lifetime, as is shown by the complementary, *my years.* The cause of this consuming away, which is syn. with the previous "wastes away," is expressed in the complementary terms, *in sorrow, in my groaning.* It is necessary to add the second suffix here, because of the rhyme. Ancient copyists left it off, as unnecessary to the sense. — *in mine affliction*], so 𝔖, 𝔙, Σ, in accordance with v.[8], which is better suited to the context than "in mine iniquity" of 𝔐, 𝔍, followed by EV[s]., which has nothing to suggest it in the context, though doubtless it made the Ps. more appropriate for public worship. — *my strength doth fail*], strictly, stumble over an obstacle, implying such a loss of strength that the man instead of walking steadily along, stumbles and staggers in his gait. This is intensified by a reversion to the first line of the tristich, on the principle of inclusion. — *and my bones waste away*], the bones for the framework of the body. This favours the opinion that we should read here, *because of my distress*, the same word as v.[10a], which in the original Hebrew so much resembles the word translated "mine adversaries," that this interpretation may be easily explained, especially in view of the gloss which follows. In any case the "all" is, as quite frequently in the Pss., an intensifying insertion, making the measure less easy. — **12.** *I am become a terror to mine acquaintance*], so the original read, in all probability; the acquaintance being the friendly peoples, a thought which we may compare with Is. $53^{1-3}$. This received an interpretative gloss in terms of later Pss. $79^4$ $89^{42}$ $109^{25}$, "a reproach and unto my neighbours exceedingly." This can hardly be adapted to the measures or the strophical organisation of the Ps., and indeed, in itself, is difficult to explain satisfactorily, unless we suppose with many scholars that "exceedingly," although sustained by 𝔊, 𝔍, is a copyist's error for some such word as "fear," "wagging of head," or "contention," readings suggested by various scholars. But this difficulty reënforces the other reasons for regarding it as a gloss. — *in the street they flee from me*]. These are doubtless the same persons as those mentioned in the first part of the line; they flee from Israel in order not to become involved in the peril, in terror lest the overpowering enemies may attack them also. The words, *those that see me*, are a prosaic gloss, generalising the subject at

the expense of the measure. — **13.** *I am forgotten*], abandonment leads inevitably to forgetfulness of the person abandoned. — *as a dead man*], one whose acquaintance was once enjoyed, but whom one knows no longer, because he is in the realm of forgetfulness. — *out of mind*], so long dead that the thought of him no longer comes into the mind. This reaches its climax in, *like a lost vessel*, which is more suited to the first part of the line, to which it is an emphatic complement, than the weaker paraphrase "broken vessel" of $EV^s$.

**Str. IV.** is the antistr. to the previous one, and is chiefly petition; not importunate, but calm and confident, distributing itself in several phases in the succeeding lines. The psalmist begins with a synth. couplet, **14**, emphasising the peril. The first line was taken from Je. $20^{10}$, *for the defaming of many, terror all around me I hear*]. The enemies were active in slanderous words and threatening deeds. — *While they consult together against me*], as in $2^2$ against the king, so here the wicked nations plot against the people. — *devise to take my life*]. As suggested in the first Str., the people are in deadly peril, in need of a safe refuge; here the purpose of the enemy is nothing less than to utterly destroy them. But while they are thus plotting, the people are not in despair; they have confidence in God, which is affirmed in the concluding tristich of the Str. — **15.** *I on my part*], emphatic personal experience. — *upon Thee do I trust*], as $v.^{7b}$, the object of trust emphasised, as in $v.^{6b}$. — *Yahweh, Thou art my God*]. A later scribe, thinking to make it more emphatic, inserted "I said," at the expense of the measure. — **16.** *In Thy hand*], as in $v.^{6a}$. — *are my times*], the "times" for experiences, fortunes, as Is. $33^6$, doubtless thinking of their issue whether in adversity or prosperity. The people are in Yahweh's hands here, as their spirit has been committed to His trust, $v.^6$. This resumption of the thought of Str. II. is in order to the following petition, which in rapid succession adds one thing to another. — *deliver me*], naturally comes first, resuming the thought of the first Str. — *from the hand of mine enemy*], with the complementary *pursuer*, in accordance with the style of the Ps. — **17.** *O let Thy face shine upon*], thinking of the priestly benediction, Nu. $6^{24-26}$, as Ps. $4^7$, the light of favour and prosperity. — *in Thy kindness*], resuming $v.^{8a}$. — *give*

*me victory*], as complementary to the positive favour. The ordinary "save me," EV$^s$., is not suited to this line. That victory in war is longed for, is evident from the interpretation of the glossator in v.$^{18-19}$. — **18**. *Yahweh, let me not be shamed*], that is, by defeat and disaster; but, on the other hand, let the wicked nations, the enemy and the pursuer above, be shamed in defeat and slaughter, and so *be made silent, dumb;* not merely speechless, but helpless, unable to say or do anything, *going down to Sheol* in national death, cf. $6^{6}$ $9^{18}$. The imprecation is not upon personal enemies, but upon enemies in arms against the people of God. — **19**. *Let lying lips be dumb*]. This suits the citation from Je. $20^{10}$, but not the situation of the Ps. in general. These lying lips are represented as those *that speak arrogantly against the righteous*]. The righteous here do not seem to be righteous Israel, but the righteous as distinguished from the arrogant in Israel. This is still further defined as, *with pride and contempt*, a situation appearing often enough in the Greek period and subsequently. The verse is prosaic, as is the previous one. They can only be made poetic by reductions and other changes.

Str. V. corresponds, in its confidence in God, with the antistrs. of the two previous parts. It rhymes in *ka*, referring to God, the previous Strs. in *t*, referring to the nation. It begins with an exclamation of praise. — **20**. *O how great is Thy goodness*], reminding of Is. $63^{7}$. This goodness is conceived as a treasure, *which Thou hast treasured up*], reserved in heaven in the divine presence, to be given at the appropriate time; *for them that fear Thee*], them that have that reverence which constitutes true religion, ‖ *for them that seek refuge in Thee*, resuming v.$^{2}$. That which was treasured up with Yahweh was reserved for a special occasion. — *Thou hast done*], goodness, good, in the bestowal of good things, not in private, but in public; not before the people of God, but *before the sons of men*, as the context shows, the wicked nations. — **21**. This verse, by glosses and transposition, has lost its measure, rhyme, symmetry, and simplicity, but it is not difficult to restore it to its original form. *The strife of tongues* is suited to v.$^{19}$. If that be a gloss, this is a gloss also. This removes the chief difficulty at once. The only other difficulty is removed by transposition of the two clauses. — *Thou treasurest*

*them* ‖ *Thou hidest them*]. The thought of the first Str. is resumed; only what was importunately prayed for there is here taken for granted as a fact. The seeking refuge, of the previous line, passes over into being kept safe in that refuge as a hidden treasure. The place of refuge is *a shelter* ‖ *the covert of Thy presence*. This is probably conceived, as in $27^5$, in the temple courts. The need of this refuge is briefly indicated in the clause, *from the harshness of men*], a term used elsewhere only Is. $40^4$, of rugged places, but sustained by 𝔊, 𝔍. There is no need of any of the changes suggested by modern scholars to avoid this unusual phrase. The previous tristich was supplemented by a later editor in the use of the liturgical phrase: **22.** *Blessed be Yahweh*, the usual form of benediction, with the reason, taken from $4^4$ $17^7$, *For He doth show extraordinary kindness to me*]. The additional phrase, *in a fortified city*, cf. $60^{11}$, seems to refer to Jerusalem during a siege, but may be only an explication of the covert of the previous context, extending it to the city of Jerusalem as well as the temple precincts. Such an addition might have been made quite naturally during the Maccabean wars.—**23.** *I on my part*], as v.$^{7.15}$.—*said in mine alarm*], when so intensely agitated that I hardly knew what I was saying.—*I am driven away from before Thine eye*]. This is quoted in Jon. $2^5$, which undoubtedly gives the true vb. The vb. of 𝔐, mistaking a single letter, gives the weaker meaning, "I am cut off." The people in their extreme peril were at first despairing, feeling that their God had not only forsaken them, but actually expelled them from His presence. The psalmist may be thinking here of the first thoughts of the nation when in exile long before his own time. It is national experience that is here described, and not that of an individual. But this despair as expressed in the alarmed utterance of the people did not stay their prayer nor Yahweh's help.—*Nevertheless*], in spite of all things, strong asservation of the antith., *Thou didst hear*, in the pregnant sense, implying answer, *the voice of my supplication*, a phrase of $28^{2.6}$.—*when I cried for help unto Thee*]. With this statement of fact the Ps. comes to its appropriate conclusion.

A later editor, wishing to make a practical exhortation based upon the Ps., for public use, gives a general statement of doctrine and a liturgical conclusion.

Love Yahweh, all ye His pious ones;
The faithful Yahweh preserveth,
But rewardeth the proud doer.
Be strong and let your mind take courage,
All ye that wait on Yahweh.

**24.** *Love Yahweh, all ye His pious ones*]. This is a most appropriate exhortation here, and indeed everywhere. But it has no manner of connection with the context and is really a prose sentence. — *The faithful Yahweh preserveth, But rewardeth the proud doer*]. So probably originally an antith. trimeter couplet, but its measure was destroyed by the insertion of the emphatic "plentifully." — **25.** *Be strong and let your mind take courage, All ye that wait on Yahweh*]. This liturgical addition is essentially the same as $27^{14}$, save that the 2 sg. has been changed into the 2 pl.

**2–4 a** is cited in the later mosaic Ps. 71 in v.$^{1-3}$ with minor variations. V.$^2$ is identical with $71^1$ as far as and including עולם; but $31^2$ has two words additional, making the l. overfull; these are in $71^2$. $71^1$ is defective by one word and that the one bearing the rhyme. It is easy to find that missing word in פלטני $31^2$, which makes that l. overfull and which also appears in $71^2$ in juss. תצילני ‖ תפלטני. 𝔊 of $31^2$ also has *ῥῦσαί με καὶ ἐξελοῦ με* = $71^2$. — **3.** בצדקתך] emph. (*v.* $5^9$). This goes into l. 2, as $71^2$. — הטה אזנך] = $71^{2b}$, usually c. ל $17^6$ $49^5$ $78^1$ $88^3$ $116^2$, only $31^3$ (= $71^{2b}$) $102^3$ with אֶל. But one word is needed for measure. $31^3$ has מהרה הצילני. $71^2$ has והושיעני, 𝔊 *καὶ σῶσόν με*. 𝔊 of $31^3$ has *τάχυνον τοῦ ἐξελέσθαι με*, taking vb. as inf. cstr. without ו and so ‖ with next l. *τοῦ σῶσαί με* = להושיעני. This fluctuation shows uncertainty of reading. — ‡ מְהֵרָה] n.f. *haste, speed*, usually adv. *hastily, quickly* before vb., elsw. $37^2$ Is. $58^8$ Jo. $4^4$; עד מ׳ Ps. $147^{15}$, cf. מַהֵר Ps. $69^{18}$. — היה לי לצור is the same in both Pss., but it is followed by מָעוֹז $31^3$, by מעון $71^3$. מעוז *place of refuge*, with צור also Is. $17^{10}$; apart from צור Pss. $27^1$ $28^8$ $31^5$ $37^{39}$ $43^2$ $52^9$. It is better suited to the context here than מעון, which is with צור only $71^3$; but alone $90^1$ $91^9$ of Yahweh as dwelling place, (𝔊 *καταφυγή*) all dub.: undoubtedly $31^3$ is the correct reading. — לבית מצודות] cf. לבוא תמיד צוית $71^3$, both variations of interpretation of a common original: לבת מצדת; the only difference being the transposition of צ and ד due to txt. err. The pl. is dub. as *α.λ.*, prob. should be מְצוּדָתִי as $18^3$ = 2 S. $22^2$ = $31^4$ = $71^3$, cf. $144^2$. לבוא תמיד a rel. clause with rel. omitted, referring to מעון. צוית must then be Pi. pf. 2 m. with להושיעני dependent upon it. But 𝔊 has here *εἰς τόπον ὀχυρὸν τοῦ σῶσαί με*, essentially as in $31^3$ *εἰς οἶκον καταφυγῆς τοῦ σῶσαί με*, indicating the same reading as $31^3$. 𝔐 of $71^3$ is then txt. err. The form להושיעני in all texts gives the needed rhyme and parallel term, and is undoubtedly original. **4.** כי סלעי ומצודתי אתה] is the same in both Pss., but it closes the v. in $71^3$

and begins it in $31^{4}$. It is derived from *$18^{3}$* except its framework or construction כי־אתה. The last part of $31^{4}$ does not appear in 71, for the latter Ps. from this clause on is independent of 31. But this is needed to complete the hexameter l. — ולמען שמך] is derived from *$23^{3}$* as gl. appended to vb. — ותנהלני] is cognate to תנחני and emphasises it. — **5.** מרשת זו טמנו] = ברשת זו טמנו *$9^{16}$* from which it was taken; only put into the frame of תוציאני. — כי אתה מעוזי] cf. v.$^{4}$ 𝔊$^{\aleph. c. a. A. R. a. \lambda}$ have *κύριος* after מעוזי. Prob. יהוה originally preceded בידך of v.$^{6}$. — **6.** בידך] emph. — אפקיד רוחי]. For פקד (*v.* *$8^{5}$*). רוּחַ *spirit* in sense of ‡ (3) ***that which breathes quickly or hard in animation or agitation of any kind = temper, disposition*** (this is the distinctive mng. of ר׳ as cf. with נפש and לבב): courage $76^{13}$, התעטף ר׳ $77^{4}$ $142^{4}$ $143^{4}$ (*v.* BD*B*), crushed spirit $143^{7}$, ‡ ***spirit of the living, breathing being, dwelling in the*** בשר ***of men and animals*** ‖ נפש: departing at death *$31^{6}$*. ר׳ הולך ולא ישוב $78^{39}$ (‖בשר), cf. $104^{29-30}$ $146^{4}$. ‡ (5) ***occasionally as seat or organ of mental acts*** ‖ or syn. לב, late writers $77^{7}$ (?). — † (6) ***rarely, referring to inclinations, resolutions, determinations of the will*** = לֵב: ר׳ נָכוֹן $51^{12}$ (cf. לב נ׳ $57^{8.8}$ (= $108^{2}$) $78^{37}$ $112^{7}$); ר׳ נְדִיבָה $51^{14}$ (?) (cf. Ex. $35^{21}$ and לב $35^{5.22}$ (P), 2 Ch. $29^{31}$). ‡ (7) ***referring to moral character*** = לֵב: Pss. $32^{2}$ $78^{8}$, ר׳ דַּכְּאֵי $34^{19}$ (cf. לב Is. $57^{15}$), ר׳ נִשְׁבָּרָה Ps. $51^{19}$ (cf. Is. $65^{14}$, לֵב Pss. $51^{19}$ $34^{19}$ Is. $61^{1}$). For other mngs. of רוּחַ *v.* *$18^{16}$* *$51^{13}$*. — פָּדִיתָה] Qal pf. 2 m. fully written; not aorist, but emph. present (*v.* *$25^{22}$*). — אותי] emph. acc. sf. in order to measure and rhyme. — אֵל־אֱמֶת] cf. אלהי אמת 2 Ch. $15^{18}$, אל אמונה Dt. $32^{4}$. For אֵל *v.* Intr. § 32, אמת *$15^{2}$*. This clause goes with next l. — **7.** שָׂנֵאתִי] Qal pf. 1 sg. But 𝔊, 𝔍, 𝔖, 𝔗, 2 pers. שָׂנֵאתָ, so Dy., Horsley, Bä., Dr., Kirk., favoured by פדיתה, but opposed by 1 pers. in all lines thus far. 𝕳 is correct, but the vb. should be transposed to end of l. for assonance with other lines. — הַשֹּׁמְרִים הבלי שוא] = Jon. $2^{9}$ only in latter Pi. מְשַׁמְּרִים which is a difference of interpretation of original unpointed text. It is doubtful which is original, prob. not Jonah as Du. but our Ps.; although both are mosaics, yet this Str. seems original to the poet in other respects. ‡ הֶבֶל n.m. *vapour, breath*, in ψ fig. (1) of man: evanescent, unsubstantial $39^{6.7.12}$ $62^{10.10}$ $144^{4}$, his days $78^{33}$, thoughts $94^{11}$; (2) of idols, other gods than Yahweh, הבלי שוא *$31^{7}$* = Jon. $2^{9}$, cf. הבלים Dt. $32^{21}$, הבלי נֵכָר Je. $8^{19}$, הבלי הגוים Je. $10^{8}$ $14^{22}$. For שוא *v.* *$12^{3}$*. — ואני] emph. over against השמרים. — אל יהוה בטחתי] cf. v.$^{15}$ עליך ב׳ יהוה, so here, but without יהוה; בטח of trust in God, c. אל elsw. $4^{6}$ $56^{4}$ $86^{2}$, c. על elsw. $37^{5}$, for usual ב as $9^{11}$ + 21 t. ψ. This clause has been transposed with first clause of v.$^{8}$; making this change of order gives an easier explanation for אשר and also the rhyme characteristic of the lines thus far. — **8.** בחסדך]. The use of this word here in antith. הבלי שוא reminds of Jon. $2^{9}$. The conception of the Ps. is simpler, for the sf. in Jon. seems to make חסד practically a name of God. — אשר] refers to יהוה and is not causal, although that interpretation is sustained by 𝔊, 𝔍, and followed by most interpreters, owing to the transposition mentioned above. — ידעת בצרות נפשי] ידע ‖ ראה seems to require that בצרות נ׳ should be ‖ עָנְיִי, so Σ, 𝔍 take it as obj. *cognovisti tribulationes animae meae*, and the paraphrase of 𝔊 *ἔσωσας ἐκ τῶν ἀναγκῶν τὴν ψυχήν μου*, favours it. For בצרה *v.* $9^{10}$ $10^{1}$

Je. $14^{1}$. The relation of this Ps. to Ps. 9 in other respects also favours it. — 9. רגלי] prob. רַגְלִי not רגלַי as 𝕳; all other lines end in sg. sf. ִי. This v. is dependent upon Ps. $18^{20.34}$. — 10. עָשְׁשָׁה בכעס עיני] = עָשְׁשָׁה מִכַּעַס עֵינִי $6^{8}$, doubtless the original passage from which it is derived here, simply changing the prep., cf. v.$^{11}$. This l. has two words too many for measure. The last two are favoured by v.$^{11}$, then כַּעַס עיני would be gl. from $6^{8}$. — 11. כי כלו חיי is based on ויכלו בבשת ימי Je. $20^{18}$, which uses in previous context יגון, preferred by our psalmist to בשת. כלה (*v. $18^{38}$*), in sense of exhaustion $71^{9}$ $73^{26}$ $102^{4}$ $143^{7}$. — באנחה] but rd. for rhyme אנחָתִי (*v.* $6^{7}$ $38^{10}$). — כָּשַׁל] *totter, fail*, fig. of כח, also Ne. $4^{4}$ and Hiph. La. $1^{14}$, but *totter* of knees Ps. $109^{24}$ and of persons $105^{37}$. — בַּעֲוֹנִי] has no propriety in this Ps., though supported by Aq., Θ, 𝕿, 𝕵; 𝕲 ἐν πτωχείᾳ, בְּעָנְיִי, so 𝖀, 𝕾, Du.; Bä., Σ בעניי, as v.$^{8}$. — עָשֵׁשׁוּ] takes up עָשְׁשָׁה v.$^{10}$. — 12. מכל צררי] is attached to previous l. by Ew., after 𝕾; if so, rd. צֹרְרִי, as $7^{5}$, for assonance, and not צֹרְרַי, as $23^{5}$ $42^{11}$ $69^{20}$. These words are really needed to make two hexameters in this v. מן is here παρὰ in 𝕲, *apud* in 𝕵; prob. here *at the hands of*, as $74^{22}$, not causal, as Dr., *because of* (*v.* BDB מן 2 *d*). But this is difficult whether we connect with the previous or the subsequent context. It is prob. txt. err. for מִצַּר־לִי, which suits the rhyme and the parall. — הייתי חרפה] as $79^{4}$ $89^{42}$ $109^{25}$, cf. $69^{11}$ (*v.* $15^{3}$). — מאד] is sustained by 𝕲, 𝕵, but in this case it is better to rd. לִשְׁכֵנַי at end of l., and sf. 1 sg. instead of 1 pl., which destroys rhyme. A noun seems necessary. Horsley suggests מאר *nuisance;* Krochmal מגור; Hi., Ols., Lag. מגור abr. מגור ראש, so Che.; Gr. מאום. מגור, *terror*, is favoured by v.$^{14}$, and פחד, מגור by usage of $44^{15}$, cf. $22^{8}$ Je. $18^{16}$. מָדוֹן, *object of contention*, is easier, cf. in the same phr. מדון לשכנינו Ps. $80^{7}$. But in fact this thought does not suit the context. חרפה ולשכני מאד is prob. a gl. from a later situation, the original being הייתי פחד. — לִמְיֻדָּעַי] Pu. ptc., sf. 1 pl., so $88^{9.19}$; but rd. מְיֻדָּעַי as $55^{14}$. — ראי] a gl., unnecessary and destroying the measure. — 13. הייתי] should be removed to the end of the l. for rhyme. — 14. The l. כי שמעתי . . . מסביב is from Je. $20^{10}$. The phr. מָגוֹר מִסָּבִיב is peculiar to Je. $6^{25}$ $20^{3.10}$ $46^{5}$ $49^{29}$, cf. La. $2^{22}$. שמעתי goes to the end of l. for rhyme. — בְּהִוָּסְדָם יחד עלי] Niph. inf. cstr., *in that;* cf. $2^{2}$ נוסדו יחד. — לָקַחַת נפשי] = *take my life*, phr. elsw. 1 K. $19^{4}$ Jon. $4^{3}$ Pr. $1^{19}$. — 15. אמרתי] is gl., unnecessary and making l. too long. — אֱלֹהַי] for an original אֵלִי required for rhyme and transposed. — 16. בְּיָדְךָ] cf. v.$^{6}$. — עִתֹּתָי] *my times, experiences, fortunes*, as Is. $33^{6}$; 𝕲 οἱ κλῆροί μου is a paraphrase. — הצילני] should go to the end of the l. for rhyme. — אויבַי] should be sg., as v.$^{9}$, and not pl.; so also רֹדְפִי, not רֹדְפַי. — 17. הָאִירָה פָנֶיךָ] phr. derived from the high priest's blessing Nu. $6^{25}$; so Pss. $67^{2}$ $80^{4.8.20}$ $119^{135}$, and in variant form $4^{7}$ $118^{27}$. — הושיעני] should come at the end for rhyme. — 18. יהוה אל אבושה] a resumption of v.$^{2}$, to emphasise an imprecation upon enemies. — יִדְּמוּ] Qal impf. 3 pl. דמם *be still* = *perish*, so Je. $8^{14}$ $48^{2}$. It is probable that it should be Niph. יִדַּמּוּ, as 1 S. $2^{9}$ *be made silent* Je. $49^{26}$ $50^{30}$ $51^{6}$. 𝕲 has καταχθείησαν, prob. a paraphrase, but Gr. ירדו. — לשאול] is pregnant, cf. $9^{18}$. This l. has eight tones, lacks rhyme, and with following v. shows a harsher spirit than the Ps. as a whole. — 19. תֵּאָלַמְנָה] Niph. impf. ‡ אלם not

in Qal, Niph. = *be made dumb*, elsw. $39^{3.10}$, cf. Ez. $3^{26}$ $24^{27}$ $33^{22}$. — [הַדֹּבְרוֹת] Qal ptc. f. pl. agreeing with שִׂפְתֵי, article for rel. (*v.* $5^7$). — † [עָתָק] adj. *forward, arrogant;* so 1 S. $2^3$, elsw. ψ $75^6$ $94^4$. — † [בּוּז] n.m. (1) *contempt;* elsw. $119^{22}$ $123^{3.4}$ Gn. $38^{23}$ Jb. $12^5$ $31^{34}$ Pr. $12^8$ $18^3$; (2) as poured out by God Ps. $107^{40}$ Jb. $12^{21}$. — **20.** [מָה רַב טוּבְךָ] cf. $145^7$ זכר רב טובך; *goodness* of God, kindness in doing good to one; cf. Is. $63^7$ רב טוב לבית ישראל. 𝔊 inserts יהוה here, which makes better measure and sense. — אשר is needed in l. 2 also to complete the measure. — [חוסים בָּךְ] should be at end of l. for rhyme. — **21.** [בְּסֵתֶר פָּנֶיךָ] cf. סתר כנפיך $61^5$, ס׳ עליון $91^1$, אתה ס׳ לי $32^7$, ס׳ אהלו $27^5$. — [רֻכְסֵי] *a.λ.*; cf. רְכָסִים Is. $40^4$, and vb. יִרְכְּסוּ Ex. $28^{28}$ $39^{21}$ (P), meaning *bind*. But it is difficult to connect either noun with this vb. *B*DB regards both as dubious, and gives no decision as to mngs. 𝔊 renders both the same way, *ταραχή*, *rough*, so 𝔍 *duritia*. We might then think of *roughness* of places, and *roughness*, *harshness*, *hardness*, *rudeness* of conduct. Ols., Oort, Du., change the text here to רַגְלֵי. This v. is difficult in structure. Its two parts have 5 + 4 tones, and seem to be in syn. parall. It cannot be original in this form. It must either be reduced to 6 tones or enlarged to 12, or else it is a gl. But one l. is needed for measure. פניך is necessary for rhyme, and must come at close of v. This requires a transposition of clauses. The words מריב לשנות are unnecessary, and prob. a gl. — **22.** [בָּרוּךְ י׳] ptc. as adj., exclamation (*v.* $18^{47}$). — [הפליא חסדו לי] so הפלה ח׳(ל) $4^4$ $17^7$. — [בעיר מצור] *in an entrenched city;* so $60^{11}$ (= עיר מבצר $108^{11}$), cf. 2 Ch. $8^5$. If correct, the fortified city is Jerusalem, and the city and its defender have been protected from their enemies by Yahweh. It is possible that they have been besieged by enemies. We. would change to עֵת, cf. $32^6$ לעת מצא. Du. takes עיר as in $73^{20}$ Je. $15^8$ *excitement, terror* (√עור). The v. is, however, a gl. — **23.** [ואני] emph. as v.$^{7.15}$. — [בְחָפְזִי] Qal inf. cstr. sf. 1 s. *in my haste* or *alarm;* so $116^{11}$, which has the whole phr. ‡ חפז elsw. in ψ only Niph. *hurry away in alarm* $48^6$ $104^7$. — [נִגְרַזְתִּי] *a.λ.* Niph. pf. 1 sg. גרז improb.; rd. נגרשתי as Jon. $2^5$, which has the same line, omitting the inf. because Jon. 2 is pentameter. ‡ גרש vb. Pi. *drive away* $34^1$ $78^{55}$ $80^9$. — ‡ [אָכֵן] as adv. asseveration, *surely;* in ψ only emphasising a contrast, *but, in fact, nevertheless*, so here, $66^{19}$ $82^7$. — [קול תחנוני] elsw. in ψ $28^{2.6}$ $86^6$ $116^1$ $130^2$ $140^7$; $28^2$ is same as here, save that imv. of שמע is used and אכן omitted. The use of אכן is due to the different measure of the Ps. — **24.** [אהבו את יהוה כל חסידיו] this is a gl. For אהב *v.* $5^{12}$, חסיד $4^4$. — [אֱמוּנִים] is Qal ptc. pl. *faithful*, and not abst., as 𝔊 *ἀληθείας*, Du.; cf. Is. $26^2$ שמר א׳ (*v.* $12^2$ $19^8$). — [עַל־יֶתֶר] *abundantly*, prob. gl. — **25.** [חזקו וְיַאֲמֵץ לבבכם] יאמץ Hiph. of אמץ *exhibit strength*, *B*DB. Hiph. only here and $27^{14}$, where there is a similar l. — [כָּל הַמְיַחֲלִים ליהוה] ה rel. with Pi. ptc. ‡ [יחל] vb. Pi. *wait for, hope for;* c. ל $31^{25}$ $33^{18.22}$ $69^4$ $119^{43.49.74.81.114.147}$ $147^{11}$; c. אֶל $130^7$ $131^3$ Is. $51^5$, abs. Ps. $71^{14}$. Hiph. *wait, tarry* (shew a waiting attitude); c. ל $38^{16}$ $42^{6.12}$ $43^5$ $130^5$ Mi. $7^7$ La. $3^{24}$. This line is dependent on Ps. $27^{14}$, changing 2 sg. into 2 pl., and is a gl.

## PSALM XXXII., 2 STR. $5^5$.

**Ps. 32 was a penitential Ps.: (1) proclaiming the blessedness of the one whose sins are forgiven, covered over and not imputed (v.[1-2]), especially in view of the great suffering in body and soul during the long time that Yahweh's punitive hand rested upon him (v.[3-4]). (2) The confession of sin is followed by forgiveness (v.[5]) and the exhortation to the pious to pray to Yahweh in time of distress (v.[6]). Later additions represent Yahweh as the hiding-place (v.[7]); exhort earnestly to walk in the right way and not be stubborn as the mule (v.[8-9]); and contrast the sorrows of the wicked with the joys of the righteous (v.[10-11]).**

HAPPY the one whose transgression is forgiven, whose sin is covered!
Happy the one unto whom Yahweh imputeth not iniquity!
When I kept silent, my bones waxed old through my roaring;
For day and night Thy hand was heavy upon me;
I was changed (into misery, as when thorns smite me).
MY sin I make known to Thee, and mine iniquity I do not cover;
I said, "I will confess concerning my transgression to Yahweh";
And Thou forgavest mine iniquity, my sin didst (pardon).
For this let the pious pray unto Thee in time of distress;
At the outburst of many waters, they will not reach unto him.

A משכיל (*v.* Intr. § 26) of 𝕯, not taken up into 𝕯𝕶 or 𝕰 (*v.* Intr. §§ 27, 32, 33). It was separated from the Maskelim by the editor of ψ, owing to the fact that the others were used in 𝕰. The Ps. was originally of two pentameter pentastichs v.[1-6]. In this form it belongs to the Persian period. It was enlarged by a series of additions: at first v.[7], then a tetrameter tetrastich of advice v.[8-9], and a liturgical trimeter tetrastich of a general character v.[10-11]. "The influence of the individualising educational movement recorded for us in Proverbs is unmistakable," Che. In v.[8-9] there are Aramaisms: כלים and עזת after 𝕲, required for measure and confused with יעץ. This gloss was of late date, probably in the Maccabean period. The Ps. in its present form is the second penitential Ps. of the church.

Str. I is composed of a syn. couplet, a synth. line, and an emblematic triplet. — **1–2.** *Happy the one*], an exclamation of congratulation, repeated at the beginning of two lines for emphasis. In Ps. 1[1] the righteous man, who was entirely conformed to the Law, was thus congratulated; here, the one who has been a transgressor, but now, after a period of divine chastisement, enjoys

forgiveness and reinstatement in the divine favour. The three chief syn. terms for sin are used to comprehend it in all its forms: *transgression*, the violation of divine command whether oral or written in Law; *sin*, the failure from the normal aim or purpose in life; *iniquity*, the perverse turning aside from the proper course of life. These forms of sin had incurred the divine displeasure, and had to be removed in order to a restoration to favour. Each term for sin has its appropriate predicate, which is not to be regarded as peculiar to that conception of sin rather than any other, but is in order to balance the threefold sin, with a threefold deliverance from it. — *is forgiven*]. This is, according to the Hebrew conception, the taking up of transgression as a burden, a heavy load, resting upon the sinner and bearing it away from him to a place where it will trouble him no more. The English "forgive," "give away," is syn. to it and sufficiently near to the Hebrew idea of take away, to translate it, agreeing as they do in the essential thing of removal. The same Hebrew term is used v.[5c] in connection with iniquity; and probably also in the original, if the proposed change of text is correct, the syn. Hebrew word סלח, having the same essential meaning, which may appropriately be rendered by the syn. English word "pardon." — *is covered*], a syn. term, used also $85^3$ for the technical Hebrew word כפר, "cover over sin" (*v.* $65^4$ $78^{38}$ $79^9$). It is commonly used in connection with sacrifices, where the sin, as staining and defiling the divine altars, was covered over by the application to them of the blood of the victim of the sin-offering. But the word is also frequently used apart from sacrifices, when God is conceived as covering the sin over so as to hide it and obliterate it. This Yahweh does in accordance with His sovereign good pleasure. There can be no doubt that here, as in other Pss., the latter is the true conception; for there is no hint of any sacrifice in any of these Pss. — *imputeth not*], that is, does not estimate, consider, think of, in connection with the sinner. Far otherwise, Yahweh thinks of him as without iniquity, deals with him as no longer having any connection with it. We should beware of attaching to these terms the technical meanings of modern dogmatic theology. This syn. couplet makes a simple and comprehensive statement. But a later legalist thought that something more was required, and this he supplied by adding:

*And in whose spirit there is no deceit.* This may be explained in accord with modern ideas: "Who conceals his sin neither from God nor from himself," Dr.; especially if we weaken the term with EV^s. to "guile"; but this renunciation of deceit of spirit is a very high ethical ideal, not appearing elsewhere in the Old Testament. 1 John $1^8$ rises to a higher ethical conception, and may be cited against self-deception in the matter of neglecting to confess sin, but hardly against one who has so completely confessed his sin and has been so entirely relieved of it, as stated in the previous couplet of our Ps. Such an one needs no exhortation to sincerity of spirit. This clause adds a defective line to a Str. complete without it; and also imports a disturbing thought, to the effect that such a man must not only be accepted by God as without any more sin attached to him, but must also have the more positive characteristic of a spirit without deceit. The clause is a gloss from the school of Hebrew Wisdom. It is probable that *man* is also a gloss, in order to give the experience, which was originally national, a more personal and individualistic turn, in accordance with the glosses, $v^{8-11}$. — **3.** *When I kept silent*], refrained from making the confession, stated in $v.^5$, and assumed as the basis of $v.^{1-2}$. — *my bones waxed old*], as in other Pss. of penitence and lamentation, aching in sympathy with the distress of the soul; cf. $6^3$ $22^{15.18}$ $38^4$ $51^{10}$. — *through my roaring*]. The agony was so great that, although he did not cry to God for help in penitential prayer, he did cry aloud with so much noise and so little self-restraint that he lost his manhood and became a mere animal. This has been intensified by the additional clause, *all day long*, an insertion probably not designed, but due to dittography of the following words. — **4.** *For day and night*], continuously, all day and all night without interruption. — *Thy hand*], God's hand, put forth in chastisement. — *was heavy upon me*], not merely by its pressure of weight, but, as the context implies, heavy because of heavy strokes, smiting him again and again with His powerful hand, so as to make him roar with the agony of suffering. Although he did not in fact suffer scourging of his body, he did in fact suffer from the bruising of his soul by the experience of the divine anger, so that his bones felt as if they had been severely scourged. — *I was changed*]; so 𝔊, 𝔍, trans-

formed from a former condition of comfort *into misery*, by the severe divine discipline. This is much better suited to the context than 𝔐, followed by EV$^s$., "my moisture is turned into," AV., or "is like," PBV., or "changed as with," RV., which have no Hebrew usage to justify them and which are difficult to construct with the following words. These again are different in 𝔊 from 𝔐. 𝔊 is here also to be preferred in its rendering, *as when thorns smite me*]. The blows of God's hands are very appropriately compared with the smiting of the body with thorns, especially as in ancient times thorns were used for the purpose of scourging. Thus Gideon "took the elders of the city [of Succoth], and thorns of the wilderness and briers, and with them he threshed [or taught] the men of Succoth," Ju. 8[16]. Jer. and Aug. think of pricking of the conscience. The reading of 𝔐, "droughts of summer," is difficult to connect with the previous clause, because the Hebrew prep. is not appropriate to the verb; and the word rendered "droughts" is not used elsewhere in 𝔐, though the meaning is possible, as being in a similar word from the same stem.

**Str. II.** is composed of a triplet of two syn. lines, with a third line synth. thereto, and an emblematic couplet.—**5.** *My sin*], emph. in position, ‖ *iniquity* ‖ *transgression*, resuming the three terms of v.[1-2], in order now to state the confession presupposed in these verses. The confession is also in three syn. terms, *make known* ‖ *not cover* ‖ *confess*. The first term is in appropriate antith. to forgive. The objectifying of the sin, by making it known, is in order to taking it away. The second term, the uncovering the iniquity, is that Yahweh might cover it again. The third, confessing, a term not used elsewhere in ψ, but in other writings, is properly acknowledging, possibly calling attention to by a gesture, in order that Yahweh on His part might refuse to look at it, ignore it, not consider it, or think of it. All this confession is in personal address, *to Thee* ‖ *to Yahweh*, and meets with the response, *Thou forgavest mine iniquity*, using but one, and that the oldest, simplest, and most important of the three terms of v.[1-2]. 𝔐 and the Vrss. all agree in attaching two words for sin together, "iniquity of my sin." But this is against the usage of the previous context, and is probably due to the omission

of a verb, which is indeed necessary to complete the measure. This verb is probably the synonym, pardon, which has been omitted by copyist's error, because of its similarity in form to *Selah*, here used at the close of the line. Thus we may perfect the measure, and separate the terms for sin, and render the last clause, *my sin didst pardon.* — **6.** *For this*], namely, forgiveness. — *let the pious*], probably collective in the original text, but made individual by a later editor to correspond with v.$^{7-11}$, by prefixing "every." Only the pious, who were in a covenant relation to Yahweh, and so entitled to His kindness, could ask for forgiveness of sin. But all such should be encouraged by past experience to pray for it *in time of distress*, such as that described in v.$^{3-4}$. So the original text should probably read. But it has been changed by copyist's error into "time, when Thou mayest be found." This limits the petition to a particular time, and so is against the context, which exhorts to pray in time of sin and trouble, which would not be usually considered as a time when God would be most favourable. It is probable that the copyist, who made the mistake, was thinking of a fast day, or possibly of the day of atonement, and it suits quite well the Christian use of Ash Wednesday. This mistake of the copyist, seeing two words, where only one was designed, gives the second as an introductory particle to the next clause, sometimes translated "But," PBV., "Surely," AV., RV., for which there is no sufficient reason in the parallelism. — *At the outburst of many waters*]. The distress is compared to a sudden flood, as in Pss. $18^{6}$ $69^{16}$. — *they will not reach unto him*], because he has been put into a safe refuge by Yahweh, in answer to his prayer. The original Ps. came to an end here, in a most appropriate climax. And this was probably all of the Ps. when it was used in 𝔇.

Later editors made additions to the Ps. for various reasons; and first, **7**, which returns to the first person and is hexameter. — *O Thou, my hiding-place*]. This thought was not suggested by the idea of the Ps. in general, but by the specific thought of the previous line with reference to the flood of waters. The vocative is better suited to the following context than the usual, "Thou art my hiding-place." This phrase has probably come into the Ps. from $31^{21}$; cf. $27^{5}$ $91^{1}$. But the reference is here more gen-

eral and later, for we can hardly think of the courts of the temple in this context. — *From straits mayest Thou preserve me*], not an expression of confidence in Yahweh, but a jussive of petition. — *O deliverer, mayest Thou encompass me about*]. This clause is thus parallel with and complementary to the previous one. 𝔐, 𝔊, 𝔍, all differ very much. The text has been disturbed by a dittography which caused the insertion of "songs"; 𝔐, EV$^s$., more properly, "jubilation," "shouts of joy"; but 𝔊, 𝔍, have "my jubilation ‖ my hiding-place." The rendering of EV$^s$., "Thou wilt compass me about with songs of deliverance," is to be rejected. A second gloss was added, v.$^{8-9}$.

> I will instruct thee and teach thee in the way thou shouldst go;
> I will counsel thee, (I will fix) mine eye upon thee.
> Be not as the horse, the mule, without understanding,
> With bridle and halter, its harness, to be muzzled.

This is a tetrameter tetrastich. It is a warning which most of the older interpreters and many moderns regard as the words of God; but most moderns think that they are the words of the psalmist. In either case they are not suited to the Ps., because the second person throughout the Ps. has been God, and the exhortation of the previous context has been addressed to the pious in the 3d person. It is a supplementary advice of a later editor to all who listen to the Ps. It is furthermore of different measure and strophical organisation. — **8**. *I will instruct thee and teach thee*]. This is in accordance with the legal attitude of mind subsequent to Nehemiah. — *in the way thou shouldst go*], the way of the Law, the legal way or course of life and conduct; more, therefore, in the spirit of Ps. 1 than of Ps. 32. — *I will counsel thee*], intensifying the previous verbs. — A word is missing in 𝔐 and also in most Vrss. 𝔖 gives it, instead of the verb preserved in 𝔐, the one using one verb, the other the other verb. These are, indeed, so much alike that one of them was omitted in the old codices. This verb is probably original and should be rendered *I will fix*, which then gives an appropriate construction to the otherwise difficult phrase, *mine eye upon thee*], the eyes of the teacher being fixed upon the pupil so as to watch his every step in the way of life. The positive teaching is followed by an

antith. couplet of warning. — **9.** *Be not as the horse*], intensified by the more obstinate animal, *the mule.* — *without understanding*], lacking the capability of receiving instruction and counsel; therefore they have to be guided by physical means, *with bridle and halter, its harness, to be muzzled*]. This was the original completion of the tetrastich; but a brief marginal note, indicating a reason for the muzzling, has come into the text and given difficulty. 𝔐, followed by most, has "it will not come near unto thee," but various other renderings are given by ancient and modern versions, which will not repay consideration.

**10–11** are a still later liturgical gloss.

> Many sorrows has the wicked man;
> But kindness has he that trusteth in Yahweh.
> Be glad and exult, ye righteous,
> And be jubilant, all ye right-minded.

This is a trimeter tetrastich. — *Many sorrows*], as the antith. of *kindness*, suggests that they were due to divine punishment or chastisement. The former belong to *the wicked man;* they are his by right of earning them; the latter belongs to the man *that trusteth in Yahweh.* This was probably the exact antith. of the original text, but it has been changed by a later editor through the addition of the verb "compasseth him about," to correspond with v.$^{7}$; and so the measure has been destroyed, without any important addition to the meaning. — **11.** *Be glad and exult* ‖ *be jubilant*], liturgical terms implying worship in the temple. In the first line "in Yahweh" is an unnecessary gloss, destroying the measure. — *ye righteous*], the class of people in Israel living in conformity to the Law ‖ *ye right-minded.*

**1.** אַשְׁרֵי] = v.$^{2}$ pl. cstr. before rel. clause (*v.* $1^{1}$); exclamation. — נְשׂוּי] Qal pass. ptc. נשא, for נָשֻׂא, assimilated to כְּסוּי as if נשה *forgiven*, as v.$^{5}$ $25^{18}$ $85^{3}$ $99^{8}$. ‡ [כסה] vb. † Qal pass. ptc. *covered*, in respect of sin only here. Pi. (1) *cover, clothe:* earth with great deep $104^{6}$; heaven with clouds $147^{8}$; (2) *conceal:* transgressions Jb. $31^{33}$ Pr. $17^{9}$ $28^{13}$; iniquity Ps. $32^{5}$; righteousness of God $40^{11}$, cf. $143^{9}$ (?); (3) *overwhelm:* the waters of the sea $78^{53}$ $106^{11}$ Jos. $24^{7}$ (E); waters Ps. $104^{9}$ Jb. $22^{11}$ $38^{34}$; shame Pss. $44^{16}$ $69^{8}$ Je. $51^{51}$ Mi. $7^{10}$; horror Ps. $55^{6}$ Ez. $7^{18}$; mischief Ps. $140^{10}$, c. עַל $44^{20}$ $106^{17}$; (4) *cover over* sin Ps. $85^{3}$ (by God). Pu. *be covered* Ps. $80^{11}$. Cf. usage of כפר *cover over* sin, *v.* $65^{4}$ $78^{38}$ $79^{9}$ BD*B.* — פֶּשַׁע] *transgression*, v.$^{5}$ $19^{14}$. — † חֲטָאָה] n.f.

*sin;* rare, only in phr. ח׳ גדולה Gn. $20^9$ (E) Ex. $32^{21.30.31}$ (JE) 2 K. $17^{21}$ and Pss. *$32^1$* $40^7$ $109^7$ (*v.* חטאת *$25^{18}$*, חטא *$51^7$*). — **2.** אָדָם] is a gl.; the only other use for individual in ψ, $84^{6.13}$. — יהוה] comes in between vb. and לו in an awkward way and should be transposed. — יַחְשֹׁב] Qal impf. present; חשב (*v. $10^2$*), here in sense of *impute*, cf. Niph. $106^{31}$. — עָוֹן (*v. $18^{24}$*). — ואין ברוחו רמיה] is a gl.: a denial of sin and the reverse of the confession of sin in its three forms in previous context, and of the forgiveness, the covering over, the non-imputation of it. Besides, the phr. itself is late. רוּחַ (*v. $31^6$*), here in sense of לֵב † for moral character, elsw. ψ $34^{19}$ $51^{19}$ $78^8$. — ‡ רְמִיָּה] n.f. *deceit* *$32^2$* $52^4$ $101^7$, קֶשֶׁת ר׳ *deceitful, treacherous bow* $78^{57}$, לשון ר׳ $120^{2.3}$, v. מרמה *$5^7$*. This can hardly be softened down to internal truthfulness to God. — **3.** כִּי] temporal, but 𝔊, 𝔍, causal. — הֶחֱרַשְׁתִּי] Hiph. perf. 1 sg. aorist; חרש *be dumb, keep silence*, neglecting response (*v. $28^1$*). — ‡ [בלה] vb. Qal *wear out*: of garment Dt. $8^4$ $29^{4.4}$; fig. heavens Ps. $102^{27}$ Is. $50^9$; bones through suffering here. Pi. causative, *wear out, consume away*: fig. flesh and skin La. $3^4$; form in Sheol Ps. $49^{15}$. — עצמי] for the bones in a similar state of pain *v. $6^3$* $22^{15.18}$ $31^{11}$ $38^4$ $42^{11}$ $51^{10}$ $102^{4.6}$. — כל־היום] makes the l. too long; dittog. as Du.; cf. כי יומם at beginning of next v. — **4.** לְשַׁדִּי] † לְשַׁד n.m. *juice, sap; life blood* α.λ. in this sense; Nu. $11^8$ (J) taste of manna. But 𝔊 has here *ἐστράφην εἰς ταλαιπωρίαν*; 𝔙 *conversus sum in aerumna mea;* 𝔍 *versatus sum in miseria mea.* These Vrss. rd. שֹׁד *oppression*, and vb. as 1 sg. which if inf. נֶהְפּוֹךְ or ptc. נֶהְפָּךְ must have נפשי. הפך is followed by לְ in the sense of to *be turned* or *changed* into something (*v. $30^{12}$*). — † חַרְבוֹן] n.m. *drought;* only here for usual חֹרֶב. But 𝔊 *ἐν τῷ ἐμπαγῆναι ἄκανθαν*, 𝔙 *dum configitur spina*, 𝔍 *cum exardesceret messis.* 𝔊 must have read קוץ for קיץ and חרבני, sf. ני and inf. cstr. of חרב *to attack, smite*, as Je. $50^{21.27}$ (*v. $17^{13}$*); 𝔍 as inf. cstr. of חרב vb. *be dry.* 𝔖 interprets שַׁד *breast* and חרבני as inf. cstr. sf. 1 sg. חרב *lay waste, destroy.* 𝔊 on the whole seems most probable. חרבני in 𝔐 is late change for חרב, which makes all the readings easy in the different interpretations. — **5.** חטאתי] so עוני, emph. — אוֹדִיעֲךָ] Hiph. impf. present, ידע. 𝔊 aorist as next vb. improbable. — כסיתי] emph. present (*v.* v.$^1$). — אמרתי] is in 𝔊 and 𝔍, and seems to be original, although it would seem more natural at beginning of previous clause. It must therefore be emphatic and express previous resolution. — עֲלֵי] is taken by 𝔊 as *κατ' ἐμοῦ*, 𝔙 *adversum me*, עָלַי; but this is certainly incorrect. It is a poetic, archaic prep., lengthened for measure. — ואתה] emph. — עון חטאתי] *guilt of my sin* (*v.* v.$^{1.2}$). Du. is prob. correct in reading עוני חטאתי סלחת; the סלחת was confused with סלה and so omitted. Then it was necessary to connect the words for sin. This restoration makes the pentameter complete and the construction easy. — **6.** על־זאת] *for this thing, e.g.* pardon, or *on this account, therefore*, as על כן. 𝔊 *ὑπὲρ ταύτης*, 𝔍 *pro hac.* — לעת מצא] cf. Is. $55^6$ בהמצאו; but this is not suited to the context, which emphasises the fact that God is to be found by the penitent, and not any special time of finding. — ‡ רַק] conj. *only*, as $91^8$, or in the sense *assuredly*, does not seem appropriate to the context. Therefore with Du. rd. for מצא רק, מצוק, which has been confused with מָצוֹר and so brought about מצרק. לעת מצוק *time*

*of distress.* † מָצוֹק n.[m.] *straitness, straits:* צר ומ׳ 119[148] 1 S. 22[2] Dt. 28[53. 55. 57] Je. 19[9]. This phr. is then further defined by † שֶׁטֶף n.m. *flood, outburst;* elsw. Na. 1[8] Jb. 38[25] Dn. 9[26] 11[22] Pr. 27[4]. — **7.** רָנֵּי] is a difficult form, pl. cstr. of † רֹן n.[m.] α.λ. *jubilation* = רִנָּה. — † פַּלֵּט] n.[m.] *deliverance;* elsw. 56[8] both dub. For vb. *v. 17*[13]. But 𝔊 is very different, ἀπὸ θλίψεως τῆς περιεχούσης με τὸ ἀγαλλίαμά μου λύτρωσαί με ἀπὸ τῶν κυκλωσάντων με. 𝔊 takes תסובבני and תצרני as alike relative clauses referring to the affliction or distress, צר being n.f. as if צרה. It points רני ‖ סתר לי; this is most likely, unless with Houb., Horsley, Hi., Du., רני is dittog. for last letters of תצרני. 𝔍 is somewhat different, *tu es protectio mea, ab hoste custodies me, laus mea salvans, circumdabis me.* צר = *adversary,* פלט is ptc. 𝔐, 𝔍, both take vbs. as expressing confidence. 𝔊 regards the verse as essentially petition. The vb. תצרני is ‖ תסובבני, and must be interpreted in the same way. It is improb. that פלט is a noun. The difficulty with 𝔊 is in taking צר as fem. and in the lack of prep. מן after פלט. It is better to follow 𝔍 and take פלט as ptc., as 18[3] 40[18] 70[6] 144[2], referring to God, and to regard the impfs. as jussives. —

אתה סתר לי מִצַּר תִּצְּרֵנִי פַלֵּט תְּסוֹבְבֵנִי

**8.** ואורך] ו coörd., emph. addition to previous vb. — זו] rel. (*v. 9*[16]). — תֵלֵךְ] Qal impf. modal, *should go.* — אִיעֲצָה] Qal impf. cohort. 1 sg. (*v. 16*[7]). 𝔊 ἐπιστηριῶ = אָעִצָה Qal impf. 1 sg. of עצה, as Pr. 16[30]; so Bä. A word is missing from the measure. עליך implies a vb. which should prob. be that of 𝔊 in addition to that of 𝔐, as Du. — **9.** אַל־תִּהְיוּ] Qal juss. 2 pl. with neg. — ‡ מֶתֶג] n.m. *bridle,* as Pr. 26[3] Is. 37[29]. — ‡ רֶסֶן] n.m. *halter,* as Is. 30[28] Jb. 30[11]. — ‡ עֲדִי] n.[m.] *ornament, trapping, harness;* only here in this sense; 𝔊 τὰς σιαγόνας αὐτῶν, 𝔍 *maxillas eorum;* in ψ elsw. only 103[5] (dub.). Hu., Pe., Moll, take the clause as rel., "*whose harness* consists in bridle and bit to tame it"; then Moll, "they will not approach thee," Pe. "or else they will not come nigh unto thee"; Ew., Ri., AV., inf. with ל "must be muzzled, or there is no drawing near to thee." But vb. בלם is an Aramaic word, not used in OT., and is late. Du. then takes vb. as Hiph. inf. בל לִקְרִיב. בל is dittog., so we get לקריב. — **10.** מכאובים] pl. ‡ מַכְאוֹב n.m. *pains, sorrows, grief;* elsw. 38[18] 69[27] Is. 53[3. 4] Je. 45[3] 51[8] La. 1[12. 12. 18]. Bi., Du., insert אשר before רשע *wicked man.* But we might rather omit יסובבנו, and so get a trimeter couplet. The omission of יהוה in v.[11] would then give a trimeter tetrastich. — **11.** הרנינו] Hiph. imv. 2 pl. requires after it לו as Du. — כל־ישרי־לב] as *7*[11] 11[2] 36[11] 64[11] 94[15] 97[11].

## PSALM XXXIII., 4 STR. 10[5].

**Ps. 33 is a song of praise. (1) A call to worship in the temple with song, music, and shouting (v.[1-3]), because of the righteousness and kindness of Yahweh (v.[4-5]). (2) All mankind are called to fear Yahweh, the creator of all things, and disposer of all nations**

**(v.[6-10]). (3) Yahweh from His heavenly throne inspects all mankind (v.[13-15]); and victory is not due to armies or warriors (v.[16-17]). (4) He delivereth those who fear Him (v.[18-19]); therefore His people long for Him, are glad in Him, and trust in His name for victory (v.[20-22]). A gloss praises the plans of Yahweh as everlastingly secure, and also the happiness of His people (v.[11-12]).**

SHOUT, ye righteous in Yahweh,
Praise is becoming to the upright;
Give thanks to Yahweh with the lyre,
With the ten-stringed harp play to Him;
Sing to Him a new song,
Play skilfully with shouting;
For the word of Yahweh is upright;
And all His work is with faithfulness;
He loves righteousness and justice,
The earth is full of His kindness.

BY His word the heavens were made,
And by the breath of His mouth all their host;
He gathereth in a flask the waters of the sea,
Putteth in treasuries the primeval deep.
Let all the earth be in fear of Yahweh,
Let all the inhabitants of the world stand in awe;
For He spake and it came to pass,
He commanded and it stood forth.
He doth bring to naught the counsel of nations,
He doth make of none effect the plans of the peoples.

FROM heaven Yahweh doth look,
See all the sons of mankind;
From the place where He sits enthroned He doth glance,
At all the inhabitants of the earth;
He that formed their mind altogether,
He that discerneth all their works.
The king doth not gain a victory by his great army,
The mighty man cannot be delivered by his great strength,
The horse is a delusion for victory,
And by his great army he cannot deliver.

BEHOLD, the eye of Yahweh is toward them that fear Him,
Toward them that hope in His kindness;
To deliver their life from death,
And to preserve their lives in famine.
Our soul doth wait for Yahweh,
Our help and shield is He;
For in Him our heart is glad,
For in His holy name we trust.
Let Thy kindness, Yahweh, be upon us
According as we hope in Thee.

Ps. 33 is an orphan Ps. without title, and therefore was not in any of the minor or major Psalters. It was inserted in its present position by the final editor. The τῷ Δαυείδ of 𝔊 is a late conjecture. The Ps. indeed shows the influence of many writings: v.$^{3a}$ of Is. $42^{10}$; v.$^{3b}$ of Is. $23^{16}$; v.$^{7}$ of Jb. $38^{22}$; v.$^{9a}$ of Gn. $1^{3}$; v.$^{11}$ of Is. $40^{8}$ $46^{10}$ $51^{6.8}$ $55^{8 sq.}$; v.$^{13}$ of Pss. $11^{4}$ $14^{2}$; v.$^{15}$ of Zc. $12^{1}$; v.$^{16.20b}$ of Dt. $33^{29}$; v.$^{17}$ of Pr. $21^{31}$; v.$^{22}$ of Ps. $90^{17}$. 1 Mac. $3^{19}$ is probably based on v.$^{16}$. The use of the participles, v.$^{5.7}$, for the finite verb is in late Aramaic style. The Ps. cannot be earlier than the late Greek period, and probably is Maccabean on account of its reference to divine aid in victories v.$^{16.17.19.20.21}$; the joyous temple worship with song, music, and shouting v.$^{1-3}$; and universalism of outlook v.$^{8.10.13.14}$. The Ps. is composed of 22 couplets, corresponding with the number of the letters of the Hebrew alphabet, but without the use of the alphabetic letters at the beginning of the couplets, therein differing from Ps. 34. There is always difficulty in arranging such Pss. in Strs., and scholars differ in this regard. It is probable that the correspondence of the number of couplets with the letters of the alphabet was due to the insertion of two couplets, v.$^{11-12}$, into the original Ps. for that purpose. These couplets may be taken out without being missed — indeed, to the improvement of the course of thought in the Ps., which they interrupt. It is then easy to divide the Ps. into four trimeter decastichs.

Str. I. is composed of five syn. couplets, three of which are a call to worship in the temple, two giving the reason for it. — **1**. *Shout ye*], the sacred shout expressing the enthusiasm of *praise* in the temple worship, which was appropriate to the place and *becoming* to those entitled to worship there. These are the *righteous* ‖ *upright*, in the later sense of those zealous for the Law and institutions of Israel, and living in strict conformity thereto. — **2**. *Give thanks*], implying a song of thanksgiving accompanied with instrumental music of the *lyre* and larger *ten-stringed harp*. The three forms of praise are summed up in **3**: *Sing, play skilfully, with shouting*. That which is to be sung is a *new song*, a fresh outburst of praise; not in the sense that a new composition was rendered, but that a fresh experience of divine favour had been enjoyed, and was acknowledged in a new festal assembly in the temple for this particular purpose. — **4**. The reason for this summons is *the word of Yahweh* and *His work*. This comprehends all the divine activity, as it has been experienced. The word, in its instruction and promises, *is upright*, as His people who conform to it are upright; His work in judgment upon enemies and redemption of His people is *with faithfulness* to

His covenant, cf. Dt. $32^{4}$. But back of all His word and work is His love in its more ancient form of kindness and its later form of affection. — **5**. *He loves righteousness,* probably the doing of it on His part as the context suggests, *and justice,* incorrectly rendered "judgment" in $EV^{s}$. here and elsewhere in this combination. — *The earth is full of His kindness*] in action, in His work as above, cf. $119^{64}$. These divine attributes are conceived as working through all the earth. That is the background of their particular working in the experience which calls for the fresh song of praise.

**Str. II.** is composed of two parts of syn. couplets, giving the reason for the intervening syn. couplet, summoning the world to stand in awe of Yahweh. — **6**. The psalmist goes back in thought to the creation, especially of *the heavens* and *all their host;* that is, the heavenly luminaries, sun, moon, and stars, in accordance with the conception of Gn. $2^{1}$ Is. $40^{26}$ $45^{12}$, and not the angels as Pss. $103^{21}$ $148^{2}$. These *were made,* the most general term for creative activity, not implying any particular mode or theory of creation. — *By His word*], the instrumental means here employed; that is, by command, as $v.^{9}$ in accordance with Gn. 1. With this is parallel: *By the breath of His mouth*], the words breathed forth in speech. Some have thought of the divine Spirit here in accordance with Gn. $1^{2}$, the same Hebrew word being used for "breath" and "spirit"; but if the reference were to the divine Spirit it would be Spirit of Yahweh, and not Spirit of His mouth. — **7**. The creation of *the waters of the sea* is now described. — *the primeval deep*], probably only the depths of the sea, in accordance with Jb. $38^{8-11. 22}$, and not the more comprehensive mass of waters, including the subterranean and terranean waters before their separation, of Gn. $1^{6-9}$. — *He gathereth in a flask*], after 𝔊 and most ancient Vrss., as more suited to the *putteth in treasuries,* than 𝔐 followed by $EV^{s}$., "as a heap." The conceptions of treasuries, where God stores up the snow and hail, and of a flask, literally water-skin, in which the Orientals carry their water and wine, where God stores up the waters of heaven, are in Jb. $38^{22. 37}$. Inasmuch as in Jb. $38^{8-10}$ the baby sea is conceived as shut in safely in its place at the creation with bars and doors, it is most probable that all these terms of Job are at the basis of this description, rather than the heaping up of the

waters of the Red Sea for the passage through them of Israel, according to Ex. 15[8], which is another and heterogeneous figure of speech to that of treasuries and the permanence of the sea in its place. The verbal forms are participles, but not on that account to be referred to "the continual action of maintenance as well as the original creation," Kirk., because the participles are of the late Aramaic style, used for the finite verb, and refer to the creation itself as in the passage of Job mentioned above. — **8.** The fact of the creation of heavens and sea by Yahweh is a ground on which the psalmist summons mankind to fear such a Creator. — *Let all the earth* ‖ *all the inhabitants of the world*], all mankind wherever they may be. This is an universal summons. — *be in fear of Yahweh* ‖ *stand in awe*]. It is not probable that the psalmist is thinking of fear here in the religious sense appropriate to the people of God, as in v.[18], where the accusative is used; but in the more external sense of awe and submission to the divine sovereignty. — **9.** The reason is reënforced by a return to the conception of the creation, which is stated in terms of the primitive creation of the light, according to Gn. 1[3]. — *For He spake and it came to pass*], the very words of Gn. 1[3], expressing by the Waw consec. the immediateness of the obedience of the creature to the creative word; paraphrased in the syn. clause: *He commanded*, with the same immediateness of result, *and it stood forth*]; that is, it sprang into existence and presented itself, or stood forth as a host, using the imagery of v.[6] and Gn. 2[1], as an army stands forth in array when the sovereign issues the command. — **10.** The creative power has been mentioned as a warning to the nations; it is therefore appropriate in the climax that the providential power should be referred to. This, as we would expect from the purpose of the statement, is on its negative side, with reference to *the nations* ‖ *the peoples*. They may take *counsel* and make *plans* against the people of Yahweh, but in vain; for *He doth bring* them *to naught* ‖ *make of none effect*. He frustrates all their schemes of hostility against His people; and this is the climax which justifies the inclusion of the entire Str. in this Ps. of praise.

A later editor, wishing to emphasise the thought of the last couplet, adds a tetrastich to the Str., and interrupts thereby the progress of thought in the Ps.

**The counsel of Yahweh standeth forever,**
**The plans of His mind to all generations.**
**Happy the nation whose God is Yahweh,**
**The people He has chosen for His inheritance!**

**11–12.** *The counsel of Yahweh* ‖ *the plans of His mind*], the plans formed in His mind, God being conceived as having a mind, just as man, His image. These words are in striking antith. to the counsel and plans of the nations of the previous couplet. As Yahweh frustrates their counsel and plans, He maintains His own counsel; it *standeth* firm, not capable of frustration, unchangeable, permanent, and indeed *forever* ‖ *to all generations*. This is a ground for congratulation to the people of Yahweh, for it renders them secure in the hands of their God; therefore they may sing: *Happy the nation* ‖ *the people*, antith. to all the other nations and peoples, because they have the inestimable privilege of one *whose God is Yahweh;* and this not simply because they have chosen Him to be their God, but because *He has chosen* them *for His inheritance*, His own special property in accordance with the original covenant, Ex. $19^{5}$; cf. Dt. $4^{20}$ $9^{26.29}$ $32^{9}$ Mic. $7^{14.18}$ Is. $19^{25}$ Je. $10^{16}$ Pss. $28^{9}$ $68^{10}$ $74^{2}$ $78^{62.71}$ $94^{5.14}$ $106^{5.40}$. A still later editor inserts in the Mss. underlying 𝔊 an addition to v.[10], followed by 𝔙 and PBV., "and casteth out the counsel of princes," which makes the couplet into a triplet by a third syn. clause. It certainly was not in the original Ps., which was composed entirely of couplets, although it is an idea entirely appropriate in itself.

**Str. III.** is composed of three synth. couplets, describing the divine inspection of mankind, followed by two syn. couplets drawing the consequences, that victory and safety are not due entirely to human powers. — **13–14.** *From heaven*], emphatic, ‖ *the place where He sits enthroned*], the divine throne in the heavenly palace, *v.* $9^{8}$ $29^{10}$ $55^{20}$ $102^{13}$ Is. $63^{15}$ $66^{1}$. — *Yahweh doth look* ‖ *see* ‖ *glance*], the divine inspection of mankind, as $11^{4}$ $14^{2}$. — *all the sons of mankind* ‖ *all the inhabitants of the earth*]. His inspection is universal, a resumption of the thought of the universal warning of v.[8]. The inspection is a thorough one, nothing escapes it. — **15.** *He that formed their mind*], created the mind of man, constructed or formed it as truly as He formed the body; cf. Gn. $2^{7.8}$ Zc. $12^{1}$ Ps. $94^{9}$. It is possible that the second story of

the creation was in the mind of the psalmist as well as the first, and that he extends the construction of the body of man to that of the mind also. But inasmuch as he thinks of the minds of his contemporaries, the formation of the mind is not that of the primitive man, but that of all men the world over. The psalmist does not, any more than Is.[2], distinguish the creative activity from the providential. He certainly does not conceive the later distinction between creationism and traducianism. He thought that each and every individual man originates, mind and body, as a result of divine activity; cf. Ps. $139^{13-16}$. The divine construction of the mind was not partial but total, *altogether*. Therefore Yahweh knows it already in all its powers and activities, its capacities and its limitations. Nothing whatever in the mind of man can escape His inspection. He knows the inner man. He is one *that discerneth all their works*. The result of all this is that the mind and works of men are very much limited; they are under the entire control of Yahweh. — **16–17**. *The king*], thinking probably of the king of Syria, the great enemy of the Maccabean times, ‖ *the mighty man*, the trained warrior, ‖ *the horse*, the cavalry of the army. These are conceived as with a *great*, a numerous, *army*, coming up against Israel and relying upon their overwhelming power for *victory*. The renderings of EV[s]., "save," "salvation," or "safety," are too general, and not suited to the context. The beauty of the synonymous thought is spoiled by rendering the same word "host" or "army" in v.[16] and "strength" in v.[17], as if the latter referred to the horse. This would be an exaggeration of the horse, giving it a couplet to itself, and indeed in the climax of the Str., as compared with the king who would have but one line, although he is emphasised by the position of the word in v.[16a]. The king is really the subject of v.[17b], as well as of v.[16a]. The king thinks he can gain a victory by his great army. His cavalry, in which he chiefly trusted, proves a delusion. Instead of winning victory, he is defeated, and in his defeat the strength of his warriors cannot deliver them, and the king himself cannot find deliverance by his army. The context indicates that all this is due to the divine inspection and interposition so fully stated in the previous couplets. For this situation in history, cf. 1 Mac. $3^{19}$.

**Str. IV.** is composed of two syn. couplets, setting forth the experience of deliverance, followed by three synth. couplets of joyous prayer. — **18.** *Behold*], calling particular attention to what is to be said. — *the eye of Yahweh*], taking up the inspection of the previous Str. Yahweh's eye is resting upon His people as well as upon the nations, only with a different motive. He had inspected the nations to frustrate their plans and to give them defeat instead of victory. He inspects His people with favour. — *toward them that fear Him*], with the reverential fear of worship, ‖ *toward them that hope in His kindness*], look up to Him for it, expect it, wait to receive it; recurring to the kindness of v.[5], praised, as exhibited throughout the earth. That which the people of Yahweh hoped for, looking unto Yahweh in godly fear, they received. — **19.** His eye had a redemptive purpose when directed upon them: *To deliver their life from death.* The nation had been in extreme peril because of the great army of the king of Syria, threatening to destroy them. Yahweh delivered them by giving them the victory. — *And to preserve their lives in famine*]. If this is historical, it may refer to the famine of a besieged city in which the great army of Syria had shut up Israel, and then probably to a siege of Jerusalem, or else to a peril of famine in the land, owing to the devastation wrought by the Syrian army. — **20.** The psalmist now turns to the final prayer. — *Our soul*]. The people are conceived as having but one soul; only they speak, not as an individual, "my soul," but as an aggregate of individuals in one nation. — *doth wait for Yahweh*], not here in the sense of anxiously looking for an exhibition of kindness in deliverance; but in the temple, in reliance upon His kindness as already bestowed. — **21–22.** *For in Him our heart is glad* ‖ *we trust* ‖ *we hope in Thee,* all alike syn. expressions of joyous confidence in their God who had done such great things for them. — *Our help and shield*], shield for defence, help to deliver; cf. Gn. 15[1] Pss. 3[4] 20[3]. — *His holy name*], the majestic name that secures victory in accordance with 20[6. 8]. The Ps. concludes with a petition that the *kindness* just experienced in deliverance, v.[18], and which now fills the earth with its renown, v.[5], may ever abide upon His people.

1. † נאוה] adj. (1) *comely:* of woman Ct. $1^{5}$ $6^{4}$, so Ps. $68^{13}$; cf. Je. $6^{2}$; face Ct. $2^{14}$; mouth Ct. $4^{3}$. (2) *seemly:* of תהלה here as $147^{1}$ (cf. $93^{5}$); elsw. Pr. $17^{7}$ $19^{10}$ $26^{1}$. — 2. כִּנּוֹר, נֶבֶל, עָשׂוֹר, *v.* Intr. § 34. — 3. † שִׁיר חָדָשׁ] is based on Is. $42^{10}$; elsw. Pss. $40^{4}$ $96^{1}$ $98^{1}$ $144^{9}$ $149^{1}$, a fresh outburst of song. — הֵיטִיבוּ] Hiph. pf. 3 m. pl. ‡ [יטב] vb. Qal, *be pleasing;* c. ל $69^{32}$; elsw. c. ל *be well for, go well with,* Gn. $12^{13}$ (J) $40^{14}$ (E) Dt. 8 t. Je. 4 t. +. Hiph. (1) c. ל *do good to, deal well with,* Pss. $49^{19}$ $125^{4}$ Ex. $1^{20}$ (E) Gn. $12^{16}$ (J) +; c. acc. Ps. $51^{20}$ Dt. $8^{16}$ Je. $18^{10}$ +; (2) *do thoroughly,* prob. $36^{4}$, as Mi. $7^{3}$ † היטיב (ל)נַגֵּן *play well, skilfully,* here as 1 S. $16^{17}$ Is. $23^{16}$ Ez. $33^{32}$; (3) *do well, right:* ethically Ps. $119^{68}$. — נַגֵּן] Pi. inf., *v.* Intr. § 34. — תְּרוּעָה] *sacred shout, v. $27^{6}$.* — 4. יָשָׁר] *right* (*v.* $7^{11}$), as predicate of the דבר only here, but cf. for the commands of the Law in other terms $19^{9}$ $119^{137}$. ‡ דָּבָר n.m. (1) *speech, discourse, saying:* ד׳ שפתים $17^{4}$ $59^{13}$; ד׳ פה $36^{4}$; ד׳ שאגה $22^{2}$; ד׳ מר *bitter speech* $64^{4}$; ד׳ טוב *goodly speech* in poem $45^{2}$; ענה ד׳ $119^{42}$ Is. $36^{21}$ Je. $44^{20}$; *spoken command of God* Pss. $33^{4.6}$ $103^{20.20}$ $105^{28}$ $148^{8}$, prob. $56^{5.11.11}$; שלח ד׳ $107^{20}$ $147^{18}$ (cf. v.$^{15}$) Is. $9^{7}$ Je. $42^{5}$; *promise* Pss. $105^{19.42}$ $106^{12.24}$. (2) *Saying, sentence as written, lines of song,* $18^{1}$ $137^{3}$ Dt. $32^{44}$; *the Law* as divine sentence Pss. $50^{17}$ $105^{8}$ $119^{9.16.17.25.28.42.43.49.57.65.74.81.89.101.105.107.114.130.139.147.160.161.169}$ $130^{5}$ $147^{19}$. (3) *Words, as parts of sentence,* $7^{1}$ $19^{4}$ $52^{6}$ $55^{22}$ $56^{6}$ $109^{3}$. (4) *Matter, affair,* about which one speaks, pl. $65^{4}$ $105^{27}$ $145^{5}$ (?); sg. ד׳ רע $64^{6}$ $141^{4}$; ד׳ בליעל $41^{9}$ $101^{3}$; ד׳ מרמות $35^{20}$; *cause* in judgment $112^{5}$. (5) Prep. עַל דבר *because of, for the sake of,* $45^{5}$ $79^{9}$ Gn. $20^{11}$ (E) Ex. $8^{8}$ (J). — וְכָל־מַעֲשֵׂהוּ] should be without Makkeph for measure. — בֶּאֱמוּנָה] not ב *essentiae,* PBV., Pe., but either *in* as 𝔊, 𝔍, De., Hu., Che., Dr., or *with,* Ew. ‡ אֱמוּנָה n.f. *firmness, steadfastness, fidelity;* in ψ only *faithfulness, trust:* (*a*) of human conduct $37^{3}$ (?); דרך א׳ $119^{30}$. † (*b*) as divine attribute $88^{12}$ $89^{2.3.6.9}$; shewn in works $33^{4}$; commands $119^{86}$; in affliction $119^{75}$; in oath to David $89^{50}$; reaching unto skies $36^{6}$; unto all generations $100^{5}$ $119^{90}$; God will not belie it $89^{34}$; אֱמוּנָה מְאֹד $119^{138}$ (cf. א׳ אֹמֶן Is. $25^{1}$); closely associated with חֶסֶד $89^{25}$ $92^{3}$ $98^{3}$ (cf. Ho. $2^{22}$), צְדָקָה, צֶדֶק $96^{13}$ $143^{1}$ (cf. Is. $11^{5}$), salvation Ps. $40^{11}$ (elsw. of God only Dt. $32^{4}$ La. $3^{23}$). — 5. אֹהֵב] Qal ptc. Yahweh subj. — צדקה] *righteousness* (*v.* $5^{9}$). — משפט] *justice* (*v.* $1^{5}$). — חסד] *kindness,* as v.$^{18.22}$ (*v.* $4^{4}$). — יהוה] unnecessary gl. — 6. דבר י׳] is only a variation of אמר י׳ of Gn. $1^{6}$, which the author had in view (v.$^{9}$). This is evident also from the צבא, which in Gn. $2^{1}$ refers to the whole organised creation, but here specifically to the heavenly bodies (*v.* $24^{10}$). — רוּחַ פִּיו] (*v.* $18^{16}$ $31^{6}$) = *breath of his mouth* is syn. with דבר, the uttered word, as most interpreters of modern times. The majority of the older interpreters, however, think of the רוח אלהים of Gn. $1^{2}$. But this seems excluded by פיו, which is nowhere used in connection with the divine Spirit. Pe. suggests that there is here a usage parallel to Ps. $104^{29-30}$, where the רוח of God is the source of life as it enters into the animals with quickening power and imparts to them their רוח. So in Jb. $33^{4}$, the divine רוח and נשמה are in men the source of life. But this would lead us beyond Pe. to the doctrine of Gn. $2^{7}$, where the נשמת חיים is breathed into Adam's nostrils by Yahweh, and Gn. $7^{22}$ implies that the נשמת רוח חיים of all animals was also

imparted by the breath of God. This, however, would lead to the thought that the צבא of heaven are here regarded as living beings, like the morning stars of Job, and the reference here would be to orders of angels. This would widen the doctrine of creation to the extent that all living beings in heaven and on earth owe their life to the breath of the divine mouth. — בדבר יהוה] is prob. for an original בדברו; otherwise the l. is too long. — **7.** כֹּנֵס] Qal ptc. † [כנס] vb. Qal, *gather*: people 1 Ch. $22^{2}$ Est. $4^{16}$; waters here; stones Ec. $3^{5}$; wealth Ec. $2^{8}$, cf. v.$^{26}$; portion for priests Ne. $12^{44}$. Pi. *gather together*: for punishment Ez. $22^{21}$; for restoration Ps. $147^{2}$ Ez. $39^{28}$. Hithp. *gather oneself together* Is. $28^{20}$. — † נֵד] *heap*; as in Ex. $15^{8}$ Ps. $78^{13}$, of Jordan Jos. $3^{13.16}$ (Is. $17^{11}$ dub.), so 𝔐, Hu., Pe.; but Hare, Lowth., Horsley, Houb., Ew., Ols., Che., al., follow the Vrss. (except Quinta) in reading נֹד = נאד *bottle* (*v.* $56^{9}$). The sea is represented as shut up as water in a bottle or water skin; cf. Jb. $38^{8-11}$, where the baby sea is shut in with doors and bars. It is tempting to think of the bottles of the clouds; in this case the upper as well as the lower waters were in the poet's mind. — מים] (*v.* $18^{12}$) used frequently of waters of the clouds; but יָם (*v.* $24^{2}$) either of seas on the earth's surface or subterranean. — ‡ אוֹצָר] n.m., in ψ only pl.f. for the storehouses of God for rain, snow, hail, etc.; elsw. $135^{7}$ Dt. $28^{12}$ Jb. $38^{22.22}$ Je. $10^{13}$ = $51^{16}$. — תְהוֹמוֹת] pl.f. of ‡ תְּהוֹם n.m. *deep place*: always of waters: (1) of a great sea $36^{7}$ $107^{26}$ $135^{6}$ $148^{7}$; (2) of the Red Sea at the crossing $77^{17}$ $106^{9}$; (3) of a river, giving drink $78^{15}$, with waterfalls $42^{8.8}$; (4) of subterranean waters $71^{20}$ (?); (5) of the primeval sea here, as $104^{6}$. — **8.** ממנו] prosaic gl., makes l. too long. — **9.** כי הוא] כי here as in v.$^{4}$ giving reason of praise. הוא emph. as in parallel line. — אָמַר וַיֶּהִי] is based on the creation of the light Gn. $1^{3}$, pf. followed by ו consec. impf. immediate result. — **10.** הֵפִיר] Hiph. pf. 3 m. for usual הֵפֵר, assimilated in form to הֵנִיא. ‡ [פרר] vb. Hiph. (1) *break*, the Law $119^{126}$; (2) *frustrate*, here; (3) *annul* $85^{5}$ $89^{34}$ both dub. — † [נוא] vb. Qal only Nu. $32^{7}$ Kt. (but Hiph. Qr.). Hiph. (1) *restrain, forbid*, vow Nu. $30^{6.6.9.12}$; *frustrate*, thoughts here; *refuse* שמן (but dub.) $141^{5}$; (2) *restrain from* Nu. $32^{7.9}$. — ‡ מַחֲשָׁבָה] n.f. (1) *thought*: מ׳ ארם $94^{11}$; of God, מ׳ לבו $33^{11}$; c. אֶל $40^{6}$; are exceeding deep $92^{6}$; (2) *device, plan, purpose*, here and $56^{6}$. — **11–12.** These are tetrameters in their present form. לב of God is as לב of man, the seat of the thoughts and counsels, or plans (*v.* $19^{15}$); cf. Is. $40^{8}$ $46^{10}$ $51^{6.8}$ $55^{8sq.}$. — **13.** משמים] emph., cf. $14^{2}$. — הביט] Hiph. pf. emph. present נכנס. — **14.** שִׁבְתּוֹ] Qal inf. cstr. sf. 3 s.; ישב pregnant sense, *sit enthroned* (*v.* $2^{4}$). — הִשְׁגִּיחַ] Hiph. Pf. † שגח *glance at*; elsw. Is. $14^{16}$ Ct. $2^{9}$. — **15.** יצר לבם] Here God forms the לב, the intellectual and moral nature of man, as in Zc. $12^{1}$ He forms the רוח, the disposition or temper. — הַיֹּצֵר] Qal ptc.; הַמֵּבִין Hiph. ptc.; both with article and so rel. clauses. — **16.** אין] is constructed with ptc. vb 𝔊, 𝔍, Hu., Dr., Kirk., but with the noun by EV$^{s}$.; the former is the better. — המלך] generic article (*v.* $2^{6}$). — נוֹשָׁע] Niph. ptc. ישע (*v.* $3^{3}$) has the mng. of *gaining victory*, as Ew., Hi., De., Hu., Pe., Kirk. — **17.** הסוס] generic article: the horse is שקר ($7^{15}$), *a deception, delusion*, as Pr. $21^{31}$. — תשועה] *victory*, for older ישועה (*v.* $3^{3}$). ‡ תְּשׁוּעָה n.f. (1) *deliverance*, usually by God

through human agency, esp. from oppression and in battle, and so *victory* here as $144^{10}$; of deliverance from personal troubles $37^{39}$; or of national deliverance under fig. of personal $40^{11.17}$ $71^{15}$; תשועתי י׳ $38^{23}$; of man, תשועת אדם deliverance of or through man $60^{13} = 108^{13}$, cf. $146^{3}$; (2) more exclusively spiritual in sense $51^{16}$ $119^{41.81}$. — יְמַלֵּט] Pi. impf. modal (*v.* $22^{5}$); 𝔊 Niph. pass. These four lines afford a fine example of distributed parallelism. נושע of *a* has its parallel in תשועה of *c*. ינצל of *b* is balanced with ימלט of *d*; but רב חיל is in *a* and *d*, although 𝔍, EV$^{s}$. regard the second as the strength of the horse. — **18.** This l. is a pentameter as it stands, but the change of אל to ל in *b* is improb.; rd. ואל מיחלים. מְיַחֲלִים Pi. ptc. pl., יחל (*v.* $31^{25}$); so v.$^{22}$. — **19.** This is also a pentameter line most naturally, but לחיותם is strange; it is a condensation of לחיות חיותם. The trouble of famine is instead of the battle of v.$^{16-17}$. — לְהַצִּיל] Hiph. inf. נצל as v.$^{16}$, ‖ לְחַיּוֹת Pi. inf. of חיה (*v.* $22^{27}$), both expressing purpose. חַיָּה in the sense of *life* is only in poetry; cf. $74^{19}$ $78^{50}$ $143^{3}$. — **20.** נַפְשֵׁנוּ] emph. paraphrase of personal pronoun *we* (*v.* $3^{3}$). — חִכְּתָה] Pi. pf. 3 f. ‡ [חכה] vb. Qal, *wait for*, only Is. $30^{18}$ (c. ל). Pi. *long for:* c. ל here as $106^{13}$, also Is. $8^{17}$ $64^{3}$ Zp. $3^{8}$ +.

## PSALM XXXIV., 3 STR. $7^{6}$.

**Ps. 34 is a thanksgiving. (1) A vow of praise in which all are invited to unite (v.$^{2-4}$); because Yahweh has answered the prayer of His afflicted people and delivered them by their guardian angel (v.$^{5-8}$); (2) an exhortation to seek Yahweh, the source of all good (v.$^{9-11}$), with instruction that prosperity depends upon good conduct (v.$^{12-15}$); (3) a contrast of the watchful care of Yahweh over the righteous (v.$^{16.18-21}$) with His destruction of the wicked (v.$^{17.22}$). A liturgical gloss was added (v.$^{23}$).**

I WILL bless Yahweh at all times, continually shall His praise be in my mouth.
Of Yahweh will my soul boast; let the afflicted (make it heard) and be glad.
O magnify Yahweh with me; and let us exalt His name together.
I sought Yahweh, and He answered me, and from all my terrors He delivered me.
They looked unto Him and beamed, and their face was not abashed.
This same afflicted people cried, and Yahweh from all his distresses saved him.
The angel of Yahweh encamped about them that fear Him, and rescue them.

O TASTE and see that He is good; happy the man that taketh refuge in Him.
O fear Yahweh, His holy ones; for there is no *lack* to them that fear Him.
Young lions are in want and they suffer hunger; but they that seek Him *lack* not any good.
O come, sons, hearken to me; the fear of Yahweh I will teach you.
Who is the man that taketh pleasure in life? loveth days that he may see good?
Keep thy tongue from evil, and thy lips from speaking deceit;
Depart from evil and do good; seek peace and pursue it.

THE face of Yahweh is against them that do evil, to cut off their memory from the land.
The eyes of Yahweh are unto the righteous, and His ears unto their cry for help;
They cry and Yahweh heareth, and delivereth them out of all their distresses.
Yahweh is nigh unto the broken-hearted, and the crushed in spirit He saveth.
Many are the misfortunes of the righteous: but out of them all Yahweh delivereth him;
He keepeth all his bones, not one of them is broken.
Misfortune shall slay the wicked, and they that hate the righteous shall suffer punishment.

Ps. 34 was in 𝔇, but not in any of the major Psalters. The title has a reference to the life of David, "when he changed" or disguised "his judgment," feigned madness "before Abimelek, and he sent him away and he departed," in accordance with the story 1 S. 21[11 sq.], except that the Philistine king is there called Achish (*v.* Intr. § 27). This change might have arisen from defective memory of the editor, or from substituting the common name of the Philistine kings for the specific one. Ps. 56 is also referred in the title to the same period of David's life at Gath. The editor did not mean to imply that David composed these Pss. on that occasion, but that they might be supposed to represent his spiritual emotions at that time. Ps. 34 is an acrostic of 22 hexameters, and like all such poems more or less artificial. There seems to have been a transposition of lines ע and פ. This was due to an editor who changed the earlier order of these letters (*v.* La. 2, 3, 4, and 𝔊 of Pr. 31) to the later order of his time. The Ps. is original, and shews little dependence on other writings. The conception of the guardian angel, v.[8], resembles that of 35[5. 6] 91[11], and is probably an earlier conception of a special angel, having Israel in charge, which subsequently develops into the one named Michael, and implies the Persian period. The term סור מרע, v.[15], is common to WL., but elsw. only here Ps. 37[27] Is. 59[15]. The contrition of v.[19] is dependent on Is. 57[15] 61[1] and resembles Ps. 51[19]. The Ps. implies the beginning of WL. and the Persian period, but shews no dependence on P. The Ps. omits the line ו, as Ps. 25, in order to get a division into three Strs. of seven lines each. It has also a supplementary liturgical addition which is essentially the same as that in Ps. 25. On account of v.[9] the Ps. was used in the Holy Communion in the ancient Church; cf. *Apostolic Constitutions*, 8[18]; Cyril, *Cat. myst.* 5[17]; Bingham, *Antiq.* V. 460.

Str. I. is a heptastich, composed of a syn. tristich and a syn. tetrastich. — **2–3.** *I will bless Yahweh*], in the benedictions characteristic of Hebrew worship, ‖ *His praise*, the praise of Him, by the use of the hallels, characteristic of festivals (*v.* Intr. § 35). — *boast*], in these hallels, by describing Yahweh's wondrous deeds of salvation and judgment. This is to be *at all times* ‖ *continually*, perpetual worship in the temple. — *in my mouth*], the sacred

songs, not only written and read, but sung aloud. — *Let the afflicted make it heard*], namely, the praise of v.$^{2}$, taking their share in it; so by an easy change of vowel points giving an excellent parall. instead of the usual "will hear and will be glad" of 𝔐 and Vrss. — **4**. *O magnify Yahweh*], tell of His greatness and His great deeds, ‖ *exalt His name*, His supreme majesty as King of Israel and the nations, cf. $30^{2}$ $99^{5.9}$ $107^{32}$ $145^{1}$. — *with me* ‖ *let us together*]. The afflicted are exhorted to unite with the psalmist in this thanksgiving. It is common praise, worship of the whole people, and not merely of individuals. — **5–6**. The reason for the praise is now given as an encouragement to the afflicted. — *I sought Yahweh*]. The veteran sage gives his own personal experience. — *and He answered me*]. His answer was not in word, but in deed, *He delivered me from all my terrors*], due probably to the aggression of a powerful enemy. On the basis of this personal experience, the afflicted taking part in the temple worship are reminded of their own experience: *They looked unto Him*], that they might catch the light of His countenance, cf. $27^{1.4}$, and so *beamed*], their face lighted up by the light from Yahweh's face; antith. with their condition as the afflicted. — *and their face was not abashed*], no longer clouded with gloom, humiliation, and shame. The chief ancient Vrss., 𝔊, 𝔖, 𝔙, 𝔍, and many moderns, take these verbs as imperatives, in accordance with the jussive at the close of the line. But 𝔐, EV$^{s}$., and other scholars, rightly regard these verbs as perfects, and the line as syn. with the previous and following lines. — **7–8**. *This same afflicted people cried*]. The psalmist points to the nation in its organic unity, combining himself with all the afflicted. — *Yahweh from all his distresses saved him*], in response to the nation's prayer, cf. v.$^{5}$. — The activity of Yahweh now passes over into that of *the angel of Yahweh*, which might be interpreted as referring to the theophanic angel of the ancient history in accordance with Is. $63^{9}$, and as implying the conception of the angelic camp which met Jacob Gn. $32^{2}$. But it is most probable that the author here, as in Pss. $35^{5.6}$ $91^{11}$, is thinking of the guardian angel of Israel, who in later times received the name of Michael, Dn. $10^{13.21}$ $12^{1}$. This angel is represented as chief of an army encamped about Israel to protect them from enemies, and who, in such

perils as described above, *rescued them;* cf. 2 K. $6^{17}$. — *them that fear Him*], with the reverence of His people for Yahweh.

**Str. II.** is composed of a tristich of stairlike parall. and a synth. tetrastich. — **9.** *O taste and see*], make a trial, test by experience. — *He is good*], kind, benignant, as bestowing good things upon His people. This is used in 1 Pet. $2^3$ and applied to Christ as Lord; cf. also Heb. $6^{4-5}$, where it is applied to the good things of the Holy Spirit. — *happy the man*], an exclamation of congratulation, as $1^1$. — *that taketh refuge in Him*], as $2^{12}$. — **10.** *O fear Yahweh*], taking up v.[8] and reiterating it in v.[10b]. — *them that fear Him*, ‖ *His holy ones*], His people as consecrated to His service, cf. $16^3$ Dt. $33^3$, an idea especially prominent in the Holiness code (*v.* Br.[Hex. 152]). — *for there is no lack*] of good things, because Yahweh is good to them. This is, then, the basis for the antithesis, **11**, between *young lions* and *they that seek Him;* the former, notwithstanding their strength and greed as active beasts of prey, *are in want*, because they do not always find prey, or cannot, if they find it, take possession of it, and accordingly *they suffer hunger;* but they that seek Yahweh, however feeble and afflicted they may be, and unable to supply their own wants, *lack not any good*, because their wants are supplied by Yahweh, whose characteristic is that He is good. — **12** begins a second exhortation, in the style of a teacher or sage to his disciples; only here in ψ, but characteristic of WL.; cf. Pr. $1^8$ 1 Jn. $2^1$. — *O come, sons*], a call to attention, followed by a coördinate imperative, *hearken to me*. He has an important lesson to give: *I will teach you*]. That which is taught is first stated in its summary form, *the fear of Yahweh*]. This is not in the more ancient sense of religion, but in the ethical sense of Pr. $1^7$, characteristic of WL., as the subsequent context indicates. — **13.** The lesson is to be imparted through the answer to a question: *Who is the man?*] as $25^{12}$, *that taketh pleasure in life*], would not only live, but enjoy life; antith. with the afflictions of the afflicted of the previous Str., as suggested by the beaming face of v.[6]. — *loveth days*], days of life, many days, a long life. — *that he may see good*], the vb. "see," based upon the exhortation "taste and see," v.[9], and the obj. "good" upon v.[11], in the sense of good received, prosperity in life. He who would have so good a blessing from Yahweh must

have the ethical qualifications, **14–15**. These are both of speech and conduct.—*Keep*], in the sense of "watch," "guard." It concerns both *tongue* and *lips* as the organs of speech, but is only on the negative side of restraint, *from evil* ‖ *from speaking deceit*. This is not in the older ethical sense, against neighbours to do them injury, but in the later sense of avoiding evil and deceitful speech as such, as in Pr. $4^{24}$ $13^{3}$ $21^{23}$ BS. $28^{25}$ Ja. $3^{2\,sq.}$, based on Persian ethical conceptions. The conduct must be good, both positively and negatively; negatively, *depart from evil*], a phrase characteristic of WL., Pr. $3^{7}$ $13^{19}$ $16^{6.17}$. The evil is doing evil in an ethical sense, as implied by the antith., *do good*, as in Ps. $37^{27}$, where the entire phrase is used. The positive side of doing good is more specifically defined as *seek*, emphasised by *pursue*,—*peace*], with neighbours, probably implying friendship; cf. Rom. $14^{19}$ Heb. $12^{14}$.

**Str. III.** encloses five synonymous lines, setting forth Yahweh's salvation of the righteous, between an initial and a concluding line, affirming the destruction of the wicked. The former has been transposed with the following line by a late editor, who wished to follow the alphabetical order of his day, at the expense of the congruity of the lines with their context. The enemies are described, **17, 22**, as *them that do evil*, v.[17], in antithesis with the exhortation, "do good," v.[15], and also by the ordinary term, *the wicked* and *they that hate the righteous*, v.[22], the latter doubtless antith. to v.[15]. Their punishment is that *the face of Yahweh is against them* in anger, as $80^{17}$, with the purpose *to cut off their memory from the land*, v.[17], so utterly to destroy them that they will no longer be remembered; they will pass into oblivion, as $9^{7}$. V.[22] gives the synonymous *misfortune shall slay*. This is in striking antithesis to v.[20], where it is stated that Yahweh will deliver the righteous out of misfortunes, however many they may be. The climax is given in the comprehensive term, *shall suffer punishment*, v.[22], which is to be preferred to "shall be desolate," PBV., AV., which is paraphrase and not translation; or "condemned," RV., which is a possible translation, but is too mild for the climax. —**16, 18–21** set forth the deliverance of *the righteous*. *The eyes of Yahweh are unto* them, antith. with the face of Yahweh against the wicked, v.[17], and so in the syn. clause, *His ears unto* them;

both eyes and ears are attentive to their necessities, and accordingly He *is nigh unto them*, v.$^{19}$. They are described as in great trouble: *all their distresses*, v.$^{18}$, *many are the misfortunes*, v.$^{20}$; they are *broken-hearted* and *crushed in spirit*, v.$^{19}$, conceptions based on Is. $57^{15}$ $61^{1}$, cf. also Pss. $51^{19}$ $147^{3}$; and it is suggested that their *bones* are also in pain, as $22^{15.18}$ $31^{11}$ $42^{11}$. All this describes the sufferings of the afflicted of v.$^{3}$, whom this psalmist is cheering by his instruction and good counsel. In this situation Yahweh does not disregard *their cry for help*, v.$^{16}$; *they cry and Yahweh heareth*, v.$^{18}$; and this hearing is effective, as in the psalmist's experience, v.$^{5}$. The usual terms describe their salvation: *He delivereth them*, v.$^{18.20}$; *saveth them*, v.$^{19}$; *keepeth all their bones*, v.$^{21}$, and so completely and safely that *not one of them is broken.*

**23.** The Ps., like 25, has a liturgical addition, which makes it end in salvation instead of punishment. This, in its present form, is composed of two tetrameters, but it may be reduced to a hexameter by omission of unnecessary words inserted in brackets.

> (Yahweh) ransometh the life of His servants,
> And (none) of them that take refuge in Him shall suffer punishment.

This is a general statement, appropriate as a summing up the thought of the entire Ps., and certainly makes a better conclusion for religious use in the synagogue.

**2.** בְּכָל־עֵת] *in* or *at all times* (*v.* $10^{6}$), n. def. by usage. — **3.** תִּתְהַלֵּל] Hithp. impf. 3 f. *make boast* (*v.* $5^{6}$), as $105^{3}$; cf. $63^{12}$. — נפשׁי] paraphrase of person, *I* (*v.* $3^{5}$). — יִשְׁמְעוּ] Qal impf. connected by ו coörd. with יִשְׂמָחוּ. But it makes an awkward change in construction and parall. Rd. Hiph. יַשְׁמִעוּ with תהלה understood = *make it to be heard*, cf. $66^{8}$ $106^{2}$. — עֲנָוִים] *the afflicted* (*v.* $10^{17}$). — **4.** נְרוֹמְמָה] Polel impf. cohort. 1 pl. רום, *exalt*: only here *name*, elsw. God Himself $30^{2}$ $99^{5.9}$ $107^{32}$ $118^{28}$ $145^{1}$. — **5.** דָּרַשְׁתִּי] Qal aorist, past experience. — וְעָנָנִי] ו coörd. Qal pf. — † [מְגוּרָה] n.f. *terror*; elsw. Is. $66^{4}$ Pr. $10^{24}$; cf. מגור Ps. $31^{14}$ and vb. גור $22^{24}$. — **6.** הִבִּיטוּ] Hiph. pf. 3 m. נבט. — וְנָהָרוּ] ו conj., Qal pf. 3 m. i.p. † נהר vb. *beam, be radiant*; elsw. only Is. $60^{5}$. But 𝔊, 𝔖, 𝔙, 𝔍, imv.; so Che., Bä., Dr., Du., Kirk. This is in accord with אל יחפרו, which with this neg. can only be juss. Qal of ‡ חפר, vb. only here with subj. פנים; elsw. with סג $35^{4}$, בוש $35^{26}$ $40^{15}$ ($= 70^{3}$) $71^{24}$ $83^{18}$. It is then necessary to follow Vrss. and rd. פניכם for פניהם 𝔐, unless we suppose that both sfs. are, as often, interpretative of the noun in an original text without them. But a change to imv. is abrupt and impairs the parall. It is more prob. that אל is

an error of transposition for לא, and that the vbs. are aorists as in context. The subj. of vbs. is ענוים, v.$^{3}$. The ו Str. was omitted as in Ps. 25 in order that the alphabetical Ps. might be divided into three heptastichs. — **7.** זֶה] emph., pointing to him, this same, referring to the people in whose name the psalmist speaks (*v.* $24^{6}$). עָנִי sg. coll. for the people; cf. ענוים, v.$^{3}$ (*v.* $9^{13}$). — יהוה] either the divine name or שמע must be a gl. The latter may be explained as adapted to v.$^{18}$, and יהוה seems to be needed in the sentence. — צרות] *straits, distresses;* as v.$^{18}$ $25^{22}$ (*v.* $20^{2}$). — **8.** חֹנֶה] Qal ptc. as finite vb. of late style, *encamp* (*v.* $27^{3}$); but this is not in accord with ו consec. in וַיְחַלְּצֵם Pi. impf. 3 m. sf. 3 pl. חלץ *deliver, rescue* (*v.* $6^{5}$). Either therefore חנה as pf. aorist (as v.$^{7}$), referring to a past deliverance; or else the ו as coörd., referring to a continuous experience. The context and parall. urge the former; so Che. — ‡ מַלְאָךְ] n.m. (1) *messenger:* the winds $104^{4}$, מ׳ רעים $78^{49}$; (2) *angels* $103^{20}$ $148^{2}$, having care of the pious $91^{11}$ (all pl.); (3) מלאך יהוה, the angel champion of Israel $35^{5.6}$; so here ($34^{8}$) either as the guardian angel of Israel, the Michael of later times, or else as the theophanic angel of J. and Ju. $5^{23}$, constantly called מלאך יהוה. In the latter case it might be a reference to the history of the Exodus, as Is. $63^{9}$, where this angel is called the angel of His presence. But the context favours a more general reference, and then we have to think of the guardian angel of Israel before the time when he received the name Michael, Dn. $10^{13.21}$ $12^{1}$. — **9.** טַעֲמוּ] Qal imv. 2 pl. ‡ טעם vb. Qal *taste;* in physical sense, 1 S. $14^{24}$, not in ψ, but in psychological sense, *perceive* by experience, here. ‡ טַעַם n.m. not in ψ in physical sense, but only as *discernment, discretion* טוב טעם ‖ רעת $119^{66}$; שנה טעם *change, disguise the discernment, feign madness* $34^{1}$ (title) = 1 S. $21^{14}$. — וראו כי־טוב יהוה] has one too many tones. The divine name is as usual gl. טוב as *good* in the sense of *benignant* (*v.* $25^{8}$). — יֶחֱסֶה־בּוֹ] relative clause Qal impf. frequentative, also v.$^{23}$ (*v.* $2^{12}$). — **10.** קְדֹשָׁיו] *His consecrated ones,* of holy men, as $16^{3}$ Dt. $33^{3}$. — ‡ מַחְסוֹר] n.[m.] *lack, want;* a.λ. ψ, but Ju. $18^{10}$ $19^{19}$ +. Vb. חסר v.$^{11}$. — **11.** כְּפִירִים] emph. (*v.* $17^{12}$), *young lions,* so 𝔍, 𝔗. 𝔊 πλούσιοι, 𝔙 *divites,* so 𝔖, prob. interpretation as figurative. There is no good reason for emendation here. — רָשׁוּ] Qal pf. ‡ רוש vb. *be in want;* elsw. ptc. רש *poor man* $82^{3}$ 2 S. $12^{3}$ Pr. $13^{7}$ + 15 t. Pr. — וְרָעֵבוּ] ו coörd. Qal pf. 3 pl. i.p. ‡ רעב *be hungry;* elsw. in ψ $50^{12}$: *v.* רָעָב n. $33^{19}$. — דֹּרְשֵׁי יהוה] ptc. cstr. pl. (*v.* v.$^{5}$); measure requires דורשי as Bä. — טוֹב] *good* in the sense of *welfare, happiness* (*v.* $4^{7}$). — **12.** לְכוּ בָנִים] Qal imv. 2 pl. of הלך, exhortation to attention, as $46^{9}$ $66^{5.16}$ $83^{5}$ $95^{1}$. Sons, not children but young men, addressed by an experienced wise man, as in WL., *v.* Pr. $8^{32}$; only here ψ in this sense. — יִרְאַת י׳] *the fear of Yahweh,* the act of fearing, piety whether religious or ethical, as $5^{8}$ $90^{11}$ $111^{10}$ $119^{38}$ (*v.* $2^{11}$). — **15.** סוּר מֵרָע]. This phr. is characteristic of WL. Jb. $28^{28}$ Pr. $3^{7}$ $13^{19}$ $16^{6.17}$; in ψ elsw. $37^{27}$. — עֲשֵׂה טוֹב] in ethical sense $14^{1.3}$ (= $53^{2.4}$) $37^{3.27}$ (*v.* $4^{7}$). — בַּקֵּשׁ שָׁלוֹם] a.λ. — **16.** אֶל should be אַל with separate tone and אל־שועתם for אל־שועה, which makes better measure. Sfs. were often added by scribes. — **17.** פְּנֵי י׳] c. ב, of hostility, anger, as $80^{17}$ (*v.* $4^{7}$). — עֹשֵׂי רָע] antith. with עֲשֵׂה טוב v.$^{15}$, עֹשֵׂי variation of writing, not of form. — לְהַכְרִית] Hiph. inf. cstr. with ל purpose as v.$^{13}$, כרת (*v.*

12[4]), with מארץ also $109^{15}$ Na. $2^{14}$, based on penalty of P., H., מקרב עם Lv. $17^{10}$ $20^{3.5.6}$, זכרם *their remembrance;* cf. Ps. $9^7$ Ex. $17^{14}$ (E) Dt. $25^{19}$ $32^{26}$. For word *v.* 6*b*. — **18.** [צָעֲקוּ] Qal pf. emph., continuation of v.[16]. ‡ צעק vb. *cry out;* as $77^2$ $88^2$ $107^{6.28}$; v.[17] intervenes and makes the connection difficult. This v. cannot refer to the person of v.[17]. In fact, v.[16. 17] have been transposed in order to conform an earlier alphabetical order to a later, at the expense of the thought. For the older order *v.* La. 2, 3, 4 Pr. 31 (𝔊). 𝔊 overcomes the difficulty of change of subj. by inserting *οἱ δίκαιοι*, but at the expense of the measure. — [ויהוה] subj. emph. — **19.** [נִשְׁבְּרֵי לֵב] phr. elsw. Is. $61^1$; cf. לב נשבר Ps. $51^{19}$, שבורי לב $147^3$. — [דַּכְּאֵי רוּחַ] cf. לב נדכאים Is. $57^{15}$, also Ps. $51^{19}$. The dependence upon Is.[2] can hardly be questioned. As to forms נִשְׁבְּרֵי Niph. ptc. pl. cstr. שׁבר, *v.* also v.[21]: דַּכְּאֵי pl. cstr. of † דַּכָּא adj. elsw. Is. $57^{15}$. — **21.** [שֹׁמֵר] Qal. ptc. as v.[8. 23] of late style. — **22.** [יֶאְשָׁמוּ] Qal impf. as v.[23], *bear punishment.* Cf. Pr. $30^{10}$ Is. $24^6$ Je. $2^3$ Ho. $5^{15}$ $10^2$ $14^1$ Zc. $11^5$ Ez. $6^6$ (*v.* $5^{11}$). — **23** is a supplementary line with פ; cf. $25^{22}$.

## PSALM XXXV., 3 STR. $10^5$.

**The Ps. is a national prayer: (1) petition that Yahweh may interpose as the champion of His people, and especially by His angel, against enemies who without cause have sought to entrap them (v.[1-6. 9-10a]); (2) complaint against the neighbours as false friends who reward evil for good, and antipathy for sympathy, with petition for deliverance (v.[11-18]); (3) petition that these enemies may not be permitted to go on in their treacherous conduct and that Yahweh may interpose in judgment (v.[19. 25. 27b-28]). Each part concludes with a vow of praise. Glosses emphasise the imprecations (v.[7-8. 26. 27a]).**

O YAHWEH, plead my cause, fight with them that fight *me;*
Take hold of shield and buckler, and rise up as *my* help;
Draw out spear (and javelin) to encounter him that pursues *me;*
Say unto me, (Yahweh): Thy salvation am *I.*
Let them be ashamed and brought to dishonour together that seek *my* life;
Let them be turned back and confounded that devise *my* hurt;
Let them be as chaff before the wind, (thine) angel pursuing *them;*
Let their way be in darkness and slippery places, (thine) angel thrusting *them* down.
Then my soul will be joyful in Yahweh, will rejoice in His salvation;
All my bones will say: "Yahweh, who is like Thee?"

WITNESSES of violence rise up, that of which I am not aware they require of *me;*
They reward me evil for good, bereavement to *me.*
But as for me, when they were deadly wounded, I made sackcloth *my* clothing;

I afflicted my soul with fasting, my prayer was upon *my* bosom;
As for a friend, as for mine own brother, I went in procession, in black *I* bowed down.
But when I halted, they rejoiced, and they gathered together (in throngs) against *me*.
Smiters tore me, for that of which I am not aware, without cessation;
In my pollution they mocked, they gnashed upon me with their teeth.
O recover my life from roarers, from lions mine only one;
And I will give thee thanks in the great congregation, among a numerous people I will praise Thee.

LET not them that hate me without cause, rejoice over me, winking with the eye;
For it is not peace that they speak, but against my tranquillity;
Deceitful things they devise, and they open wide their mouths against me;
They said: "Aha, aha! our eye hath seen it."
Thou hast seen, Yahweh; keep not silence, keep not afar off;
Stir up Thyself for my judgment, my God, and awake unto my cause;
Judge me according to my righteousness, my God, and let them not rejoice over me;
Let them not say in their mind: "Aha, our desire! we have swallowed him up."
May Yahweh be magnified, who hath delight in the peace of His servant;
My tongue will murmur Thy righteousness, all day long Thy praise.

Ps. 35 was in 𝔇, but not in any of the other Psalters. They were right. It is not well suited to public worship. It is a pentameter, with many glosses from other Pss. and Prophets. These being removed, it appears to be composed of three symmetrical decastichs, each concluding with a Refrain vowing public praise. V.$^{26-27}$ is a gloss from $70^{3\,sq.}$; v.$^{8}$ from Is. $47^{11}$; v.$^{10b}$ from Je. $31^{11}$. In the original Ps., v.$^{8}$ is possibly dependent on $3^{8}$; v.$^{4}$ cited from $70^{3} = 40^{15}$; v.$^{12}$ reminds of Is. $47^{8.\,9}$; v.$^{6}$ of Je. $23^{12}$; v.$^{25}$ of La. $2^{16}$; v.$^{13}$ of Ps. $69^{11-12}$; v.$^{18}$ קהל רב of $22^{26}$ $40^{10}$. These do not show dependence, but a similarity of situation and language, which suggests nearness of time of composition. V.$^{10}$ מי כמוך implies Ex. $15^{11}$, and the singing in the temple some such song of praise. The angel, v.$^{5}$, probably the guardian angel of Israel, resembles $34^{8}$, $91^{11}$, and suggests the earlier stages of that idea. The use of חנף, v.$^{16}$, for pollution of land is similar to Je. $3^{1}$ Mi. $4^{11}$ Ps. $106^{38}$. All this favours the situation of the feeble community of the Restoration, owing to the hostility of the neighbouring nations.

Str. I. is composed of a syn. triplet with a line synth. thereto, a syn. tetrastich and a syn. couplet. — **1.** *O Yahweh, plead my cause*], so probably in the original, using the common phrase, which sometimes implies judicial process; at other times, as here, vindication in battle, and so ‖ *fight with them that fight me*. Ancient texts were misled by the last clause to find a parall. with it in the previous clause, and so by a slight change of form made a

doubtful word with the meaning "with them that contend," or strive, "with me." The people are in peril from warlike enemies; they are unable to defend themselves, and so appeal to Yahweh to interpose. Yahweh is conceived as a champion, a heroic warrior, as Ex. $15^3$ Dt. $32^{41}$ Ps. $24^9$. Accordingly, He is implored to arm Himself as a warrior: **2–3.** *Take hold of shield*, as $3^4$; *and buckler*, as $5^{13}$; ‖ *draw out spear* (*and javelin*)]. The latter word is a conjectural emendation, in accordance with the association of these words in usage, and therefore to be preferred to the emendation of many scholars, "battle axe," which is a foreign word, unknown to Hebrew usage elsewhere, and all the more dubious, that upon it is based an argument for a later date for the Ps. than other evidence will allow. The imperative of 𝔐, "stop," in the pregnant sense, supplying "the way," though sustained by ancient and modern Vrss., is not suited to the subsequent words, which imply, not resistance to attack, but aggression, an advance to meet, *to encounter him that pursues me* ‖ *rise up as my help.* In the climax, the poet turns from the enemies to Yahweh: *Say unto me: Thy salvation am I*]. The personal God and vindicator of Israel is their salvation from the enemies who make the present peril. — **4.** The poet begins his imprecation with a couplet from $70^3 = 40^{15}$.

> Let them be ashamed and brought to dishonour together that seek my life;
> Let them be turned back and confounded that devise my hurt.

He imprecates upon the enemies a shameful defeat, involving all the hurt and even death they had planned against Israel. — **5–6.** The psalmist now introduces the angel as in $34^8$. This, in the text, is "angel of Yahweh," but probably in the original was *Thine angel*, because of measure; not the theophanic angel of the ancient tradition, who led up Israel out of Egypt into the Holy Land, overthrowing all their enemies; but the angel of Israel, whom Yahweh had given charge over Israel, cf. $91^{11}$, a conception which subsequently developed into the Michael of Daniel. This angel takes up the pursuit of the enemy after Yahweh Himself had defeated them, *pursuing them* ‖ *thrusting them down.* These words have, in all the texts, been transposed, as most modern interpreters think; for pursuit is best suited to the simile *as chaff*

*before the wind;* and thrusting down to the *darkness and slippery places* into which in their flight *their way* leads them.

The reason for the petition is now given, in which the groundlessness of their hostility is emphasised, and it is followed by renewed imprecation. This disturbs the course of thought and the structure of the Str., and indeed v.[7] is premature. It is therefore a gloss.

> For without cause they hid for me their net;
> A pit without cause they dug for me.
> Let desolation come upon them unawares,
> And let his net, that he hid, catch him,
> And in the pit let him fall.

**7.** *For without cause*], with no sufficient reason, gratuitously, implying already, what is more fully brought out in Str. II., that the conduct of the enemies was unreasonable and contrary to what ought to have been anticipated. It was indeed treacherous: *they hid for me their net* ‖ *a pit they dug for me*], implying the same situation as that in 9[16], the image of hunters seeking to trap animals. — **8.** The imprecation is condensed partly from Is. 47[11] and partly from Ps. 9[16]. The former is, *let desolation come upon them unawares;* the latter probably in the original, *and let his net, that he hid, catch him; and in the pit let him fall,* the last clause of which has been preserved by 𝔖, but in 𝔐, 𝔊, and other Vrss. has been obscured by a copyist mistaking the word rendered "pit" for that rendered "desolation," and so the texts read either "in the desolation," or "with the desolation let him fall therein."

The Str. concludes with a vow of praise which may be regarded as a couplet of refrain, as it reappears in varied terms at the close of each Str. — **9–10 a.** *Then my soul*]. The conjunction implies temporal consequence with the subject of verb emphatic. The inner nature is syn. with the outer nature, the bodily frame, *all my bones,* which sympathise with the emotions of the soul, and thrill with joy here, as they ache with sorrow elsewhere. — *will be joyful* ‖ *will rejoice*]. This was doubtless to be expressed in public praise, and is indeed a vow of such praise. The theme is *His salvation,* that is, as wrought by Him, in the defeat of the enemies, and therefore to be celebrated in an ode, as Ex. 15. — *Who is like Thee*], possibly referring to that ode itself, used at

the period of the psalmist for this very purpose, in the liturgy of the temple.— **10** *bc*. A later editor, failing to see this reference, and thinking the conclusion of the Str. too abrupt, appends what he thinks an adequate explanation, based on Je. $31^{11}$:

> Deliverer of the afflicted from him that is too strong for him;
> Yea, the afflicted and needy from him that spoileth him.

**Str. II.** is composed of a synth. couplet and a syn. triplet enclosing a syn. triplet, concluding with a synth. couplet.— **11.** *Witnesses of violence*], not violent witnesses, but such as testify of violence; they *rise up* to testify; *require of me*, demand satisfaction, retribution for violence of which I have no knowledge, *of which I am not aware;* with the implication that it was altogether a false accusation.— **12.** *They reward me evil for good*]. Israel had done his neighbours good, and only good; and yet they charged him with evil, and, taking for granted that he was guilty, requited him with evil. This evil is emphasised as *bereavement*, not to be generalised into "discomfort" of soul, PBV., or specifically "spoiling of my soul" AV.; for which there is no authority in Hebrew usage; but bereavement of children, implying the slaughter of the children of the people by these enemies, as in Is. $47^{8.9}$; and this as requited *to me*, as Pss. $41^{11}$ $137^{8}$, the soul here, as elsewhere, being a paraphrase for the person.— **13.** The psalmist now in two triplets brings out the kindness of his people in emphatic contrast with the unkindness of the enemy.— *But as for me*], emphatic assertion of personal conduct.— *when they were deadly wounded*], by their enemies in battle, resulting in the death of the children of their people, antith. with v.[12], and so in mourning and funeral processions. This is weakened into "when they were sick," in MT., which does not suit the context or the thought of the Ps. The context sets forth graphically the ancient method of mourning for the dead.— *I made sackcloth my clothing*], inserting the verb to complete the measure from the cognate Ps. $69^{12}$.— *I afflicted my soul with fasting*], cf. Is. $58^{3.5}$.— *my prayer was upon my bosom*], prayer, as the context suggests, of supplication for the bereaved. This was conceived as heartfelt, resting upon the bosom, or upon the heart, while it pulsated with sympathy, as AE., Luther, al. This is certainly an unusual expression; but it

was made more difficult by an ancient editor, who inserted a verb, without regard to the measure, usually rendered "returned," which was probably meant to imply that the prayer, notwithstanding its sincerity, returned to the one who made it without effect, Bar Heb., Ri., al., with the suggestion of a reward from God, instead of a reward from those for whom it was offered. This seems to be the interpretation of 𝔊, 𝔍, Ra., Hu., Ki. The reference to the head bowed down upon the bosom, De., Bä., for which 1 Kings $18^{42}$ is cited, does not suit the situation or the language. It would be more natural to think of beating the breast, or bosom, as the usual accompaniment of mourning, Na. $2^{7}$, if the phrase could be so interpreted. — **14.** *I went in procession*], the usual funeral procession, clad *in black*, the colour of mourning. — *I bowed down*], the posture of the mourner, cf. $38^{7}$, that is, with head bowed and face turned downward. This mourning was as sincere and intense, *as for a friend;* and still more *as for mine own brother*. It has become, however, a little too much by the insertion of "as one that mourneth for his mother," by a later editor, at the expense of the measure, making the line as well as the thought by so much overfull. — **15–16.** In antith. with this sympathetic sorrow of Israel for its neighbours when they were bereaved of their children in war, is the unsympathetic conduct of these neighbours. — *But when I halted*], or limped, as Je. $20^{10}$; as injured in the feet and so in a perilous situation; intensified by *in my pollution*], pollution of the land with the blood of the slain, cf. Nu. $35^{33}$ Je. $3^{1}$ Mi. $4^{11}$. This has been interpreted in MT. as a late adj. with the meaning "profane," referring to persons, making the construction and meaning difficult. 𝔊, having either a different text, or else paraphrasing, at all events regarded it rightly as a verb. The conduct of the enemies is graphically described. — *they rejoiced*] antith. the wearing of sackcloth. — *and they gathered together in throngs*]. All were interested in the humiliation of Israel, and none would be absent on this occasion. — *Smiters*], so essentially 𝔍, Σ, Pe., Moll., Kirk., better than "smitings," blows, 𝔊, 𝔖. The "abjects" of $EV^{s}$., based on Ki., Calvin, Grot., explained by De. as "dregs of the people," has nothing to justify it in usage. — *They tore me without cessation*]. This v. is antith. with the fasting and prayer of Israel. — *they mocked*], as 𝔊, whether the

kindred noun "a mocking" be original or due to dittog. 𝔐, by an early error of text, made a phrase unknown elsewhere, which has ever been regarded as difficult to explain. Ra. first suggested "mockers for a cake," that is, parasites, fawning flatterers, who make jests and witticisms against others, in order to please the rich and powerful, and so secure entertainment from their table. This has been followed by EV$^{s}$. and most moderns, who have adhered to 𝔐. But it is not suited to the context, and indeed is far-fetched; so that most recent critics prefer to follow 𝔊 or seek a better text. — *They gnashed upon me with their teeth*], as $37^{12}$; the mocking passing over into this manifestation of bitterest enmity. This is in fine antith. to the intense grief and mourning expressed by black garments and the funeral procession for a brother of v.$^{14}$. — **17 *a*.** A later editor inserts at this point an appeal to Yahweh, — *Yahweh, how long wilt Thou look on*], that is, with indifference, while such things are happening, such wrong is done. This line not only is apart from the measures of the Ps. and its strophical organisation, but really expresses an impatience which is foreign to its robust confidence. — **17 *b*.** *O recover my life* ‖ *mine only one*], as $22^{21}$ — *from roarers*], an emendation admirably suited to the previous context ‖ *lions*, so We., Du.; a common figure for powerful and greedy enemies. The "from their desolations" of 𝔐, followed by ancient and modern Vrss., does not suit the context, even if the form of the Hebrew word could be sustained. It requires no greater change in the text to get the appropriate meaning, "roarers," than to get the same word as v.$^{8}$, and the latter is improbable in the original text, if v.$^{8}$ be a gloss. — **18.** The petition for recovery is followed by the refrain, cf. v.$^{9-10}$: *And I will give Thee thanks in the great congregation, among a numerous people I will praise Thee*], the public thanksgiving in the temple for national deliverance, as in $22^{26}$ $40^{10}$.

**Str. III.** is composed of an introverted tetrastich, a syn. tetrastich in antith. thereto, and a concluding syn. couplet. The common term of both is the prayer: *let not* the enemies *rejoice over me*, v.$^{19.24}$, that is, continue to do as they are represented as doing in v.$^{15}$; and then saying, *Aha*, v.$^{21.25}$. — **19.** *Hate me without cause*], resuming the thought of v.$^{11-12}$, explained unnecessarily by a late editor through the insertion of the syn.: "mine enemies wrong-

fully," at the expense of the measure. — *winking with the eye*], a circumstantial clause expressing their malicious insincerity. This is explained as craftiness. — **20.** *For it is not peace that they speak*], as they probably professed, but the reverse of peace; *against my tranquillity*], so probably rather than "the quiet in the land," 𝔐, followed by most interpreters, which is not sustained by 𝔊, and is a phrase unknown elsewhere and improbable in itself, making a distinction between the quiet and others in the land, when the antith. of the Ps. is between the people of the land and their enemies. Omitting "the land," which is not in 𝔊, and maintaining the remaining word of 𝔐 over against that of 𝔊, we get the personal reference to the tranquillity of the people, who speak as usual in the first person, and in fine parallelism to the peace of the previous clause. — *Deceitful things they devise*]; their plans are crafty and deceitful. — **21.** *They open wide their mouths against me*], in much hostile speaking, in accordance with their deceitful plans, in false accusations; resuming the thought of v.[11], and accordingly changing the tense to the perfect, in citing their testimony: *They have said: "Aha, aha! our eye hath seen it"*], namely, the deeds of violence charged against the people of Yahweh in v.[11]. In striking antith. to this conduct of the enemy Yahweh is exhorted to interpose, resuming the thought of Str. I. — **22.** *Thou hast seen, Yahweh*], an appeal to Him as an eye-witness over against the false eye-witnesses of the enemies. — *keep not silence*], in Thy testimony on my behalf. — *keep not afar off*], in my need, cf. 22[2.12.20] 38[22] 71[12]. "O Lord" and "from me" are both unnecessary glosses, making the line overfull. On the positive side the plea continues. — **23.** *Stir up Thyself* ‖ *awake*], strong terms for active, prompt interposition. — *for my judgment* ‖ *unto my cause*], as v.[1]. A prosaic copyist has, by transposition, attached the verbs together and then the nouns, the latter being separated by the divine name: *My God*, to which "Lord" is added as a gloss. Poetic usage gives each verb its appropriate noun in parall. — **24.** *Judge me*], in the sense of vindication, as above, — *according to my righteousness*], as 𝔍; best suited to the context and the course of thought in the Ps., which asserts righteous conduct over against the false charges of the enemy. But 𝔐, 𝔊, and most Vrss. have "Thy righteousness," an appeal to

this divine attribute. Probably here, as often, the original text had no suffix, so that either interpretation was possible. — **25.** *Let them not say*], repeated in the next clause for emphasis, but by editor at the expense of the measure. — *in their mind*], to themselves, in their congratulatory thoughts, antith. with their previous testimony, which they now suppose has had its effect in the accomplishment of their crafty plans. — *Aha, our desire*]. We have attained it. — *we have swallowed him up*], implying both the greed of the enemies and the overwhelming completeness of destruction, cf. 124[3] La. 2[16].

**26–27 *b*.** A Maccabean editor inserts an imprecation taken from 70[3-5] with slight modifications.

Let them be ashamed and confounded together that rejoice in my hurt.
Let them be clothed with shame and dishonour that magnify themselves against me.
Let them shout for joy and be glad (in Thee) that delight in Thy righteousness.
Yea, let them say continually, " May Yahweh be magnified ! "

Besides the desire for an imprecation, the editor was probably moved to insert this particular one because of the wish — **27 *b*.** *May Yahweh be magnified*, which was probably original to our Ps. and therefore common to both. This is the beginning of the final refrain, cf. v.[9-10a. 18]. It is the magnifying Him in the celebration of His deeds of salvation and judgment in public worship. — *who hath delight in the peace of His servant*], resuming the thought of peace of v.[20], and emphasising the fact of the personal relation of the people to Yahweh, as His servant, in accordance with the conceptions of Jeremiah and Is.[2]. Yahweh takes pleasure and delight in His people, as now appears with propriety after the storm has passed, and the interposition has been triumphantly accomplished. — **28.** *My tongue will murmur*], give vocal expression in the melody of sacred song. — *all day long*], continuously. — *Thy righteousness*], the theme as exhibited in the vindication of the righteousness of His people ‖ *Thy praise*.

**1.** רִיבָה] Qal imv. cohort. ‡ ריב vb. Qal (1) *strive:* of battle here; (2) *plead a cause:* of God ר׳ ריב מ׳ 43[1]; without prep. 74[22] 119[154]; abs. without ריב 103[9]. — יְרִיבַי] sf. 1 pl. † [יָרִיב] n.[m.] *adversary;* elsw. Is. 49[25] Je. 18[19] (but dub. in last two; 𝔊 has רִיב), prob. here also ריבה רִיבִי as 1 S. 24[16] Mi. 7[9] Je. 50[34] 51[36] + = *take my part.* — לְחַם] imv. and לֹחֲמָי ptc.

i.p. ‡ לחם *fight, do battle;* in ψ elsw. $56^{2.3}$. Niph. common in OT., but in ψ elsw. $109^3$. Rd. also לֹחֲמַי (coll.) for 𝕳 pl. לֹחֲמָי in order to rhyme. — **2.** הַחֲזֵק] Hiph. imv. *take hold of, grasp;* a.λ. ψ, but Na. $3^{14}$ Je. $6^{23}$ Zc. $14^{13}$. — מָגֵן] small *shield* (*v.* $3^4$). — צִנָּה] large *shield;* elsw. $5^{13}$ $91^4$. — בְּעֶזְרָתִי]. ב *essentiae*, introducing the predicate (B*D*B.), *as: my help*, as embodied in a person, $27^9$ $40^{18}$ $44^{27}$ +. — **3.** וְהָרֵק] Hiph. imv. ‡ [ריק] vb. Hiph. *empty, draw out*, sword Ex. $15^9$ Ez. $5^{2.12}$ $12^{14}$ $28^7$ $30^{11}$, possibly in original text of Ps. $18^{43}$, lance, only here. ו needless gl. — ‡ חֲנִית] n.f. *spear, lance;* elsw. ψ, $46^{10}$ and metaph. (lion's teeth) $57^5$. — סְגֹר] Qal imv. סגר vb. *close up* (the way), *stop:* so 𝔊, 𝔍, Aq., Σ, Θ, Jebb, Ols., De., Bä. Hare, Kenn., Grotius, Street, De W., Ew., Now., Dr., take it as σάγαρις *battle axe.* This is certainly tempting. Du. bases on it argument for late date of Ps. The early date of Ps. is rather an argument against this unknown Heb. word. *B*DB. thinks text corrupt. Schwally חֲגֹר is improbable. Halevy עִירָה (Ps. $59^5$) is too easy. Che. would rd. שֶׂכֶר *javelin*, as Ass. *šukûdu.* A change from a common word is improbable. The original was prob. כִּידוֹן *dart, javelin*, Jos. $8^{18}$ 1 S. $17^{6.45}$ Jb. $39^{23}$, usually associated with חנית. In unpointed text כדן might have been mistaken for סגר, if letters were transposed כנר. — לִקְרַאת] inf. cstr. ‡ קרא *encounter*, enemies here; *meet*, of God $59^5$, prob. also $25^{18}$. — רֹדְפָי] Qal ptc. sf. 1 pl. should be 1 sg. coll., so v.[6]. — לְנַפְשִׁי] *to me* (*v.* $3^3$). יהוה should be inserted to complete the line. — **4.** = $40^{15}$ = $70^3$. Insert in l. 1, after $40^{15}$, יחד to complete pentameter. The second vb. in $40^{15}$ $70^3$ is יחפרו, which is transposed here with יכלמו in next l. So also in next l., $40^{15}$ $70^3$ have חֲפֵצֵי for חֹשְׁבֵי. This change is probably intentional. The original of $40^{15}$, which is a late addition to that Ps., is in $70^3$. — וְיִכָּלְמוּ] Niph. juss. 3 pl., ו coörd. ‡ [כלם] Niph. (1) *be humiliated, ashamed*, before men $74^{21}$; (2) *be put to shame, dishonoured*, $69^7$; also here = $40^{15}$ = $70^3$. Hiph. *put to shame = insult, humiliate*, by defeat $44^{10}$. — מְבַקְשֵׁי נַפְשִׁי] phr. elsw. $38^{13}$ $40^{15}$ $54^5$ $63^{10}$ $70^3$ $86^{14}$ Ex. $4^{19}$ (J) Je. $4^{30}$ +. — יִסֹּגוּ] Niph. juss. 3 pl., *v.* $14^3$. — חֹשְׁבֵי רָעָתִי] phr. elsw. $41^8$ $140^3$ Gn. $50^{20}$ (E) Zc. $7^{10}$ $8^{17}$ Je. $36^3$ $48^2$ Mi. $2^3$. — **5.** ומלאך יהוה] also v.[6a]; so $34^8$, cf. $91^{11}$. יהוה is a later insertion in both verses for מלאכך *Thy angel.* — דֹּחֶה] Qal ptc. דחה vb. *push, thrust;* rd. רֹדְפָם as 𝔊, Horsley, Houb., Ols., De., Du., ‖ רֹדְפָם (*v.* v.[3]). These have probably been transposed, Hu., Bi., Bä. — **6.** יְהִי] prob. a later addition; not necessary, and makes l. too long. — † חֲלַקְלַקּוֹת] n.f.pl. *slippery places* = Je. $23^{12}$; elsw. *flattering promises* Dn. $11^{21}$, cf. $11^{34}$. — **7.** כִּי חִנָּם] so v.[7b]. ‡ חִנָּם adv. (√חנן) *out of favour, gratis, gratuitously:* with vb. טמן $35^7$, חפר v.[7], שׂנא v.[19] $69^5$, לחם $109^3$, רדף $119^{161}$. — טָמְנוּ־לִי]. The proper obj. is רִשְׁתָּם ($9^{16}$) ‖ חפרו *dig out*, elsw. $7^{16}$; obj. שחת, which should then be transposed, making two syn. lines; so 𝔖, Hare, Houb., Che., Horsley. This couplet is a tetrameter gl., giving a premature reason. — **8.** = Is. $47^{11c}$, which is original: ותבא עליך פתאם שאה לא־תדעי, changed here from second to third pers., abbreviated by sf. ־הו instead of עליו, and omission of פתאם. The change from 3 pl., v. [4-7], to 3 sg., v.[8], is striking. 𝔊 and 𝔖 have pl. correctly; sg. originated from attaching ה to vb. from noun. — בְּשׁוֹאָה] rd. בשחת, as v.[7] 𝔊 has

*ἐλθέτω αὐτοῖς παγὶς ἣν οὐ γινώσκουσιν,*
*καὶ ἡ θήρα ἣν ἔκρυψαν συλλαβέτω αὐτούς,*
*καὶ ἐν τῇ παγίδι πεσοῦνται ἐν αὐτῇ.*

**παγὶς here stands for שואה, which could hardly be mistaken for רשת, possibly for שחת Horsley, or שוחה Gr. θήρα stands for טרף or ציר in 𝔊, but neither suitable here in place of רשת. שואה in v.[8a] is verified by Is. $47^{11}$, but in v.[8b] one would expect same terms as in v.[7], רשת and שחת, and the vbs. suggest them. † שׁוֹאָה n.f.** *desolation;* elsw. Ps. $63^{10}$ Is. $10^3$ $47^{11}$ Ez. $38^9$ Zp. $1^{15}$ Jb. $30^{3.\ 14}$ $38^{27}$ Pr. $1^{27}$ $3^{25}$. These are three trimeter lines of gl. — **9.** נפשי תגיל] = Is. $61^{10}$, cf. כבוד Ps. $16^9$, לב $13^6$. — **10.** מִי כָמוֹךָ] cf. Ex. $15^{11}$, implying the singing in public praise such a hymn to God (*v.* $4^7$ $29^6$); for this phr. *v.* $71^{19}$ $89^9$. — חזק ממנו] = Je. $31^{11}$, is gl. and עָנִי also, to resume עָנִי with emph. at expense of measure. This v. returns to the sg. for enemy; not so 𝔊; rd. מחזקים מ׳, מ omitted by slip of eye, and rd. also גזליו. — ‡ חָזָק] adj. (1) ***strong, stout, mighty;*** esp. of hand of ׳י delivering Israel from Egypt ביד חזקה $136^{12}$ Ex. $32^{11}$ (JE) Dt. $4^{34}$ + 4 t. Je. $32^{21}$; (2) as subst., ***a strong one:*** c. מן comp. = ***one too strong for*** Ps. *$35^{10}$* Je. $31^{11}$; of ׳י Is. $40^{10}$. Other mngs. not in ψ. — גֹּזְלוֹ] Qal ptc. verbal force; ‡ vb. elsw. ψ, $69^5$, noun ‡ גָּזֵל *robbery* $62^{11}$. — **11.** יְקוּמוּן] Qal present, archaic form. — עֵדֵי חָמָס] *witnesses of violence,* who testify to violence that has never been done. — אשר] rel., unnecessary gl. to make construction more distinct. — לֹא־יָדַעְתִּי] here in special sense of ***not to be conscious of, aware of,*** so v.[15]; cf. $51^5$. — יִשְׁאָלוּנִי] Qal present. שׁאל in the special sense *demand, require,* cf. $137^3$. — **12.** יְשַׁלְּמוּנִי] Pi. present (*v.* *$22^{26}$*), in special sense *requite, reward,* cf. $38^{21}$ with following phr. רעה תחת טובה (*v.* *$21^{12}$ $16^2$*); this phr. elsw. $109^5$ Gn. $44^4$ (J) 1 S. $25^{21}$ Je. $18^{20}$ Pr. $17^{13}$. — † שְׁכוֹל] *bereavement of children, childlessness,* elsw. Is. $47^{8.\ 9}$; the more general mng. given here by some, *abandonment,* cannot be shown in language. The vb. is not used in ψ. The proper mng. would not be so bad for a national Ps.; the slaughter of warriors, the children of the nation, suits the putting on mourning of subsequent context. 𝔊 has כִּשָּׁל *stumbling,* not so good. — לנפשי] must then be taken as periphrastic personal pronoun (*$3^3$*). — **13.** ואני] emph. antith. — בַּחֲלוֹתָם] Qal inf. cstr. sf. ‡ חלה vb. *be weak, sick;* only here in ψ, unless we change $77^{11}$ חַלּוֹתִי into חֲלוֹתִי, which, though urged by Hu., Pe., Bi., is improb., as 𝔊 sustains pointing of 𝔐, while deriving from other stem חלל in the sense of *begin.* The mng. *sick* is not suited to this context; point בַּחֲלוֹתָם, as suggested by 𝔊 παρενοχλεῖν, *when they were mortally wounded.* The vb. ‡ חלל *pierce, wound;* elsw. ψ, $109^{22}$. — לְבוּשִׁי שָׂק] cf. for phr. $69^{12}$. A word is needed for measure; after $69^{12}$ supply וָאֶתְּנָה. — עִנֵּיתִי] Pi. pf. 1 s. ‡ ענה vb. III. *be bowed down, afflicted;* in ψ only Qal, † *be afflicted* Ps. $116^{10}$ $119^{67}$ Zc. $10^2$. Niph. † *be afflicted* Ps. $119^{107}$ Is. $53^7$ $58^{10}$. Pi. (1) *humble, mishandle, afflict:* individual (by imprisonment and bonds) Ps. $105^{18}$; a nation (by war or in bondage) $94^5$; dynasty of David $89^{23}$; † (2) *afflict,* as a discipline (God agent) $88^8$ $90^{15}$ $119^{75}$ Dt. $8^{2.\ 3.\ 16}$ 1 K. $11^{39}$ Is. $64^{11}$ Na. $1^{12.\ 12}$ La. $3^{33}$; † (3) *humble, weaken:* obj. כֹּחַ Ps. $102^{24}$; נפש *oneself* by fasting *$35^{13}$* Lv. $16^{29}$ + 4 t. (P)

Is. $58^{3.5}$; elsw. in this sense Nu. $30^{14}$ (P) Jb. $37^{23}$. Pu. † *be afflicted*, in discipline by God Pss. $119^{71}$ $132^{1}$ Is. $53^{4}$. Hithp. † *be afflicted*, in discipline by God Ps. $107^{17}$.—בַּצּוֹם נַפְשִׁי] phr. $69^{11}$ with vb. בכה. ‡ צוֹם *fasting*, elsw. מצּוֹם $109^{24}$, characteristic of late usage, subsequent to Ne.; cf. Ne. $9^{1}$ Dn. $9^{3}$ Est. $4^{3}$. —עַל־חֵיקִי] ***resting upon:*** not of head bowed on the breast, Bä., Du., the prayer going to the bosom instead of upward or outward; not with Hiph. השׁיב instead of Qal, and so *requital* as *B*DB. as Ps. $79^{12}$ Is. $65^{6.7}$ Je. $32^{18}$; but of the prayer resting upon the bosom, as it were pressing upon it while agitated with the pulsation of the heart. The vb. is a gl., which doubtless implied retribution in sense of later editor, but is not suited to context and makes l. too long. Other uses of ‡ חיק n.[m.] in ψ are: c. ב $89^{51}$, with בקרב $74^{11}$.—**14.** הִתְהַלָּכְתִּי] as in $43^{2}$ for funeral processions.—כַּאֲבֶל אֵם] ‡ אָבֵל adj. *mourning*, only here ψ; cf. Gn. $37^{35}$. 𝔊 has אבל, without אם. Phr. is a gl. of explanation, due to adaptation of national Ps. to personal relations.—‡ קֹדֵר] as $38^{7}$ $42^{10}$ $43^{2}$, all with הלך in some form, *be in black* as mourner.—**15.** וּבְצַלְעִי] prep. ב temporal; emph. in position, in antith. † צֶלַע n.[m.] *limping, stumbling;* elsw. $38^{18}$ Je. $20^{10}$ Jb. $18^{12}$.—וְנֶאֶסְפוּ] Niph. pf. 3 pl. ו coörd., repeated for emph., but improb.; rd. inf. abs. of intensification for second, הֵאָסוֹף.—נֵכִים] pl. of † נֵכֶה adj. *a.λ.*; *B*DB *smitten ones* improb.; Ki., EV[s]., Calv., De., al., *abjects* has nothing to justify it; Ols., Bi., Bä., Kau. נכרים *aliens* seems justified by following vb., but not by antith. triplet; 𝔊, 𝔖, *μάστιγες blows, wounds* = נֵכִים for מכים ptc. נכה, so 𝔍 *percutientes*, Σ, 𝔗, Horsley, Hu[2]. —ולא ידעתי] rel. clause, "what I am not aware."—ולא דָמּוּ] circumstantial clause, *without cessation.*—קָרְעוּ] Qal pf. ‡ קרע vb. usually *tear* garments, but also various other subordinate mngs.; only here in ψ. Hu., Dr., al., as Ho. $13^{8}$ *tear*, as wild beasts or cruel foes, most probable; 𝔊 *διεσχίσθησαν*, 𝔍 *scindentes.* Ol., Bä., We., al., *tear with words, rail*, which has no usage to justify it.—**16.** בְּחַנְפֵי] cstr. pl. ‡ חָנֵף adj. *profane, irreligious* persons. This form elsw. Jb. $36^{13}$ חנפי לב; pl. Is. $33^{14}$, sg. Is. $10^{6}$ of nation, $9^{16}$ of a man; cstr. pl. here before cstr. pl. is strange. Bi., Du., rd. בְּחֹנֶף and attach to previous l. 𝔊 *ἐπείρασάν με* = בחנוני, so Gr., tempting, yet not suited to context; rd. בְּחָנְפִי inf. cstr. ‡ חנף, *in my pollution*, as $106^{38}$; cf. Je. $3^{1.1}$ Mi. $4^{11}$.—לַעֲגֵי מָעוֹג]. The first word pl. cstr. of לָעֵג adj. *a.λ. mockers.* † מָעוֹג *cake*, elsw. only 1 K. $17^{1.2}$ for עֻגָה, and so *mockers for a cake;* Greek *κνισοκόλακες, ψωμοκόλακες*, Mediaeval Latin *buccellarii.* All this is improb. 𝔊 *ἐξεμυκτήρισάν με μυκτηρισμόν*, 𝔙 *subsannaverunt me subsannatione*, לָעֲגוּ לַעַג is doubtless correct; so Du.; Bä. לַעֲגֵי לַעַג not so good. It is then prob., as l. is too long, that לעג originated in dittog.—חָרֹק] inf. abs. † חרק vb. *gnash, grind:* c. שׁנים על elsw. $37^{12}$; also abs. without על $112^{10}$ La. $2^{16}$, c. ב Jb. $16^{9}$.—**17.** ארני] is suspicious.—כַּמָּה] *how long;* only here in ψ, also Jb. $7^{19}$. This trimeter l. is a gl.—מִשֹּׁאֵיהֶם]. 𝔊 *ἀπὸ τῆς κακουργίας αὐτῶν*; Ols., Dy., Gr., משאנתם *from their roaring;* but neither suited to ‖ מכפירים; We., Du., משאנים *roarers*, prob. correct; cf. שׁואה : שׁחל v.[8], improbable if latter gl. as above. שׁוֹא *a.λ.* with same mng. is doubtless txt. err.; ם here is possibly dittog. from מכפירים.—**19.** איבי שׁקר ‖ שׂנאי חנם. $69^{5}$ has both phrs. (cf. שׂנאי שׁקר $38^{20}$). The one is a gl. to the other.

Probably the latter is original on account of חנם as in v.[7]. — יקרצו עין]. 𝔊 and 𝔍 take it as rel. clause and translate by ptc. קרץ c. עין = *pinch the eye, wink maliciously*, so Pr. $6^{13}$ $10^{10}$. — **20.** כִּי] causal. 𝔊 has לִי, doubtless err. for לא 𝔐, 𝔍, Σ, Aq., 𝔖. — וְעַל רִגְעֵי אֶרֶץ דִּבְרֵי]. 𝔊^B has *καὶ ἐπ' ὀργῇ δόλους διελογίζοντο* (*ὀργὴν* 𝔊^{א. A. R}); 𝔙 *et in iracundia terrae loquentes, dolos cogitabant;* 𝔍 *sed in rapina terrae verba fraudulenta concinnant.* These rest on different texts from 𝔐. רִגְעֵי ארץ α.λ. and improb. 𝔊 had prob. רגז, but not ארץ, which is explanatory gl., though in 𝔖 and other Vrss. Rd. רִגְעִי *my tranquillity.* — דברי] not in 𝔊, 𝔖, and doubtless gl. — יַחֲשֹׁבוּן] Qal impf. 3 pl. archaic form. — **21.** וַיַּרְחִיבוּ] ו consec. err. for ו coörd., Hiph. impf. 3 pl. רחב *open wide*, here of much hostility in speaking, as Is. $57^4$. The last two words of v.[20] make with first clause of v.[21] a complete line. — † הֶאָח הֶאָח] interject. *aha!* always introduced by אמר; cf. v.[25] $40^{16} = 70^4$, also Is. $44^{16}$ Ez. $25^3$ $26^2$ $36^2$ Jb. $39^{25}$. — **22.** רָאִיתָה] Qal pf. 2 m. fully written, referring to יהוה, antith. to ראה of adversaries. — ארני] is gl. — מִמֶּנִּי] is also a gl. — **23.** הָקִיצָה] Hiph. imv. cohort., ‖ הָעִירָה (same form), should go from prosaic order to its noun לריבי ‖ למשפטי. — וארני] gl. as v.[22]. — **24.** צדקך] so 𝔊, 𝔐, but 𝔍 צדקי; prob. sf. not in original, but must be interpretation. Either יהוה or אלהי gl., prob. the former. — **25.** האח] is repeated in 𝔊, 𝔙, Syr. Hex., but improb. — נפשנו] = *our desire*, as $27^{12}$ $41^3$. — אל יאמרו] is repeated for emph., but destroying the measure. — **26–28** to be compared with $40^{14-18} = 70^{2-6}$. First l. of $70^1 = 40^{14}$ not in $35^{26}$, either prefixed in those passages or omitted here. V.[26a] has variation of מבקשי נפשי, $70^3 = 40^{15}$: שמח is in accordance with $35^{19.\,24}$ and so better suited to the Ps.; therefore, if an addition, not a mechanical one without assimilation. V.[26b] is not in $70^{3b} = 40^{15b}$, but they substitute $35^{4b}$, excepting that חפצי רעתי takes the place of חשבי רעתו. This favours the originality of v.[26b], which is a good syn. v.[26a]. — המגדילים עלי] Hiph. ptc. pl.; of enemies, phr. of $38^{17}$ $55^{13}$ Je. $48^{26.\,42}$ Jb. $19^5$, cf. Ez. $35^{13}$. $70^{4a}$ is not in $35^{26-27}$, but אמר האח האח reminds us of $35^{21.\,25}$. — יִלְבְּשׁוּ] Qal juss. ‡ לבשׁ vb. Qal, *put on* (one's own) *garment, clothe oneself;* lit. not in ψ, but fig. often: pasture with flocks $65^{14}$; Yahweh puts on majesty $93^1$, strength $93^1$, honour and majesty $104^1$; priests put on righteousness $132^9$; men put on shame *$35^{26}$* $109^{29}$, cursing $109^{18}$. Hiph. *clothe, array with;* Yahweh clothes priests with salvation $132^{16}$, enemies with shame $132^{18}$. — ‡ בֹּשֶׁת] n.f. *shame*, elsw. $40^{16}$ (= $70^4$) $44^{16}$ $69^{20}$ $132^{18}$ Jb. $8^{22}$; phr. עטה ב׳ Ps. $109^{29}$. — **27.** ירנו] for ישישו $70^5$; בך has fallen out of v.[27a] by txt. err. כל מבקשיך $70^{5b}$ = חפצי צדקי here; the change has been made in 70, for צדקי is suited to the context of $35^{24}$ and the antith. of v.[27c]. V.[27b] = $70^{5b}$, except that l. here lacks complement given in $70^{5b}$ אהבי ישועתך, which takes the place of החפץ שלום עבדו. — **28.** This v. has nothing to correspond with it in $70^6$; but the latter has עני ואביון as $35^{10}$, and concludes with l. similar to its beginning. — לשון תהגה] cf. for phr. $71^{24}$ Is. $59^8$ Jb. $27^4$.

## PSALM XXXVI.

**Ps. 36 is composite. (1) A didactic Ps. describing the wicked under the inspiration and flattery of personified transgression, and without terror of God, plotting, speaking, and doing all manner of evil (v.$^{2-5}$). (2) A Ps. of praise: (*a*) comparing the four chief attributes of Yahweh to the four great objects of nature, as a basis for praising Him for saving man and beast (v.$^{6-7}$); (*b*) praising His precious kindness as manifested in the delights of worship in the temple, and in the life and light that issue from Him (v.$^{8-10}$). Glosses (*a*) pray for His kindness, righteousness, and help against the wicked (v.$^{11-12}$), (*b*) and point to the place where the enemies are fallen to rise no more (v.$^{13}$).**

### *A*. V.$^{2-5}$, $6^5$.

AN utterance of Transgression (comes) to the wicked man in the midst of his mind:
There is no dread of God before his eyes:
For it doth flatter him as regards the finding out of his (hateful) iniquity.
The words of his mouth are trouble and deceit, he hath ceased to act circumspectly.
To make trouble thoroughly he plans upon his bed;
He takes his stand in a way that is not good, evil he refuseth not.

### *B*. V.$^{6-10}$, 2 STR. $5^3$.

YAHWEH, in heaven is Thy kindness,
Thy faithfulness (reacheth) unto the skies,
Thy righteousness is like the mountains of 'El,
Thy justice is a great deep;
Man and beast Thou savest.
YAHWEH, how precious is Thy kindness.
They are refreshed with the rich things of Thy house,
And of the brook of Thy dainties Thou makest them drink;
For with Thee is the fountain of life;
When (Thou shinest, light doth appear).

Ps. 36 was in 𝔇 and 𝔇𝔎 (*v.* Intr. §§ 27, 33). The term לְעֶבֶד יהוה with David corresponds with $18^1$. It seems therefore to suggest some original connection, or association with Ps. 18. This could hardly come from 𝔇𝔎. It must have come from 𝔇, if not already attached to the Ps. when he used it. There is no historical situation suggested in the present title, but it seems probable that the man who proposed these words was thinking of Saul's mad-

ness as a suggestion of evil, according to 1 S. $16^{14-23}$ $18^{10-11}$. But he must have lived at a much later date than the author of these passages, or indeed the author of the similar 1 K. $22^{20-23}$, where the suggestion of evil is attributed to the divine Spirit; for this editor interprets the story of Saul and David in accordance with v.$^{1}$, where Transgression itself as a personified evil makes the suggestion. This conception is certainly earlier than that of Satan, who appears first in Zc. $3^{1-2}$. The Ps. is therefore probably from the time of Jeremiah, when prophets of falsehood abounded. This does not apply to the whole Ps., but only to the pentameter hexastich, v.$^{2-5}$. The remainder of the Ps. is much later. The original Ps. also is similar in v.$^{5}$ to Mi. $2^{1}$. No other writings have been used, although in some respects the situation and tone of the Ps. resemble 9–10, 14, and on that account it might be referred to the early days of the Restoration. But the wicked here seem not to be enemies of the nation, but wicked men among the people; and the use of mouth and tongue is injurious, and not simply false; and so it implies ethics of speech, earlier than the period of Persian influence. The Ps. in its present form is composite. A Ps. of two trimeter pentastichs has been added, v.$^{6-10}$. This uses the Miktam $57^{2}$ in v.$^{8}$ and $57^{11}$ in v.$^{6}$. It also is based on the conception of Eden, Gn. $2^{10}$, in v.$^{9}$, especially as applied to the temple in Ez. $47^{1\ sq.}$ (upon which also Zc. $14^{8}$ Jo. $4^{18}$ depend). It is also probable that Je. $2^{13}$ $17^{13}$ underlie v.$^{10}$. The humanitarianism of v.$^{7}$ is post-Deuteronomic. The author of v.$^{7}$ was familiar with Lebanon and Hermon and the Mediterranean Sea, and possibly had his home in northwestern Galilee, where these were ever in view. The similes are so graphic that they could best be explained by an author standing on one of the summits of Lebanon, where all these things would come naturally into his mind. These two Pss. were brought into a sort of unison by a trimeter tetrastich of petition, v.$^{11-12}$. The Ps., as thus constructed, was probably made for 𝔇. A later editor, probably Maccabean, gave the Ps. a reference to national enemies by the addition of v.$^{13}$, which was probably based on Ps. $14^{5}$.

## PSALM XXXVI. *A*.

The Ps. is composed of two synth. tristichs. — **2.** *An utterance of Transgression*]. Transgression is personified as sin in Gn. $4^{7}$ (cf. Ps. $19^{14}$). There, like a beast of prey, it tries to get possession of the man and rule him; here it has already taken possession of him, and as the spirit of prophesy, suggests to him as to a prophet. In all other passages this utterance comes from Yahweh to a real prophet; here only, transgression takes the place of Yahweh, and so becomes a god to the wicked man, inspiring him with wickedness, so that he becomes a prophet of transgression. This is all the more impressive to him that it does not come upon him as

an external energy from without, as in the case of Saul, 1 S. $16^{14-23}$ $18^{10-11}$, but as already within him: *in the midst of his mind*, dominating his mind from its very centre. Thus 𝔊, 𝔖, 𝔙, 𝔍. But 𝔐, followed by EV^s., has changed the reading to "*my heart*," either by copyist's error, or to avoid the unparalleled conception of an inspiration of a wicked man in any sense of the term. It is probable that in 𝔐 transgression was originally interpreted as in an objective construct relation, as Σ, followed by Ges., De W., al.: "an utterance concerning the transgression of the wicked is within my heart," making the psalmist inspired, rather than the wicked man. But such a construction of the word "utterance" is against all usage. — *There is no dread of God*], an explanation of the situation by the psalmist, implying that God is not present and will not call to account, as $10^4$ $14^1$ $53^2$. Transgression has taken the place of God and is become the god of this wicked man. — *before his eyes*]. He ignores God, can no longer see Him as present; for he is so absorbed in the presence of transgression and the experience of its suggestions. — **3**. *For it doth flatter him*]. Transgression does this in its utterance to him; so most naturally, Ra., De., Bä., Kirk. "He flattereth himself," EV^s., has little to justify it. — *in his eyes* is a gloss, not in 𝔊. — *as regards the finding out of his (hateful) iniquity*], by God, in accordance with the previous context. He had no dread of God, of His presence, or of His investigation of his conduct; implying therefore that God would not find out his iniquity. This iniquity the psalmist emphasises as something which one is bound to hate, taking it as gerundive, dependent on iniquity, so essentially, "abominable sin," PBV. But "to be hateful" AV., "to be hated" RV., emphasise the discovery of the iniquity by God. It is also difficult to see why the finding out, which has been pushed into the background of his mind by the flattering voice of transgression, should now be emphasised in the climax. The various efforts to improve the text have all alike proved unsatisfactory. — **4**. *The words of his mouth*]. The description passes over from the mental state of the wicked man into his external behaviour: and first his speech, his words; these are *trouble and deceit*. His speech, as under the inspiration of a flatterer, is flattering, and so deceives and makes trouble to those who depend upon it. The wicked speech is

accompanied by wicked deeds; *he hath ceased to act circumspectly*]. He has laid aside all prudence in action, because he has no dread of consequences. — **5.** *To make thoroughly*]. The measure requires the attachment of this infinitive to the noun, *trouble;* in accordance with Mi. $7^3$. This is favoured by the use of Mi. $2^1$. The usual rendering, "to do good," as explanation of act circumspectly, Dr., or as dependent upon it, Kirk., not only makes that line too long, but also gives an awkward tautological close to the sentence. — *he plans upon his bed*]. The description goes back to the mental state, the plans suggested by Transgression. These are carefully matured during the quiet of the night, to be thoroughly carried out in the morning. — *He takes his stand*]. The time for action has come, and he is determined to carry out his plans. He takes his position with decision and firmness. — *in a way that is not good*], a way of life, a course of conduct, which is the negative of the good way required by God's Law. This in the climax is: *evil he refuseth not*], which is as much as to say, from no evil does he shrink, he undertakes it all, without reluctance and without remorse.

## PSALM XXXVI. *B.*

**Str. I.** is a syn. trimeter tetrastich, with a synth. monostich. The four chief attributes of Yahweh are compared with the four great objects in nature. Doubtless the psalmist, either in imagination or in reality, stood upon one of the summits of Lebanon, where all these were in full view. — **6.** *Kindness*], the usual meaning of the Hebrew word, especially when in syn. relation with "faithfulness." Yahweh's kindness is *in heaven*, so most naturally, thinking of heaven as at once its source and as illustrating its immeasurable and all-comprehending relations. This is an Old Testament prelude to the knowledge surpassing love of Eph. $3^{17-19}$. The phrase is doubtless based on Ps. $57^{11}$ (cf. $103^{11}$) "unto the heavens"; but this does not justify us in interpreting the Heb. preposition here in an unusual sense, "to the heavens," as do Bä., Kirk., al., or in paraphrasing, "as the heavens," Pe.; for the author doubtless made the change for the purpose of giving a new turn to the thought. He changes the prepositions for variety of

imagery. — *Thy faithfulness* (*reacheth*) *unto the skies*]. Faithfulness is an attribute that may be compared to a long reach, rather than to comprehensive extent. It is therefore conceived as reaching far up into the expanse of the skies, which extend one above another in mysterious and sublime heights. There is probably here an antith. in the poet's mind as in $85^{12}$, kindness coming down out of heaven, faithfulness ascending the heights of heaven. — **7.** *Thy righteousness is like*]. This is a real simile — *the mountains of 'El*], the great, the giant mountains, such as Hermon and Lebanon, whose lofty summits, covered with snow the greater part of the year, suggest to the pious mind the special presence and power of God. So the gigantic cedars of Lebanon are called the cedars of God, $80^{10}$ $104^{16}$. The psalmist is doubtless thinking of the mountains as firm, stable, enduring, everlasting, majestic, and all-commanding. — *Thy justice*]. As the three other syn. terms are all singular and all attributes, an attribute in the singular is required here. But it has been changed by an early copyist to the plural: "acts of judgment," and so it appears in 𝔐 and 𝔍. — *the great deep*]. A metaphor taking the place of the similes, so 𝔍. This is more poetical than the sameness of a particle of comparison here, as urged by We., al., after 𝔊. Although this exact term, *great deep*, is found elsewhere, Gn. $7^{11}$ Am. $7^{4}$ Is. $51^{10}$, in the story of the deluge, yet this does not justify the rendering "great flood," as Moll., Bä., thinking of that great historic act of judgment. This might be thought of if the plural judgments were to be retained, and their irresistible power of destruction, from which none can escape, might then have been in the mind of the poet. But that would be inconsistent with the emphasis upon kindness which characterises this little Ps., and with the climax of salvation in the last line of the Str. The great deep is indeed metaphorical of the divine justice, not on its retributive side, but on its vindicatory side; because of its unfathomable depths, its mysterious movements, and its vastness of extent. — *Man and beast*], comprehending the animal with man, in the scope of Yahweh's attributes, cf. $104^{27-28}$. — *Thou savest*]. The four attributes are all summed up in the work of salvation.

Str. II. has a syn. tristich and a syn. couplet. — **8.** *Yahweh* is attached to the previous line in 𝔐, making it too long. It also

appears at the close of this line in 𝔍, where 𝔐, 𝔊 have *Elohim*. *Elohim* is improbable in this Ps. The measure allows of but one divine name, and that in v.$^{8a}$. — *How precious*], exclamation of admiration and wonder, explained in subsequent context, — *is Thy kindness*], resuming the thought of v.$^{6a}$, kindness at the beginning of the previous Str. being the most prominent attribute, as shown also by the climax of salvation. 𝔐 and Vrss. have a tetrameter line: *And the children of men take refuge in the shadow of Thy wings*. This is a familiar idea from $57^{2}$, cf. $61^{5}$ $91^{4}$ Rev. $2^{12}$, with a subj. which is striking and difficult to explain in this context. It is doubtless a gloss. — **9**. *They are refreshed*]. The subj. is general, indefinite, referring to worshippers of Yahweh. It is unnecessary to supply a subject. — *with the rich things of Thy house*]. Probably the sacrificial meals of the worship in the temple at the festivals are in the mind of the psalmist; but these have certainly been generalised so as to include all spiritual benefits. — *And of the brook of Thy dainties*]. The dainties are regarded as so copious that they are like an overflowing stream. It may be that the river of Eden underlies the thought, especially in the form in which it appears in Ez. $47^{1\,sq.}$, as a river of life flowing forth from the temple, and similar to the river of the city of God, Ps. $46^{5}$. — *Thou makest them drink*]. Yahweh Himself is the host and they are His guests. He gives them their meat and drink. — **10**. *For with Thee*], that is, in Thy house, Thy presence, *is the fountain of life*], probably an abbreviation of fountain of living waters of Je. $2^{13}$ $17^{13}$, a perennial, never-failing stream flowing forth from Yahweh's presence as a well-spring or original source. — *When Thou shinest*], lettest the light shine from Thy face, as Pss. $4^{7}$ $44^{4}$ $89^{16}$, taking the Heb. word as inf. cstr. in a temporal clause, instead of the usual interpretation as a noun, "in Thy light," which seems rather tame, and involves the repetition of the same noun without any new idea. — *light doth appear*], that is, shine forth upon the worshippers, giving them light and joy, taking the form as Niphal pf. The usual translation, as Qal, "We see light," introduces for the first time 1st pers. pl. into the Ps., which everywhere else uses the 3d pers. This interpretation is doubtless due to the 1st pers. in the gloss that follows.

O draw out Thy kindness to them that know Thee,
And Thy righteousness to the right-minded;
Let not the foot of pride come against me,
Let not the hand of the wicked make me a fugitive.

**11–12.** This trimeter tetrastich is a petition which combines the thought of the two Pss. The first couplet is a petition for the *kindness* and *righteousness* of the second part of this Ps., both combined with the same verb, *draw out*, prolong, in the bestowal. — *To them that know Thee*], with the practical, experimental knowledge of worship in the temple and the enjoyment of its good things, cf. v.$^{9-10}$. — *to the right-minded*] as $7^{11}$ $11^{2}$ $32^{11}$ +, those whose minds are upright in His worship and in obedience to His commands. The second couplet is a petition for deliverance from the wicked man of the first Ps. — *The foot of pride*], lifted up in haughtiness, strutting along with scornful indifference of others ‖ *hand of the wicked*], the plural taking the place of the singular of v.$^{2}$. — *come against me*]. The petition is that Yahweh will prevent the feet from moving forward to the attack. — *make me a fugitive*], overcome me and put me to flight, so that I will have to wander away in exile from the sacred place.

**13.** A later editor, probably a Maccabean, wishing to interpret the wicked of the Ps. as national enemies, and justified in some measure by the figurative language of the previous petitions, adds a trimeter couplet setting forth the fulfilment of the expectations of the people in the downfall of the enemy.

There are the workers of trouble fallen;
They are thrust down and cannot rise.

*There*], pointing to the place, as in Ps. $14^{5}$, — *are the workers of trouble fallen*], on the battle-field. — *They are thrust down*], by blows from weapons — *and cannot rise*], they have fallen in death to rise no more.

## XXXVI. *A*.

**2.** נְאֻם־פֶּשַׁע] phr. α.λ. ‡ נְאֻם n.m. *utterance* elsw.: (1) of a prophet Nu. $24^{3.4.15.16}$ 2 S. $23^{1}$ Pr. $30^{1}$; (2) before divine names (except Je. $23^{31}$) Ps. $110^{1}$ Is. $56^{8}$, where alone it begins sentence, elsw. often in middle, but most frequently at the end; found in all the prophets except Hb., Jon., but not in H., D. (except when parall. Kings), Chr., Dn., Job, or Megilloth. פֶּשַׁע is

personified, as חטאת Gen. $4^7$, cf. Ps. $19^{14}$. But 𝔊 has ὁ παράνομος, 𝔙 *injustus* = פֹּשֵׁעַ, implying a person, probably an evil spirit, or possibly שטן of the later theology, as Horsley. 𝔐 has the more primitive idea and is more probable in itself. — לָרָשָׁע] as usual, the person to whom the utterance came, 𝔍 *impii.* 𝔊 has τοῦ ἁμαρτάνειν, 𝔙 *ut delinquat* = לְרַשַּׁע, which is against usage and improbable in itself. — בְּקֶרֶב לִבִּי] referring to psalmist, improbable, error of copyist. 𝔊, 𝔙, 𝔖, 𝔍, have לבו, which is favoured by the parall. עיניו and is doubtless correct, as most moderns. לב for the man himself, as $58^8$. — אלהים] because deity was before the mind, as $14^1$. — **3.** הֶחֱלִיק אֵלָיו] Hiph. pf. חלק ($5^{10}$) *flatter;* subj. פשע, explaining the נאם, c. prep. אל, cf. על Pr. $29^5$. 𝔊 has ἐνώπιον αὐτοῦ, which might be a condensation of אליו with בעיניו; but 𝔐 prob. gives us a conflation of two earlier readings, due to the influence of לנגד עיניו above, one of which, prob. the latter, is incorrect. — לִמְצֹא] Qal inf. cstr., may be interpreted either of *finding*, in the sense of *attaining, accomplishing*, or in the sense of *discovery*. Most interpreters take the latter, after 𝔊, 𝔍; cf. Gn. $44^{16}$. — לִשְׂנֹא] Qal inf. cstr., may be taken with 𝔊 as syn. with מצא, and intensifying the discovery of the iniquity by the hating of it, that is, by God, the terror of whom is absent from the wicked man; so RV., and most interpreters; or as gerund *ad odiendum* 𝔍, qualifying the iniquity, *abominable* PBV., *to be hateful* AV., which is preferable if the text be correct. The construction is, however, in either case so awkward that emendation is tempting. Dy., Gr., propose עון לשנו *iniquity of his tongue;* Du. thinks לשנא an Aramaic gl. — **4.** דִּבְרֵי פִיו] as רבר שפתים $17^4$ $59^{18}$, and אמרי פי $19^{15}$ $54^4$ $78^1$ $138^4$. — אָוֶן וּמִרְמָה] phr. α.λ. ψ; cf. עמל ואון $10^7$ $90^{10}$, cf. $55^{11}$. — ‡ חָדַל] Qal pf. (1) *cease, come to an end, cease to be*, Dt. $15^{11}$ Ju. $5^{6.7.7}$; (2) *cease, leave off, desist;* here as Ps. $49^9$ Dt. $23^{23}$ Gn. $41^{49}$ (E) Je. $44^{18}$. — לְהַשְׂכִּיל] Hiph. inf. cstr. objective, *act with circumspection* (*v.* $2^{10}$). Cf. $14^2$ for a similar thought. — לְהֵיטִיב] Hiph. inf. cstr., usually interpreted as syn. with previous vb., so EV$^s$., or as a subordinate inf. to it, giving השכיל the meaning of *consider* or *regard;* so 𝔊, 𝔙, 𝔍, Kirk. But this word makes l. too long and is needed to complete the next l. Give it therefore the sense of *do well, thoroughly* (*v.* $33^3$), and attach it to און, as it is attached to רע Mi. $7^3$. — **5.** יַחְשֹׁב] Qal impf. (*v.* $10^2$), *plan, devise;* cf. Mi. $2^1$, where also על משכב ($4^5$) is used, making it prob. that the psalmist used the prophet's thought.

## XXXVI. *B.*

The Ps. now changes from pentameter to trimeter, and has an entirely different tone. Another independent Ps. is added. — **6–7.** The quartette of attributes חסר ($4^4$), אמונה ($33^4$), צדקה ($5^9$) favours משפט ($1^5$) also. The pl. משפטיך is a later interpretation, not consistent with context. V.$^6$ is similar to $57^{11}$ (= $108^5$), בהשמים for עד שמים there, is an intentional change, not txt. err. as Du. It is a more difficult reading than עד, which is in syn. clause and which would have favoured assimilation rather than the reverse. — הַרְרֵי־אֵל] cf. $50^{10}$ *mountains of 'El*, for gigantic mts. which He alone could make and where

He dwelt; cf. ארזי אל 80[11], כוכבי אל Is. 14[13]. For אֵל *v.* Intr. § 32. 𝔊 ὡσεὶ repeats כ before תהום, so We. It is possible that it has fallen off after sf. ךָ. — תהום] *v.* 33[7]. — יהוה] makes l. too long, and is needed in next l. — **8.** יָקָר] = *pretiosa* 𝔍, τίμιον Aq., Σ, Quinta, so 𝔗, is a more difficult reading and therefore more probable than יָרַב, ἐπλήθυνας of 𝔊, *multiplicasti* 𝔙, so essentially 𝔖, which is common with חסד. ‡ יָקָר adj. (1) *precious, highly valued;* usually of stones, in ψ elsw. 45[10] 116[15]; (2) *glorious, splendid* (cf. Aram.), in ψ only as subst. 37[20], cf. Jb. 31[26]. — אלהים]. The next clause with ובני אדם (8[5]) is one word too long and is striking in view of אדם above; and אלהים in this Yahwistic Ps. is improbable. 𝔍 had יהוה, showing variant text. Either both glosses or a l. must be found underlying them. Du. rds. אליך יבאו בני־אדם after 65[3]. But we should rather expect something suggested by context, such as אמונתך. Then we might regard אלהים as for an original אֶל prep. interpreted as אֵל, *God.* But the clause בצל כנפיך יחסיון is similar to 57[2], cf. 61[5] 91[4] Ru. 2[12], and not altogether appropriate to context here; it is probably, with the foregoing, a gl. — **9.** יִרְוְיֻן] Qal impf. 3 pl. full form, *be refreshed, satisfied.* ‡ רוה vb. Qal only here in ψ, cf. Pr. 7[18]. Pi. *saturate, drench,* Ps. 65[11], cf. 23[5]. — דֶּשֶׁן בֵּיתֶךָ] *fatness, rich things,* the festival meals in the temple, cf. Is. 43[24] Je. 31[14]. ‡ דֶּשֶׁן n.m. *fatness, fertility,* 63[6] 65[12]; spiritual blessings here, as Is. 55[2], 𝔊 of Ps. 68[16. 16]. — נַחַל עֲדָנֶיךָ] phr. α.λ. † [עֵדֶן] n.[m.] *luxury, dainty:* pl. 2 S. 1[24] (dub. סדינים Gr., HPS.) Je. 51[34] (dub. מעדני Gie), elsw. only here, 𝔊 τρυφῆς, 𝔍 *deliciarum.* Cf. † [מַעֲדָן] only pl. Gn. 49[20] (poem) La. 4[5] Pr. 29[17]. It is possible that there may be a reference to the Eden of Gn. 2[10] and its river of life, if the Ps. is postexilic. For the stream of life from the temple, cf. Ps. 46[5] Ez. 47[1 sq.] Jo. 4[18] Zc. 14[8]. — תַּשְׁקֵם] Hiph. impf. 2 m. sf. 3 pl. ‡ [שׁקה] vb. Qal not used. Niph. Am. 8[8]. Pu. Jb. 21[24]. Hiph. *give to drink:* abs. Ps. 78[15]; c. acc. rei נהל 36[9], יין 60[5], חמץ 69[22], בדמעות 80[6]; acc. pers. or thing given drink 104[11. 13]. — **10.** מְקוֹר חַיִּים] = Pr. 10[11] 13[14] 14[27] 16[22], *spring* or *fountain of life,* cf. מקור מים חיים Je. 2[13] 17[13]. ‡ מקור elsw. Ps. 68[27] has same mng. חיים (*v.* 7[6]). Yahweh as אור, cf. light of His face 4[7] 44[4] 89[16], אור החיים 56[14] Jb. 33[30]. — נראה] Qal impf. 1 pl., 𝔊, 𝔍; introduction of 1 pers. for 3 pers. of remainder of Ps. improbable. Rd. rather Niph. pf. נִרְאָה. Then it is better to take באורך as Qal inf. cstr. of vb. אור *shine.* — **11.** לְיֹדְעֶיךָ] *those knowing thee* with the knowledge of righteous adherents. ידע (*v.* 1[6]) ‖ ישרי לב 7[11] 11[2] 32[11] 64[11] 94[15] 97[11], only in ψ, not in prophets. — **12.** רֶגֶל גַּאֲוָה] *proud feet.* גאוה 10[2] 31[19. 24] 73[6] Is. 9[8] 13[11] 25[11] Pr. 14[3] 29[23]. — אַל־תְּנִדֵנִי] Hiph. juss., נוד *cause to wander aimlessly* as fugitives, as 59[12] (*v.* 11[1]). — **13.** שָׁם] as 14[5], place of defeat. — דחו] Pu. pf. α.λ. דחה *thrust down.*

## PSALM XXXVII., 7 STR. 6[6].

Ps. 37 is a didactic Ps. — **Exhortation** (1) **not to envy evildoers, but to trust in Yahweh, who will ultimately make a just discrimination** (v.[1-6]); (2) **to be resigned and not excited, for in**

**a little while the wicked will be no more and the afflicted will inherit the land (v.$^{7-11}$). (3) Yahweh laugheth at the devices of the wicked. Exact retribution will come upon them; their weapons will be turned against them, but the righteous will be upheld (v.$^{12-17}$). (4) Yahweh knoweth the days of the perfect, but the wicked shall perish, however exalted they may be. They will be cursed and cut off, while the righteous are blessed and enjoy their inheritance (v.$^{18-22}$). (5) A man's steps are established by Yahweh; the righteous are never forsaken, for Yahweh loveth justice (v.$^{23-28a}$). (6) The wicked and their seed are cut off; but the righteous have wisdom and the divine Law, and Yahweh will not let them be condemned (v.$^{28b-33}$). (7) Though the wicked be strong and flourishing, they will be destroyed; while the upright and their posterity will enjoy peace. Yahweh will save all who seek refuge in Him (v.$^{35-40}$). A liturgical gloss was inserted (v.$^{34}$).**

FRET not thyself because of evildoers, and be not envious against them that do wrong;
As grass they will speedily wither, and like the fresh grass fade.
Trust in Yahweh and do good, inhabit the land and pasture in confidence;
And take delight in Yahweh, and He will give thee the requests of thine heart.
Roll upon Yahweh and trust in Him, and He will do it;
And He will bring forth as the light thy right, and thy just cause as the noonday.
BE resigned to Yahweh and wait patiently for Him, and fret not thyself (because of evildoers);
(Be not envious) against him that maketh his way prosperous, against the man that doeth evil devices;
Desist from anger and forsake heat, fret not thyself at the doing of evil;
For evildoers will be cut off, but those that wait on Yahweh will inherit the land;
Yet a little, and the wicked will be no more, and thou wilt attentively consider his place and he will be no more;
But the afflicted will inherit the land, and take delight in abundance of peace.
THE wicked deviseth against the righteous, and gnasheth his teeth at him.
The Lord laugheth at him, for He seeth that his day cometh.
The wicked draw the *sword*, and they tread the *bow* for slaughter;
Their *sword* shall enter their own heart, and their *bows* shall be broken in their arms.
Better is a little that the righteous hath than the roar of many wicked men;
For the arms of the wicked shall be broken, seeing that Yahweh upholdeth the righteous.
YAHWEH knoweth the days of the perfect, and their inheritance shall be forever;
They will not be ashamed in time of evil, and in days of hunger they will be satisfied.
Yea, the wicked shall perish, and the enemies of Yahweh (shall be cut off);

Yea, (while in high esteem, while exalted) they do vanish, in smoke they do vanish away.
While the wicked borroweth and restoreth not, the righteous dealeth graciously and giveth;
Yea, those blessed of Him will inherit the land; but those cursed of Him shall be cut off.

OF Yahweh are a man's steps established, and in his way He takes pleasure;
Though he fall, he shall not be cast headlong, for Yahweh upholdeth his hand.
A boy I have been, now I am old, and I have not seen the righteous forsaken;
All the day he dealeth graciously and lendeth, and his seed will become a blessing.
Depart from evil and do good, and abide forever;
For Yahweh loveth justice, and forsaketh not His pious ones.

(THE unjust) are destroyed forever, and the seed of the wicked is cut off;
The righteous will inherit the land, and they will dwell forever upon it.
The mouth of the righteous uttereth wisdom, and his tongue speaketh justice;
The Law of his God is in his mind, and his goings will not totter.
The wicked spieth upon the righteous, and seeketh to put him (to a violent) death;
Yahweh will not forsake him in his hand, and will not condemn him as guilty when he is judged.

I HAVE seen the wicked (terrifying and making himself bare); he was like a luxuriant (cedar);
And then I passed by, and lo, he was no more; and I sought him, but he could not be found.
Watch the perfect man, and see the upright; for (a posterity) hath the man of peace:
But transgressors are destroyed together, the posterity of the wicked is cut off.
The salvation of the righteous is from Yahweh, and their refuge in the time of distress;
And Yahweh will help them, and He will deliver them from the wicked, and He will save them, because they have sought refuge in Him.

Ps. 37 was in 𝔇, but in no other Psalter until the final Psalter. This was because of its didactic character and its length, making it of less value for public worship than many others. It is a series of alphabetical hexameter couplets. As Pss. 25 and 34 omitted the Str. ו in order to get three Strs. of seven letters each, so this Ps. omitted Str. ק in order to get seven Strs. of three letters each. The Ps. is compared by Amyrald to "many precious stones or pearls which are strung on one string in one necklace." Delitzsch says with approval, "Tertullian names this Psalm *providentiae speculum;* Isodorus, *potio contra murmur;* Luther, *vestis piorum, cui adscriptum: Hic sanctorum patientia est.*" The Ps. deals with the same problem as the book of Job; only it takes the earlier position of the friends of Job in their discourses, and does not rise to the higher solution of the discourses of Job himself. The hexameter couplets have for the most part remained unchanged. Strs. ר and כ have been condensed at the expense of the measure, ב and ח have been enlarged. But it is easy to restore them to their correct form. 𝔐 has lost

Str. צ, but it is given in 𝔊. 𝔐 prefixes ו to Str. ח. There are several passages similar to those of other writings: אל תתחר v.[1. 7. 8] Pr. 24[19]; v.[2], cf. 90[6] Jb. 14[2]; v.[4], cf. Jb. 27[10]; v.[18], cf. Ps. 1[6]. In all these cases our Ps. was probably earlier, but in the following cases our Ps. was later: גול על י׳ v.[5] 22[9], cf. Pr. 16[3]; v.[13a], cf. Ps. 2[4]. The language of the Ps. is in some respects peculiar and original: (1) α.λ. ירק דשא v.[2], רעה אמונה v.[3], התחולל ל v.[7] in this sense, חונן ונותן v.[21], חפץ דרך v.[23]; (2) terms elsw. seldom: פה הגה v.[30] Pr. 8[7], התבונן על v.[10] Jb. 31[1], עשי עולה v.[1] Zc. 3[6. 18], אור = *sun* v.[6] Hb. 3[4] Jb. 31[26], חרב פתח v.[14] Ez. 21[33], לטבוח v.[14] La. 2[21] Ez. 21[16], מצעדי v.[23] Pr. 20[24] Dn. 11[43], לא יוטל v.[24] Je. 22[28] Jb. 41[1]. Linguistic evidence favours the same period as the thought; namely, the situation of the Jerusalem community before Nehemiah, exposed to bitter enemies, who are in prosperity while the people of Yahweh are in adversity. The people are under the influence of D., and do not yet know P. They are beginning to be influenced by the principles of Hebrew Wisdom, but the WL. had not yet been written.

**Str. I.** is composed of three synth. couplets. — Couplet א. **1–2.** *Fret not thyself*], as v.[7. 8] Pr. 24[19], with the heat of passion, the excitement of anger, indignation, or discontent ‖ *be not envious*], with the ardour of jealousy, making such comparisons of one's lot with that of *evildoers* ‖ *them that do wrong*, as to unduly excite oneself with the sense of injustice and wrong. The reason why this excitement should be avoided is a practical one: it is needless; the situation will be of brief duration. The reason is stated in the form of a simile. The prosaic insertion of "for" was unnecessary, especially as it injured the measure. — *As grass* ‖ *like the fresh grass*], as in 90[6] Jb. 14[2] Is. 40[6-8], a natural image of frailty and perishableness. — *they will speedily wither* ‖ *fade*]. — Couplet ב. **3–4.** The negative warning gives place to the positive exhortation, turning the attention from the evildoers to Yahweh. *Trust in Yahweh and do good*], in antith with "do wrong," v[1]. — *Take delight in Yahweh*], the comfort, satisfaction, and joy of continued trust. — *inhabit the land*], the land of promise, the land of inheritance, as v.[9], in possession of the returned exiles, implying that they would not be driven from it by their enemies. — *and pasture*], as the flock of Yahweh, partake of the good things of the land, *in confidence*], in security under the divine protection. This meaning is given essentially in paraphrase by AV., "so shalt thou dwell in the land and verily thou shalt be fed." RV. "follow after faithfulness," although sustained

by De., Dr., Kirk., al., gives the Heb. word an unusual meaning, and emphasises the ethical character of the v. at the expense of the parall. with the following context. — Couplet ג. **5–6.** *Roll upon Yahweh*], as 22[9], cares, anxieties, and troubles. — *Way*, for the whole course of life, is a prosaic addition, at the expense of the measure, and gives the thought too ethical a turn. The climax is reached in: *and trust in Him*], as 31[15], a stronger expression than the idea of personal leaning upon, resting upon Yahweh, without any further care or anxiety. The Str. reaches its climax in v.[6], which, in a beautiful simile, sets forth the speedy triumph of the righteous. — *And He will bring forth*], from the obscurity in which their *right* ‖ *just cause* had been pushed by the evildoers, the cruel and crafty enemies. — *as the light*], the sunshine ‖ *as the noonday*, the full light of the noontide sun.

**Str. II.** has a syn. tristich and a tristich in which the second line is syn. with the first half of the first line, and the third line is syn. with its second half. Couplet ד is supplemented by the first line of couplet ה. — **7.** *Be resigned*, quiet, still, calm, and peaceful ‖ *wait patiently for Him*], the steadfast, longing looking unto Yahweh for help, both in antith. with: *fret not thyself*, repeated from v.[1] and given again v.[8], with its parall.: *be not envious*, also from v.[1]; not in 𝔐 or Vrss., but needed for completeness of measure; still further intensified in **8**, *desist from anger and forsake heat*]. The exciting influence here, as in v.[1], was *because of evildoers*, which must be repeated from v.[1] to supply the missing word of the measure, although not in 𝔐 or ancient Vrss. — *him that maketh his way prosperous*, as the context shows, succeeding and prospering in his wickedness ‖ *the man that doeth evil devices*, not only planning them but also accomplishing them ‖ *at the doing of evil*], as the parall. requires. But 𝔐 inserts a particle in order to emphasise its interpretation, "only to do evil," followed by EV[s].; which thus becomes a warning not to carry their impatient fretting so far as to be evildoers themselves; an idea true and important enough in itself, but an intrusion into this context. — **9–11.** The antith. between the *evildoers* and *those that wait on Yahweh*, in the two parts of v.[9] appears in the antith. v.[10–11], where the former are simply the wicked, the latter the afflicted, as those suffering for righteousness' sake. These antith.

classes have their antith. lots; the former *will be cut off*, by sudden violent death. In a very little while, *and yet a little*, cf. "speedily," v.[2], they *will be no more*], will pass out of existence, cease to exist; and this so entirely in the emphasis of the complementary part of the line that they cannot be found by the most careful search for them: *thou wilt attentively consider his place*]. In his own place, where he was accustomed to be, and where he could be found if anywhere, he will no more exist. On the other hand, those afflicted for Yahweh's sake *will inherit the land*, will continue to inhabit the land, cf. v.[3], as its rightful heirs who cannot be dispossessed; repeated in v.[11] in order to the climax, *take delight in abundance of peace*]. The enemies having been destroyed, war has disappeared with them, and there is peace, so full and entire that it is conceived as in abundance, and after the experience of affliction, affording delight, cf. v.[3-4].

**Str. III.** has two antith. couplets and a synth. one, all describing sure retribution upon the wicked. — Couplet ז. **12–13.** *The wicked deviseth against the righteous*], cf. v.[7b]. His wicked plans are accompanied with such intense hostility that like a beast of prey *he gnasheth his teeth at him*]. This is not an individual enemy, but collective for warlike enemies, nations. — *The Lord laugheth at him*], doubtless a citation from 2[4], where He laugheth at the nations plotting to overthrow the rule of the Messianic king. The reason for this scorn of the enemy is, *for He seeth*], foreseeth the impending evil. — *that his day cometh*], the day of the judgment upon him, the day of his death. — Couplet ח. **14–15.** *The wicked draw the sword* ‖ *they tread the bow*, with the purpose of *slaughter*. This is enlarged, at the expense of the measure, in ancient texts at the basis of 𝔐 and the Vrss. to read, "cause to fall," that is, in death, from sword and bow; and the righteous are still further described as "afflicted and needy," ‖ "upright in the way," the latter a phrase only here for the usual "upright of mind," which indeed is given in 𝔊. 𝔍 has a conflation of both "mind" and "way." All these are glosses, for which there is no place in the measure of the lines or the Str. The retribution is an exact one. Their own *sword* and *bows* will be used against them. — *shall enter their own heart*], pierce them to the heart, and so slay them; *and their bows shall be broken*]. — Couplet ט. **16–17.**

The last clause of 16 should be rendered, in accordance with the previous context, as *the roar of many wicked men*], the noise and confusion of their multitudes during the attack, rather than with Vrss. "abundance," or "great riches," wealth, which introduces a gnome of Wisdom, suitable enough in itself, but intrusive, and disturbing to the progress of the thought. Then *the little that the righteous hath* is not property, but strength and ability to resist the enemy. This is *better*, not in itself, but because such men may rely upon the superabundant strength of Yahweh. The climax of the Str. is: *seeing that Yahweh upholdeth the righteous*], a circumstantial clause with ptc., which is more probable in this context than the usual interpretation, making it an adversative clause.

Str. **IV.** has two synth. couplets, and one introverted couplet. — Couplet י. **18–19.** *Yahweh knoweth*], with a practical interest and redemptive attention, as $1^6$. — *the days*], the duration of life in 𝔐, but 𝔊, "ways," as $1^6$. — *of the perfect*], those who are complete and entire in their conduct ‖ *righteous*, v.[21]. — *their inheritance*], in the land, repeated v.[9. 11. 22. 29]. — *shall be forever*], they will never be removed from it by their enemies. On the negative side: *they will not be ashamed*], be put to shame by their enemies, even, — *in time of evil*, when everything is threatening; but on the positive side, — *they will be satisfied*], have enough and to spare even when the times are so evil that they are *days of hunger*]. When they are besieged, or their enemies have left them only a devastated land, they will still have plenty. — Couplet כ. **20.** This is in antith. with the previous couplet. — *Yea, the wicked*, who are at the same time *enemies of Yahweh, shall perish* ‖ *they shall be cut off*. The latter is inserted in v.[20a] for measure, where it has been omitted by copyist's error; cf. v.[22b], where it is still preserved. — *while in high esteem* ‖ *while exalted*], so after 𝔊, which is to be preferred to 𝔐, whether interpreted as the "fat of lambs," 𝔗, PBV., AV., or "excellence of fields," RV., "splendour of the meadows," Kirk., or "glorying as yore-oxen," 𝔍. The reference to animals is not suited to the verb *vanish*, repeated in the simile, *in smoke vanish away*]. The reference to the flowers and the glory of the meadows is favoured by v.[2], but by none of the ancient Vrss. — Couplet ל. **21–22.** These verses are in introverted parall., but at the same time there is antith. between

the halves of both. The reference to the wicked, as one that *borroweth and restoreth not*, in the context, must refer to the humiliation of poverty, which reduces him to the necessity of borrowing and makes it impossible for him ever to repay his debt. This is antith. with the prosperity of the righteous, who are able to give generously to the poor and needy. The righteous are *blessed* of Yahweh, the wicked are *cursed of Him*.

**Str. V.** has three synth. couplets. — Couplet מ. **23–24.** *Of Yahweh*], emphatic in position. He is the original source from whom *a man's steps* ‖ *his way*, the whole course of his life in which he walks, *are established*, made firm and secure. This is Yahweh's own work, gives Him gratification, and He *takes pleasure* in it. In this walk, though *he fall*, as he may sometimes, owing to stumbling-blocks and impediments of various kinds, yet *he shall not be cast headlong*]. It shall not be a hurtful, dangerous, fatal fall, *for Yahweh upholdeth his hand*]. He has such a hold on his hand that He does not permit him to fall down or suffer injury. — Couplet נ. **25–26.** The psalmist's experience is now given to fortify his testimony: *A boy I have been*]. He recalls his youth and his long life of varied experiences. — *now I am old*]. In all my life *I have not seen the righteous forsaken*], by Yahweh. Such a thing has never come under his observation, or formed any part of his experience, whether as to himself or others. A later editor, not realising the power of this terse statement, seeks to improve it by the addition, "or his seed seeking bread," which is well suited to the context, it is true, but which is intrusive here, making the line much too long for the measure, and also is premature in its reference to seed, which comes first with propriety in the next line. — *All the day he dealeth graciously and lendeth*]. He is so prosperous, as in v.[21], that he has enough and to spare; and so can be generous in his dealings with others, and yet leave an abundance to his own children, and so *his seed will become a blessing*. It is probable that the psalmist has in mind the blessings of those who keep the Law of D., and especially Dt. $28^{11-12}$. — Couplet ס. **27–28 a.** On the basis of this testimony and experience an exhortation is appropriate. This is in terms which become characteristic of the piety of Hebrew Wisdom, — *Depart from evil and do good*], both on the negative and positive

sides of ethical conduct; with the imperative of apodosis, — *and inhabit forever*, as v.$^{3}$, *the land*]. The last word was omitted in the text by copyist's mistake, at the expense of the measure. This exhortation is fortified by the reason, which sums up much of the previous context of the Str. and the Ps.: *For Yahweh loveth justice*], that is, the doing of justice, in the vindication of His people, as v.$^{6}$. — *and forsaketh not*], as v.$^{25}$ — *His pious ones*], another term for the righteous and the afflicted people, as 30$^{5}$ 31$^{24}$.

**Str. VI.** has two antith. couplets, with an intervening synth. couplet. — Couplet ע. **28 *b*–29.** *The unjust are destroyed*], so 𝔊 and many recent scholars, giving the ע of the couplet, missing in 𝔐, and also making a fine antith. The text of 𝔐, "they are preserved forever," though followed by 𝔍 and modern Vrss., is due to the mistake of a copyist, and occasioned many unnecessary difficulties. The retribution of the wicked, as usual in the OT., comes upon their *seed* also; they will *be cut off*, cf. v.$^{9}$. In antith. with the punishment of the wicked is the reward of the righteous in terms of v.$^{3. 9. 11. 18. 22. 27}$. — Couplet פ. **30–31.** The character of the righteous is more fully described: as to speech; *the mouth* and *tongue*, the organs of speech, on the positive side, — *uttereth wisdom*], the ethical wisdom based on the fear of Yahweh, which is here in its early beginnings, and so associated with *speaketh justice*] as the previous context indicates, that of the Law of D. — *the Law of his God is in his mind*], in accordance with Dt. 30$^{14}$ Je. 31$^{33}$. Such a man, whose mind and speech are alike ruled by wisdom and the Law of Yahweh, is secure in his course of life; *his goings will not totter*], cf. v.$^{23. 24}$. — Couplet צ. **32–33.** The wicked are so treacherous toward the righteous that, like a crafty foe, *they spy upon* him, seeking in every way to entrap him in some kind of violation of Law that will involve a judicial investigation; and so seek *to put him to a violent death*], to involve him in crime and its penalty, capital punishment. The original phrase has been abbreviated by an editor at the expense of the measure, and to the disguising of the technical meaning, which is, however, attested by the following line: *Yahweh will not forsake*] the righteous, as v.$^{25. 28}$; strengthened here by reference to the specific danger, — *in his hand*], leaving him alone in the hand of his spying enemy, to do what he will with him. On the contrary, Yahweh

is with him; He Himself takes control of the proceedings, and *when he is judged*, instead of giving the sentence of death desired by the adversary, — *will not condemn him as guilty*], an emphatic suggestion of the opposite, will declare him righteous.

**Str. VII.** has a synth., an antith., and a syn. couplet. An early editor, not discerning that the author had intentionally omitted the couplet ק for strophical reasons, and finding the alphabetical structure defective, sought to improve it by inserting **34**, a couplet with ק. But this is prosaic in style and an interruption of the thought, turning it into an exhortation, suitable enough for liturgical purposes, but not suited to the purpose of the original author. — *Wait on Yahweh*, as $25^{3}$ $27^{14}$, *and keep His way and He will exalt thee to inherit the land*, as v. [11. 22]. — *When the wicked are cut off*, as v.[38], *thou shalt see it*, as v.[25. 35]. — Couplet ר. **35–36.** *I have seen the wicked*]. This experience is the antith. of that given in v.[25]. — *terrifying*, so 𝔊, taking it as ptc., cf. $10^{18}$, which is to be preferred to the noun of 𝔐, "as a terrible one," or the paraphrase of EV^s., "in great power." — *and making himself bare*], throwing away his garments, stripping himself to display his strength and threaten combat, cf. Is. $52^{10}$; or as Dr. paraphrases, "putting forth his strength." "Flourishing," PBV.; "spreading himself," AV., RV., are conjectures without support in the usage of word. 𝔊, "lifting himself" up, had a different reading, which is followed by Du. These and other interpreters are misled by connecting this last ptc. with the simile, when in fact it belongs to the first part of the line; all the terms of which set forth the terrifying strength of the wicked enemy. The simile gives an additional idea, namely, wealth and luxuriance, and in this the enemy is compared to a *luxuriant cedar*, following 𝔊 in the preference for cedar to the "native tree," "tree in its native soil . . . one that has never been transplanted or disturbed, that has therefore struck its roots deep, and shot out with luxuriant strength," Pe. This is certainly a suitable idea of 𝔍, followed by RV., Dr., Kirk., al., although there is no support for this rendering in the usage of the Heb. word. The rendering "green bay tree," PBV., AV., has no authority behind it, but was mere conjecture. — *And then I passed by*, so 𝔊, 𝔖, 𝔍, PBV., which is best suited to the personal experience of the psalmist, and therefore to be preferred to

𝔐, "and he passed away," in death, AV., or as RV., "one passed by," which is an awkward effort to preserve the text of 𝔐 and at the same time get the meaning demanded by the context. — *and lo, he was no more*], as v.[10]; the experience emphasised by, — *and I sought him*, as in v.[10], but *he could not be found*, so utterly had he perished that no trace of him was left behind. — Couplet ש. **37–38**. *Watch* ‖ *and see*], in order to have the same experience as the psalmist. — *the perfect, the upright*], intensified into *the man of peace*], the man in the possession of peace and in the enjoyment of it, rather than the peacemaker. Such a man *has a posterity* in accordance with v.[26] and the antith. in v.[28]; for the same Hebrew word must have the same meaning in these antithetical lines, v.[37. 38]. But 𝔍 misled EV[s]. to the rendering, best given in RV., "the latter end of (that) man is peace," introducing an eschatological ideal alien to the thought of the entire Ps., which emphasises, after D., peace and prosperity in this life. It also destroys the fine antith. of the couplet, and cannot easily be reconciled with the syntax of the passage. — But *transgressors*], another term for the wicked of the Ps. — *are destroyed*], as v.[28], — *together*], in one common disaster. And this will extend to their offspring: their *posterity* will be *cut off*, as v.[28]. — Couplet ת. **39–40**. *The salvation*], summing up all the benefits of the Ps., and emphasised in the several syn. vbs., *help, deliver, save*. — *is from Yahweh*], as v.[23], the ordering and establishing of their steps. — He is *their refuge*, as 27[1] 31[3. 5]. — *in the time of distress*], as in time of evil, v.[19]. The last word is appropriately: *they have sought refuge in Him*.

**1.** אַל־תִּתְחַר] so v.[7. 8], Hithp. juss. חרה (*18*[8]). Hithp. *heat oneself in vexation*, elsw. Pr. 24[19], which has same l. except for last two words, for which ברשעים. The Ps. is original. — אַל־תְּקַנֵּא]. 𝔊 has μηδὲ = ואל required by measure, for אל without conj. would have Makkeph in both cases. ‡ [קנא] vb. denom. Pi. *be envious of;* c. ב pers. here, as 73[3] Gn. 30[1] (E) 37[11] (J); c. ל pers. Ps. 106[16]. † Hiph. *provoke to ardour of jealousy and anger* Ps. 78[58] Dt. 32[16. 21] Ez. 8[3] (?). — עֹשֵׂי עַוְלָה] *wrongdoers*, phr. elsw. Zp. 3[5. 13]. ‡ עַוְלָה n.f. (1) *deed of violence and injustice;* בן עולה 89[23], cf. Ho. 10[9] 2 S. 3[34] 7[10]; איש מרמה ועולה Ps. 43[1]; עָשָׂה ע׳ *37*[1]; פעל ע׳ 58[3] 119[3] Jb. 36[23]; בעולת ידים Ps. 125[3]; (2) *injustice of speech* 107[42] Mal. 2[6] Is. 59[3] and WL.; (3) *injustice* in general Pss. 64[7] 92[16] Ho. 10[13] 2 Ch. 19[7] and WL. — **2.** כִּי] causal, dub. dittog. of prep. כ. — ירק רשא] phr. α.λ. † יֶרֶק n.m. elsw. ירק עשב

Gn. 1$^{31}$ 9$^{3}$ (P); ירק השדה Nu. 22$^{4}$ (E); ירק alone Ex. 10$^{15}$ (J) Is. 15$^{6}$.— **3.** רעה אמונה] syn. with ירש ארץ v.$^{9}$. Most ancient Vrss. give רעה the usual mng. of *feed* as a flock; but many moderns think of רעה either as another stem or as another mng. of same stem, and render as syn. רדף *follow after*, as 𝔖 (בעה), De., Moll., Hu.$^{3}$, RV., Dr., Kirk., *cherish* BDB.; but the older view is preferable (*v.* v.$^{11}$). אֱמוּנָה adv. acc. *in confidence* (*v.* 33$^{4}$). Secker, Horsley, Ew., Bä., make אמונה = *security, stability*, as Is. 33$^{6}$ = אמת Is. 39$^{8}$, and render *feed in security*. 𝔊 has ἐπὶ τῷ πλούτῳ αὐτῆς or הֲמוֹנָהּ v.$^{16}$, so Hare, Houb., Lowth.—**4.** וְהִתְעַנַּג] (so v.$^{11}$) Hithp. † [ענג] vb. Pu. *be daintily bred* Je. 6$^{2}$. Hithp. (1) *be of dainty habit* Dt. 28$^{56}$; (2) *take exquisite delight in;* Ps. 37$^{4.\ 11}$ c. עַל, so Is. 58$^{14}$ 66$^{11}$ Jb. 22$^{26}$ 27$^{10}$; c. ב rei Is. 55$^{2}$; (3) *make merry over:* c. על Is. 57$^{4}$.—**5.** גּוֹל דַּרְכֶּךָ] fully written for גֹּל from גלל *roll*, c. עַל; cf. 22$^{9}$ Pr. 16$^{3}$, both אֶל for עַל. דרכך is explan. gl., not in other passages; Ps. 22 certainly oldest of the three. 𝔊 has גַּלֵּה *uncover*, manifestly wrong. —בְּטַח עָלָיו] as 31$^{15}$, possibly with meaning אל 4$^{6}$, variation of בטח ב v.$^{3}$.— והוא] emph.—**6.** ‡ צָהֳרָיִם] n.[m.] only pl. *midday, noon:* as time of prayer 55$^{18}$; as time of full heat 91$^{6}$; as full sunshine, and so sim. of greatest blessing, here as Is. 58$^{10}$.—**7.** הִתְחוֹלֵל] Hithp. *wait longingly; a.λ.* in this sense, cf. Polel Jb. 35$^{14}$ (Elihu) (*v.* 29$^{8}$), prob. both a different vb., a variation of יחל (31$^{25}$). 𝔊 has ἱκέτευσον, Aq. ἀποκαραδόκει, 𝔍 *expecta.*—אל־תתחר] as v.$^{1}$; we should either prefix ו to get separate accent, or supply במרעים as v.$^{1}$, cf. v.$^{8}$ להרע; in the latter case we should insert, from v.$^{1}$, אל תקנא.—באיש] is unnecessary, except for measure.—**8.** אַךְ] Dr. "only to do evil." 𝔊 has only ὥστε = לְ. אך is gl. of intensification.—לְהָרֵעַ] Hiph. inf. cstr. רעע with לְ, either gerundive as interpreted by אך, or better as v.$^{1.\ 8}$ *at the doing of evil.* It is not necessary with Gr. to rd. לְמֵרַע.—**9.** יִכָּרֵתוּן] Niph. impf. full form, כרת (*v.* 12$^{4}$) *be cut off* by death (from land), so v.$^{22.\ 28.\ 34.\ 38}$ Is. 29$^{20}$ Ho. 8$^{4}$ Na. 2$^{1}$ Pr. 2$^{22}$. It is the technical phr. of H and P c. מן, but in this Ps. it is abs. without מן, antith. ירש ארץ.—הֵמָּה] unnecessary emph., impairs the measure and is a gl.—**10.** וְהִתְבּוֹנַנְתָּ] ו consec. Hithp. pf. בין *consider diligently, attentively;* c. עַל only here and Jb. 31$^{1}$; c. acc. Pss. 107$^{43}$ 119$^{95}$ Jb. 37$^{14}$ +, c. אל Is. 14$^{16}$.—**12.** זֹמֵם] *devise against, plot;* only here c. לְ pers., abs. 17$^{3}$ Pr. 30$^{32}$, sq. inf. Gn. 11$^{6}$ Dt. 19$^{19}$ Pr. 31$^{14}$.—**13.** ארני ישחק לו] cf. 2$^{4}$, on which it depends.—יבא יומו] phr. 1 S. 26$^{10}$ Ez. 21$^{30.\ 34}$ Jb. 18$^{20}$ Je. 50$^{27.\ 31}$, only here in ψ, day of disaster or death.—**14.** חרב פתחו] phr. emph. in position, cf. Ez. 21$^{33}$; with other vbs., הֵרִיק Ex. 15$^{9}$ +, שׁלף Nu. 22$^{23}$ +.— להפיל עני ואביון]. This clause is a gl.; it makes l. overfull and destroys the measure.—לטבוח] Qal inf. cstr. ‡ טבח vb. *slaughter, butcher*, usually of animals, but here poet. of men, elsw. La. 2$^{21}$ Ez. 21$^{15}$.—ישרי דרך] phr. *a.λ.*, cf. יְשַׁר ד׳ Pr. 29$^{27}$; elsw. ישרי לב (7$^{11}$); so here 𝔊, but it is certainly a gl.— **15.** וקשתותם] has two accents.—**16.** מֵהֲמוֹן] מן comparative c. ‡ הָמוֹן n.m. (1) *murmur, roar:* of multitude of people 42$^{5}$ 65$^{8}$; (2) late usage, *abundance, wealth*, Is. 60$^{5}$, cf. Ec. 5$^{9}$; so usually here, cf. 𝔊 of v.$^{3}$, but the context favours (1).—**18.** יְמֵי] so 𝔍, 𝔖; 𝔊 ὁδοὺς = דרכי, so Gr., We., Che., but prob. assimilated to 1$^{6}$.—תְּמִימִם] defective pl. תְּמִים (15$^{2}$).—תהיה] unnecessary gl.

— **20.** אִיבֵי יהוה] phr. *a.λ.*, but idea common (*v. 3*[8]). A vb. is needed for sense as well as for measure, prob. יכרתו, as v.[9. 22. 28. 34. 38], omitted by error, because of similarity to כיקר. — כִּיקַר כָּרִים] *BDB.*, Dr., = *like the glory of the pastures*, *a.λ.* in this sense, dub. 𝔊 ἅμα τῷ δοξασθῆναι αὐτοὺς καὶ ὑψωθῆναι, so 𝔙, taking both as vbs. inf. כִּיקָר כָּרֹם; Aq., 𝔗, take כָּרִים = *lambs*; Σ, 𝔍, כרי(א)ם. כר in sense of *pasture* is dub. here and Ps. 65[14] Is. 30[23], elsw. *lamb*. Burgess, We., Bä., rd. כיקר Is. 10[16], followed by יָרִים Burgess, כִּרִים *ovens* We., Bä. 𝔊 gives the key, ביקר inf. cstr. יקר *while being highly esteemed*, and כָּרֹם also inf. cstr. (*9*[14]) *while being exalted* (*v.* v.[8]), prefix כי causal as in previous l., omitted by error because of following prep. כ. So essentially Houb., Horsley, "*As soon as they are in honour; as soon as they are exalted.*" — **21.** יְשַׁלֵּם] Pi. frequentative, *repay*, mng. only here ψ; for other mngs. of vb. *v. 22*[26]. — חוֹנֵן וְנוֹתֵן] phr. *a.λ.*, cf. v.[26] 112[5]. For חנן *v. 4*[2]. — **22.** כִּי] not causal, 𝔊, 𝔍, and most, for which there is no propriety in context; but asseveration. — **23.** מיהוה] emph., מן of source of direction. — כּוֹנָנוּ] † Polal, *be established*, elsw. Ez. 28[13], both dub. Bi., Du., Polel כּוֹנְנוּ as 7[10], but unnecessary change. — דרכו יחפץ] vb. (*18*[20]) phr. *a.λ.*; but vb. c. אשר כל 51[8], אשר 115[3] 135[6], (זבחים) 40[7] 51[18. 21]. — **24.** לֹא יוּטָל] Hoph. ‡ [טול] vb. † Hoph. *be hurled*, *fall*; elsw. Je. 22[28] (unto exile), Jb. 41[1] (man, at sight of crocodile), Pr. 16[33] (cast of lot). — וזרעו מבקש לחם] expl. gl. making l. overfull. — **26.** לברכה] *for a blessing* (*v. 3*[9]); that is, source for others, as 21[7]. The l. lacks a word; supply יהיה vb. as usual with ל in the sense of *become*. — **27.** סור מרע] phr. of WL. as 34[15] (*v. 6*[9]); also its complement וַעֲשֵׂה־טוֹב as v.[8] (*v. 4*[7]), Makkeph with two accents. — **28.** לְעוֹלָם נִשְׁמָרוּ]. This cannot belong to Str. ס, which is already complete. The ע of the next Str. is missing in 𝔐. 𝔊[B] has εἰς τὸν αἰῶνα φυλαχθήσονται ἄμωμοι ἐκδικηθήσονται. This is conflation. 𝔊[ℵ. c. a. A. R. T.] rd. ἄνομοι, so 𝔙. As ἄνομοι = עולים, this might be a misinterpretation of עולם, but a word is missing in any case. It is prob. that the original read both words עולים עולם, one of which having been omitted by txt. err., 𝔊 and 𝔐 taking different ones; so Lowth., Bä., Dr., Du. The ל of 𝔐 would then be a subsequent addition. † עַוָּל n.m. *a.λ.* ψ, but Zp. 3[5] Jb. 18[21] 27[7] 29[17] 31[3]. נִשְׁמָרוּ 𝔐 Niph. pf. 3 pl. pause; but rd. after 𝔊 נשמדו as v.[38]. So most moderns. ‡ [שמד] vb. Niph. *be destroyed*; elsw. v.[38] 83[11] 92[8]. Hiph. *destroy* 106[23. 34] 145[20]. — **30.** ‡ חָכְמָה] n.f. *wisdom*: in ψ only (1) *skill*, of sailors 107[27]; (2) *wisdom*, *prudence*, in religious affairs, here as 51[8] 90[12]; (3) *wisdom*, ethical and religious: (*a*) of God, as a divine attribute or energy, 104[24], cf. Je. 10[12] = 51[15]; (*b*) of man Ps. 111[10], cf. Pr. 15[33] Jb. 28[28]; ‖ תְבוּנוֹת Ps. 49[4]. — **31.** לא] 𝔐, but 𝔊 ולא required for measure. — **32.** להמיתו] Hiph. inf. sf. 3 sg. *put to death*, *kill*, as 59[1] (*v. 17*[14]). A word is missing, probably הָמֵת inf. abs. of the phr. *to put to a violent death*, the penalty as suggested by the judgment of following context. — **34.** קַוֵּה] Pi. imv. (*25*[3]), c. אל as 27[14]. This l. is defective by two words. צדיק is suggested by antith. רשע, but prob. the v. is a gl. — **35.** ‡ עָרִיץ] adj. *awe-inspiring*, *terror-striking*, *ruthless*; of formidable adversaries elsw. 54[5] 86[14]; but 𝔊 ὑπερυψούμενον, 𝔙 *superexaltatum*, take it as ptc., which is better suited to the context, *striking with awe*, as *10*[18]

Is. $47^{12}$.—מִתְעָרֶה] Hithp. ptc. ‡ [ערה] vb. Qal *lay bare* foundations Ps. $137^{7.7}$, life in death $141^8$. † Hithp. elsw. La. $4^{21}$ *make oneself naked*, of drunken woman. The word here is dub. 𝔊 ἐπαιρόμενον implies another word; Du. suggests מִתְעַלֶּה *lifting himself up*, form elsw. only Je. $51^3$ and dub. there; Gr. denom. עלה *leaf, foliage*, but not in Bibl. Heb.; 𝔍 *fortissimum* is also dub., although possible in implying what Dr. suggests, *putting forth his strength*, laying it bare; none of the other suggestions are so good as this. Cf. חשף זרוע Is. $52^{10}$ as a warrior strips himself for battle.—‡ אֶזְרָח] n.m. one rising from the soil, *native;* common in OT., not in ψ. The word here is usually interpreted of *native tree*, after 𝔍, 𝔗, but this dub.; 𝔊, 𝔙, Houb., Dy., Gr., Bä., Du., rd. ארז *cedar*.—‡ רַעֲנָן] adj., *luxuriant, fresh*: of trees זית $52^{10}$, ברוש Ho. $14^9$; of persons Ps. $92^{15}$ (fig. as trees); of oil $92^{11}$; here 𝔊 has לבנון, so Dy., Hi., Gr., Hu.[3], Bä., Kau., Du.; but as Dr., We., Kirk., רענן is appropriate to ארז. At the same time these nouns do not suit the ptc. If the image of the cedar is retained, the two ptcs. go together as making up image of warrior, and the cedar is a separate image.—**36.** וַיַּעֲבֹר] Qal impf. ו consec. = *and then*, sequence in time; but 𝔊, 𝔖, 𝔙, 𝔍, Houb., Horsley, Kenn., Bä., Du., Dr., Che., ואעבר, which is certainly correct.—**37.** ‡ תָּם] adj. for noun, elsw. $64^5$, cf. Jb. $1^1$ $8^{20}$ $9^{20.21.22}$ Pr. $29^{10}$.—‡ אחרית] as v.[38], *posterity*, so $109^{13}$; thus Bä., Dr. (‖ זרע), but Du. *future, latter end*, as $73^{17}$ Dt. $32^{20.29}$; elsw. ψ of place $139^9$.—**39.** חשועת] ($33^{17}$), ו of 𝔐 error, not in 𝔊, 𝔙, 𝔖, 𝔍; ת Str. begins here.—**40.** וַיְפַלְּטֵם] ו consec. Pi. impf.; repeated in 𝔐 without ו, but not in 𝔍; is gl. or variant.—וַיּוֹשִׁיעֵם] Hiph. impf. ($3^8$), ו coörd. after ו consec. ungrammatical and inconsistent; 𝔊, 𝔍, all futures and ו coörds., most probable.—כי חסו בו] as $2^{12}$.

## PSALM XXXVIII., 5 STR. 6[3].

**Ps. 38 is a Lamentation: (1) Israel complains of great sufferings of body (v.[7-9]); discouragement and abandonment by friends (v.[10-12]); enemies craftily seeking his ruin, while he is compelled to remain silent (v.[13-15]). His only hope is in Yahweh (v.[16-18]), therefore the final petition for salvation from his unprincipled enemies, who repay him evil for good (v.[20-23]). Later additions connect the suffering with sin, and make it into a Penitential Ps. (v.[1-6. 19]).**

I AM bent, I am bowed down exceedingly;
I go about in black all the day.
Yea, my loins are full of that which is contemned;
And there is no soundness in my flesh.
I am benumbed and crushed exceedingly;
I growl with the growling of a lion.

ALL my desire is before Thee,
And my groaning is not hid from Thee.

My heart in a ferment forsaketh me,
And the light of mine eyes is not with me.
Lovers and friends are at a distance from me,
And my neighbours stand afar off.

THEY also that seek my life lay snares.
Of my distress they speak, of ruin;
And utter deceits all the day.
But I am like a deaf man that heareth not,
And as a dumb man that openeth not his mouth,
And in whose mouth are no arguments.

FOR in Thee, Yahweh, I hope;
Thou wilt answer, O my God;
Lest (mine enemies) rejoice over me,
When my foot is moved, do great things against me:
For I am ready for limping,
And my sorrow is continually before me.

SINCE mine enemies (without cause) are numerous,
And they are many that hate me lyingly,
And are repaying me evil for good;
Forsake me not, Yahweh;
O my God, be not far from me;
O haste to my help, my Salvation.

Ps. 38 was in 𝔇 and then in 𝔐 (*v.* Intr. §§ 27, 31). It was finally assigned for the אזכרה of the מנחה (*v.* Intr. § 39). 𝔊 has *εἰς ἀνάμνησιν περὶ σαββάτου*, still more specifically defining the liturgical use as for the sabbath. It is the third of the seven Penitential Pss. But this is entirely due to glosses: v.$^{2}$ from Ps. 6$^{2}$; v.$^{4\text{-}6}$ from Is. 1$^{6}$; v.$^{8}$, cf. Jb. 6$^{4}$; v.$^{5}$, cf. 40$^{13}$; v.$^{19}$, cf. 32$^{5}$. Removing these glosses, the Ps. is a complaint to Yahweh because of perils from cruel and unscrupulous foes, and is a prayer for salvation. V.$^{8}$ is dependent on Is. 1$^{6}$; v.$^{12}$ on Ps. 88$^{19}$; v.$^{14}$, cf. Is. 53$^{7}$; v.$^{21}$, cf. Ps. 35$^{12}$; v.$^{22}$, cf. 35$^{22}$; v.$^{23}$, cf. 70$^{6}$. There are an unusual number of α.λ.: נפוגתי v.$^{9}$; סחרחר v.$^{11}$, but probably error for חמרמר La. 1$^{20}$ 2$^{11}$; אור עיני v.$^{11}$, but cf. 4$^{7}$. There are several unusual words and phrs.: נקשו v.$^{13}$, 109$^{11}$, but error for יקשו; מוט רגל v.$^{17}$, Dt. 32$^{35}$ Ps. 94$^{18}$; צלע v.$^{18}$, 35$^{15}$ Je. 20$^{10}$; מכאב v.$^{18}$, as 32$^{10}$ 69$^{27}$. There is no evidence of late date, apart from glosses. The Ps. is the complaint of the afflicted community of the Restoration, before Nehemiah.

The original Ps. has prefixed to it a gloss of five pentameters, attributing the sufferings to divine discipline because of sin.

Yahweh, correct me not in Thy wrath, nor in Thy heat chasten me;
For Thine arrows are gone down into me, and Thy hand resteth upon me;
There is no soundness in my flesh, because of Thine indignation;
There is no wholeness in my bones, because of my sin.
My wounds stink, they fester, because of my folly.

**2** is a loose citation from 6². — **3.** *For Thine arrows*], Yahweh's visitation, as Jb. 6⁴, — *are gone down into me*], have penetrated my flesh and so gone deep into my body, causing me intense pain and suffering. — *Thy hand resteth upon me*], by elision of the last letter of the Hebrew word, which probably originated from dittography, getting thus a syn. and common conception; whereas the repetition of the same word in the original text is not only tautological, but is inappropriate to the use of the hand of Yahweh, and compels the Vrss. to resort to variations in paraphrase, without any sort of justification in Heb. usage. — **4, 6** are based upon Is. 1⁶ in their description of the wounds resulting from the divine scourging. — *There is no soundness in my flesh*], given again v.⁸ᵇ, where, however, it is without the reason given here, although it probably induced the fuller description here. This, then, has as its syn.: *there is no wholeness in my bones*, which is still further explained by, — *my wounds stink* ‖ *they fester;* they are become running sores, so foul by mortification that they are offensive to the person himself and to all who come near him. The reason for this state of things is given in three parallel clauses: *because of Thine indignation*], God's hands and arrows, moved by His anger and indignation and wrath, have brought about this serious situation — *because of my sin* ‖ *of my folly*], the reason on the human side. Their sin and folly have provoked the divine wrath and indignation against His people. — **5.** A later scribe inserts before the last two lines a tetrameter couplet describing the sin from an entirely different point of view. This must have come from a marginal statement, because it is difficult to see how it could have been inserted in this place, except by one who was inattentive to the meaning of what he was copying. This couplet conceives of *iniquities* as a flood of waters which have suddenly overwhelmed the man and *are gone over his head*, so that he is drowning in them, cf. 18⁵⁻⁶ 69³· ¹⁶; and also *as a heavy burden, too heavy for* him, from the point of view that sin rests upon the sinner as an external load which has to be lifted and carried away from him, in order that he may be rid of it; a conception upon which the OT. doctrine of forgiveness rests. This gloss makes the Ps. appropriate for penitence, especially to the nation in its appointed seasons of repentance.

**Str. I.**, in three synth. couplets, describes a terrible condition of suffering, which may have been individual, but more probably was national, as in so many other Pss. of this period. — **7.** *I am bent* ‖ *bowed down*], by a weight of care, anxiety, and suffering, and this, *exceedingly*, to the utmost degree of intensity. — *I go about in black*], as a mourner, lamenting the loss of dear friends, and especially of children, cf. $35^{14}$; probably implying just such bereavements at this time of many of the people, because of the enemies described in the third Str. This continues, — *all the day*, because of the prolongation of these bereavements. — **8.** *Yea*], intensive, continuation of the description; and not *for*, as EV$^s$., which interpret the description without sufficient reason. — *my loins*], as the seat of strength ‖ *my flesh*, to emphasise the physical side of the suffering, — *are full of that which is contemned*], regarded as ignominious, disgraceful, thinking, probably, of physical weakness in the seat of strength, which is in general accord with the ancient Vrss., and is more suited to the parall. — *there is no soundness*], referring to physical exhaustion and soreness of the flesh from suffering. Many moderns, because of the dependence on Is. $1^6$, especially in v.$^{4-6}$, think of another and similar verb, and so of the loins as full of "burning," the fever of the festering wounds. But the reference to such wounds is in the gloss, and not in the original Ps.; and there is nothing in the immediate context to suggest divine discipline. Indeed, the description moves in somewhat different lines. — **9.** *I am benumbed and crushed*]. Strength has so departed from him that he has become, as it were, paralysed and incapable of effort; his energy and vital power have been crushed, and this has, as in v.$^7$, become intense — *exceedingly*. He is altogether helpless, and the only thing he can do is to *growl*, as an animal, in a state of helpless pain, — *with the growling of a lion*], so, by an easy addition of a single letter, which has apparently fallen off the Heb. word, because of assimilation to v.$^{11a}$. The word "heart" is incongruous with "growling," and the various Vrss. based upon it are necessarily paraphrases. "Disquietness of heart," EV$^s$., is weak and unjustifiable. This Str. has only to do with the physical frame; the more internal suffering of heart appears as characteristic of the second Str.

**Str. II.** also has three couplets only describing the sufferings with reference to the soul. — **10.** *All my desire*], for relief, as is evident from the context ‖ *my groaning.* — *is before Thee*], in Thy sight, altogether seen and known ‖ *is not hid from Thee.* This is a strong appeal to Yahweh's knowledge of the terrible situation of His people, in order to a continuation of the description. There is, indeed, a sort of introverted parall. between the Strs. in that the growling, which closes the previous Str., begins this Str. with its syn., groaning. — **11.** *My heart in a ferment*], so by an easy change of Heb. text, after La. $1^{20}$ $2^{11}$, to avoid an unjustifiable interpretation of the Heb. word used in the text, which is incongruous with its noun in any meaning to be found elsewhere. The various renderings proposed: "panteth," PBV., AV., JPSV., "throbbeth," RV., Kirk., Dr., "palpitates," *B*DB., are purely conjectural. — *forsaketh me*], in extreme discouragement, so that I have no heart any more. — And *the light of mine eyes*], the light that illumines the eyes, enabling them to see what is to be done, giving confidence and courage. — *is not with me*], is no longer in my possession, I am destitute of it. — **12.** *Lovers and friends* ‖ *my neighbours*], those upon whom I could ordinarily rely for sympathy and aid. — *are*, or remain *at a distance from me* ‖ *stand afar off*]. They have, in fact, abandoned him to his lot.

**Str. III.** now brings the enemies into view, who were in the background of the previous Strs., yet the real cause of the sufferings and terrible situation. They are described, **13,** as *they that seek my life*]. They were mortal enemies. A gloss duplicates it in "they that seek my hurt," which, however, makes the measure overfull. The activity of these enemies is described in a synth. triplet, and the inability of the people to defend themselves in an anti-triplet. The enemies *lay snares*], cf. $9^{17}$. — *Of my distress* (*they speak*) *of ruin* ‖ *utter deceits*]. All their activity of speech is treacherous, seeking in every way to destroy the life of the people of God. — **14–15.** The people have become so weak and paralysed, as set forth in the previous Strs., that they are not only incapable of resistance, but they are incapable of speaking in their own defence. — *I am like a deaf man* ‖ *as a dumb man*], not that they are altogether unconscious of the machinations of the enemy, but that their senses are so benumbed and paralysed, with the other parts

of their bodies, that they must behave *as one that heareth not*]. This is repeated in a variant gloss, "I am like a deaf man that heareth not," making the Str. overfull. — *that openeth not his mouth*], which is explained in the climax: *in whose mouth are no arguments*], that is, in reply, in defence against calumnies and false accusations. The author probably had in mind the suffering servant of Yahweh of Is. $53^{7}$.

**Str. IV.**, in three synth. couplets, resumes the description of sufferings, in order to show that the only hope is in God, to whom the plea is made for salvation. — **16.** *For in Thee*], emphatic, Thee only, *Yahweh* ‖ *my God*, emphasised by the gloss, "O Lord." — *I hope*], in a waiting attitude, looking for and expecting help; and therefore with its appropriate result: *Thou wilt answer*], not with words, which were hardly expected, but with deeds of salvation. — **17.** The motive for this on the negative side was: *lest they rejoice over me.* The ancient texts prefix, "For I said," at the expense of the measure, in order to put the subsequent context as a plea in the mouth of the psalmist. 𝔊 retains the subject *enemies*, omitted by 𝔐, required by context. — *do great things against me*], as $35^{26}$ $55^{13}$; taking advantage of their opportunity, when the people were in grave trouble. — *when my foot is moved*], as $94^{18}$ Dt. $32^{35}$, and so unstable, insecure. — **18.** *For I am ready for limping*], about to limp because of injury to the knee; and so unable to stand firm in resistance, not to speak of advance to attack. This is all summed up in the last line of the Str.: *and my sorrow is continually before me*]. I cannot escape it, and cannot see or think of anything else. — **19.** A later editor, probably the same as the one who prefixed $v.^{2-6}$, inserted here a confession of sin, unsuited to the context, which does not suggest any such thing by any sort of implication. This was in order to adapt the Ps. to public worship by connecting the sufferings with sin, and to suggest that their removal could come only through confession and penitence. — *For mine iniquity I declare*], to Yahweh, cf. $33^{5}$ Is. $3^{9}$. — *I am anxious*], in a state of anxiety which involves a dread of the consequences. — *By reason of my sin*]. There is no suggestion of what the sin might be. It is entirely a general statement. The Ps. is an assertion of the innocence and guiltlessness of the people over against their enemies. But

this would not be thought of by the glossator, who is moved by general and accepted principles in the worship of his own time.

**Str. V.** is essentially a petition for salvation, beginning with a reason in a tristich, put in a circumstantial clause. — **20–21.** *Since mine enemies are numerous* ‖ *are many*]. These are public and not private enemies, cf. $3^{2-3}$. They are described in 𝔐, 𝔊, and all ancient texts as being "alive" or "lively"; but most recent scholars think this was an error for the Heb. word of similar letters: *without cause*, cf. $35^{7}$ ‖ *hate me lyingly*], that is, in their hatred telling lies, bearing false witness ‖ *repaying me evil for good*, cf. $35^{12}$. This latter is emphasised in a gloss, "They are my adversaries because of my pursuing good," so EV$^{s}$., which is explained by 𝔊 as "righteousness," all giving the reason of the persecution; which is introducing a later situation into this Ps. — **22–23.** The final petition is now given in a tristich antith. to the previous one. *Forsake me not* ‖ *be not afar from me* ‖ *O haste to my help*]. Each one of these vbs. is emphasised by a divine name: *Yahweh* ‖ *O my God*, and the climax, *my Salvation*. A later glossator, not realising this significant climax, inserts, "O Lord," and thus makes a difficulty in measure and construction.

**2.** This v. is cited loosely from $6^{2}$. The second אל was either omitted by prosaic scribe as unnecessary, or the measure is pentameter and the l. a gl. The only other change is the use of קצף for the earlier אף. — ‡ קֶצֶף] n.m. *wrath;* elsw. ψ, $102^{11}$; only in P of Hex. and Dt. $29^{27}$; not in Is.[1], but Je. $10^{10}$ + 3 t. Je., Is. $34^{2}$ $54^{8}$ $60^{10}$ Zc. $1^{2.15}$ $7^{12}$ +. — **3.** חִצֶּיךָ] emph. *thine arrows*, for God's visitation of wrath, as Jb. $6^{4}$; similar idea, but so differently expressed that no dependence is evident. — נִחֲתוּ] Niph. pf.; cf. Pi. $18^{35}$ = 2 S. $22^{35}$ of the bow pressed by the arms (but dub.), Ps. $65^{11}$ of pressing down furrows of land. Niph. *a.λ. penetrate*, *B*DB. dub.; Du. rds. Qal נָחֲתוּ *descend into*, cf. Pr. $17^{10}$, which is probable; so v.$^{3b}$ וַתִּנְחַת Qal impf. ו consec., subj. hand of Yahweh. But these are differently translated in 𝔊, *ἐνεπάγησαν* for first, but *ἐπεστήριξας*, 𝔙 *confirmasti*, for second. Du. suggests תכבד as $32^{4}$, but Gr. וְהִנַּחְתָּ, so Che. This Hiph. of נוח with יד, cf. Ec. $7^{18}$; but Qal as ותנח Is. $25^{10}$ is preferable here. The final ת probably originated from assimilation to previous vb. — **4, 6.** V.[4] has two pentameters and v.[6] one pentameter. These three lines are based on Is. $1^{6}$ and are glosses. Each end in the same way, מפני זעמך, מפני חטאתי, מפני אולתי. מפני ($9^{4}$). — ‡ אִוֶּלֶת] n.f. *folly;* especially guilty, here as $69^{6}$, elsw. Pr. 23 t. — אין מתם בבשרי] same as v.$^{8b}$; no reason for repetition. † מְתֹם n.m. *soundness;* elsw. Is. $1^{6}$. — אין שלום] syn. expression. שלום *health;* cf. adj. שָׁלֵם Gn. $33^{18}$, vb. Jb. $9^{4}$. — הִבְאִישׁוּ] Hiph.

pf. ‡ באש vb. Hiph. *emit a stinking odour;* same idea as Is. $1^{6}$, but varied expression; not elsw. ψ, but cf. Ex. $16^{24}$ 1 S. $27^{12}$. — נָמַקּוּ] Niph. pf. † מקק vb. Niph. *fester;* α.λ. in this sense; but *rot* Zc. $14^{12.12}$ of plague, and of heavens mouldering away Is. $34^{4}$, pining away in divine punishment Ez. $4^{17}$ $24^{23}$ $33^{10}$ Lv. $26^{39.39}$. Hiph. Zc. $14^{12}$. — † חַבּוּרָה] from Is. $1^{6}$ *stripes, wounds:* elsw. Gn. $4^{23}$ Ex. $21^{25.25}$ Pr. $20^{30}$ Is. $53^{5}$. — **5.** עונתי עברו ראשי] phr. α.λ., but idea of peril by drowning $69^{2.16-17}$, so also $18^{5.6}$. עון (*$18^{24}$*), for great guilt *v.* $40^{13}$. — ‡ מַשָּׂא] n.m. *burden;* only here of iniquities, but idea familiar in mng. of vb. נשא *remove* sin, conceived as a burden; noun common elsw. for real burdens as carried by men or animals, but not in ψ. — ‡ כָּבֵד] adj. *heavy:* α.λ. in ψ, but common elsw. — יכבדו] Qal impf. The adj. is only needed for tetrameter. It might have originated from dittog. But this v. looks like two tetrameters, in which case it is a gl. — **7.** נַעֲוֵיתִי] Niph. pf. ‡ עוה Niph. *be bent, bowed down;* so Is. $21^{3}$ ‖ נבהל, of לב Pr. $12^{8}$. — **8.** כי] not causal, but intensive, *yea.* — † כֶּסֶל] n.m. (1) *loins* Jb. $15^{27}$ Lv. $3^{4.10.15}$ $4^{9}$ $7^{4}$, so here ‖ בשר, cf. v.$^{4}$; 𝔊 ἡ ψυχή μου prob. depends upon סכל = שכל = *understanding;* (2) *confidence* Pss. $49^{14}$ $78^{7}$ Pr. $3^{26}$ Jb. $8^{14}$ $31^{24}$ Ec. $7^{25}$. — נִקְלֶה] Niph. ptc. † קלה vb. *roast,* BDB., here *burning,* α.λ., so De., Dr., Du., Kirk., al., the burning of feverish wounds, based on Is. $1^{6}$. The vb. is used in Qal Je. $29^{22}$ Lv. $2^{14}$ Jos. $5^{11}$ (P); but denom. קלי and improb. here. 𝔊, 𝔙, Aq., Σ, 𝔍, all take it as Is. $3^{5}$ $16^{14}$, Niph. ‡ קלה *be lightly esteemed.* Cf. ‡ קָלוֹן n.m. Ps. $83^{17}$ Je. $46^{12}$ Ho. $4^{7.18}$ Hb. $2^{16}$, so Bä. This is most probable. — **9.** נְפוּגֹתִי] α.λ. Niph. pf. † [פוג] vb. Qal, *grow numb:* of hand $77^{3}$ (dub.); of לב Gn. $45^{26}$, of Thorah Hb. $1^{4}$ *be ineffective.* Niph. *be benumbed:* of person Ps. *$38^{9}$* (prob. also $88^{16}$ אפונה for 𝔐 אָפוּנָה α.λ.). — ונדכיתי] ו coörd., Niph. pf. דכה † Niph. *be crushed:* of physical distress here, of contrition $51^{19}$; *v.* *$10^{10}$*. — † [נְהָמָה] n.f. usually interpreted as *groaning,* but only here in this sense (yet cf. vb. in Pr. $5^{11}$ Ez. $24^{23}$); elsw. *growling,* Is. $5^{30}$ of sea as lion, so rd. here לביא for לבי (א before ארני has fallen off), as Hi., Ols., Gr., Bä., Du., Kau. — **10.** ארני] not in 𝔊, is a gl. as l. is sufficiently long without it. — **11.** סחרחר] α.λ. Pilp. סחר *palpitates,* BDB., but Qal does not justify this rendering; improb., rd. after Gr. as in La. $1^{20}$ $2^{11}$ חמרמר Pe'al'al of חמר, there of bowels, in ferment of distress (‖ לב). The l. is too long; either לב is inserted for explanation, or כח is gl., prob. the latter. — אור עיני] phr. α.λ., but cf. אור פנים *light of face,* of bright, cheerful face Jb. $29^{24}$, *v.* *$4^{7}$*. — גם־הם] not in 𝔊, is gl.; makes l. too long. — אין אתי] phr. α.λ. in ψ, but אין with ל and ב frequent. — **12.** מנגד נגעי יעמדו] 𝔊 has ἐξ ἐναντίας μου ἤγγισαν καὶ ἔστησαν, so 𝔙, 𝔖; this implies a text מנגדי נגשו יעמדו. But only one word of these is needed to complete the l. יעמדו has been inserted as prosaic explanation ‖ עמדו v.$^{12b}$; it is tautological and improbable for a poetic writer. This leaves of 𝔐 מנגד נגעי, of 𝔊 מנגדי נגשו; both נגעי of 𝔐 and נגשו of 𝔊 are dittog. The original was prob. מנגדי *at a distance from me,* as $10^{5}$, ‖ מֵרָחֹק $10^{1}$ $139^{2}$. — ‡ נֶגַע] n.m. *stroke, plague,* as $39^{11}$ $89^{33}$ $91^{10}$ Is. $53^{8}$. — **13.** וַיְנַקְשׁוּ] Pi. impf. BDB. *strike at,* only here and $109^{11}$ (of creditor, c. ל). But obj. is lacking; cf. Hithp. c. בנפשי *strike at my life* 1 S. $28^{9}$. This is favoured by 𝔊, 𝔍. But most moderns, Bu., Dr., Bä., Du., Pi. of נקש,

*lay snares*, cf. יקשׁ (*v.* $9^{17}$). Bu. thinks the form denominative. This idea is better suited to the context. There is evidently an ancient corruption of the text, for 𝔊 supports 𝔐. ו consec. is improb.; rd. ו conjunctive. ודרשׁי רעתי is suspicious immediately after מבקשׁי נפשׁי, the latter a common expression, the former only Pr. $11^{27}$ and late. It is a gl., so Bä. רעתי (*v.* $21^{12}$) is in ψ attached to חשׁבי $35^4$ $41^8$ $140^3$ or חפץ $40^{15} = 70^3$, בקשׁ $71^{13.24}$. — דִּבְּרוּ הַוּוֹת] we should read יְדַבְּרוּ ‖ יהגו ($1^2$). רעתי was put before the vb. for emphasis, as ‖ מרמות. This misled copyist to insert ptc. דרשׁי, which made all the mischief. — הַוּוֹת] *engulfing ruin, destruction, v.* $5^{10}$, so $55^{12}$; here as obj. דבר; cf. $52^4$ obj. חשׁב. The subj. cannot be ודרשׁי רעתי, for that makes the l. too long; besides, subj. is evident in previous l. Rd. רעתי ידברו הוות. — **14.** ואני] emph. — לא אשׁמע] rel. clause. — ‡ חֵרֵשׁ] adj. *deaf*, as $58^5$, ‖ ‡ אִלֵּם adj. *dumb*; elsw. Ex. $4^{11}$ Is. $35^6$ $56^{10}$ Hb. $2^8$ Pr. $31^8$. — לא יפתח פיו] as in Is. $53^7$, which is in mind of author. — **15.** ואהי כאישׁ אשׁר לא שׁמע] is dittog. of v. $14^a$, an awkward, prosaic sentence. — תוֹכָחוֹת] pl. ‡ תוֹכַחַת n.f. † (1) *argument, impeachment*, here as Jb. $13^6$ $23^4$ Hb. $2^1$; (2) *correction, rebuke* Pss. $39^{12}$ $73^{14}$ Pr. $29^{15}$ Ez. $5^{15}$ $25^{17}$. — **16.** ארני אלהי] so 𝔊; one divine name is, however, sufficient. ארני gl. — **17.** כי אמרתי] this is parenthetical gl. — פן ישׂמחו לי] needs subj. It is given by 𝔊 איבי. — **18.** כי אני] emph. — לְצֶלַע] *for limping, stumbling*, as $35^{15}$ Je. $20^{10}$. — נָכוֹן] Niph. of כון *be prepared, ready*; in this sense only here ψ. For the phr. cf. איד נכון לצלעו Jb. $18^{12}$. — מכאוב] *sorrow*, as $32^{10}$ $69^{27}$. — **19.** כי־עוני אגיד] ‖ אדאג מחטאתי. The l. as it stands is a tetrameter. Du. supplies יהוה and אלהי to get better measure. For עון *v.* $18^{24}$. אגיד Hiph. impf. נגד *confess*, only Is. $3^9$; cf. הודיע Ps. $32^5$. We might separate כי and מן from nouns, and so get trimeters. At the same time, confession of sin interrupts the thought here, is abrupt and isolated. — אדאג] Qal impf. † דאג Qal (1) *be anxious for*: c. מן here, as Je. $42^{16}$; c. ל 1 S. $9^5$ $10^2$; abs. Je. $17^8$; (2) *dread*: c. acc. Is. $57^{11}$ Je. $38^{19}$. — **20.** חיים] is not suited to ‖ שׁקר ($7^{15}$); rd. therefore חִנָּם, as $35^{7.19}$ $69^5$, so Houb., Gr., Bä., Dr., Kirk., al. — עָצֵמוּ] Qal pf. i.p. ‡ עצם vb. Qal *be numerous*, here as $40^{6.18}$ $69^5$ $139^7$. † Hiph. *be made strong* $105^{24}$. — **21.** וּמְשַׁלְּמֵי] Pi. ptc. pl. cstr. ($22^{26}$), before רעה not good usage; rd. ־ִי. Cf. $35^{12}$ for phr. — תחת טובה] should be prob. תחת־טוב. — יִשְׂטְנוּנִי] Qal impf. 3 m., sf. 1 sg. *be my adversary*; † שׂטן elsw. $71^{13}$ $109^{4.20.29}$ Zc. $3^1$. — רדופי] Kt., רָדְפִי Qr. (*v.* $7^2$). The latter inf. cstr. *because of my pursuing good*, for which 𝔊 δικαιοσύνην, which is probable explanation of טוב here as ethical. The latter is more suited to context, the former a more natural change in later times. Bä. inserts here l. of 𝔊 in Syr. Hex. $𝔊^{R.\lambda}$: καὶ ἀπέρριψάν με τὸν ἀγαπητὸν ὡσεὶ νεκρὸν ἐβδελυγμένον, which he translates into Hebrew thus: השׁליכוני יחיד כפגר נתעב; so Gr., but Du. objects rightly. It has a different measure. It is doubtless a l. from some ancient piece, and not a gl. composed by a scribe. Such a l. is not known elsw. But Is. $14^{19}$ has a similar thought with reference to the king of Babylon: ואתה השׁלכת מקברך כנצר נתעב לבשׁ הרגים מטעני חרב יורדי אל־אבני־בור כפגר מובס. Doubtless this was in mind of glossator or author, as we may decide. The former is more probable, because the previous Str. is complete without this l., and the codd. 𝔊

which have it are the old corrupt texts. It is not found in any of the other Vrss. It is too strong for its context, and it is not suited to begin a new Str.—**22.** אל תעזבני יהוה] closing petition usual in ψ; cf. $27^{9}$ $71^{9.18}$.—אל תרחק ממני] = $35^{22}$ $71^{12}$. This we may take as two trimeters, especially if we read ואל in l. 2.—**23.** חושה לעזרתי] cf. $70^{6}$ חושה לי עזרי, also $71^{12}$ לעזרתי חושה.—ארני] before תשועתי is either *Adonay my salvation* or אלהי תשועתי; 𝔊 *κύριε τῆς σωτηρίας μου*, 𝔍 *Domine, salutis meae.* Probably ארני is a gl. and the l. the concluding trimeter.

## PSALM XXXIX., 2 STR. $7^{5}$ + RF. $1^{5}$.

**Ps. 39 is an elegy: (1) A resolution to repress complaint for suffering in the presence of the wicked, which can only partly be carried out because of internal excitement, and which therefore takes the form of prayer that Yahweh may make him know the brevity of life (v.[2-6a]). (2) A statement of the unsubstantial character of man in his life and activity, with a petition to Yahweh, the only hope, for deliverance from transgression. He has suffered in silence, recognising that he was afflicted by Yahweh; but now prays for relief lest he melt away under his severe chastisement (v.[7-12a]). The refrains assert that man in the presence of God is altogether unsubstantial (v.[6b. 12b]). Glosses are petitions of a more general character (v.[13-14]).**

I SAID, "I will take heed to my ways, that I sin not with my tongue.
I will take heed to my mouth (that I do no wrong), while the wicked are in my presence."
In stillness I kept silent, apart from comfort, and my sorrow was stirred.
My heart became hot within me, during my musing the fire kindled.
I spake with my tongue: "Yahweh, make me know mine end,
And the measure of my days, what it is, what my duration is."
Behold, my days are handbreadths, and my duration is as nothing.
*In Thy sight surely altogether vapour every man doth stand.*

SURELY as a semblance man walketh about, surely as vapour he bustles about.
And he heapeth up, and he knoweth not who he shall be that will gather.
And now what wait I for? My hope is in Thee.
From my transgression deliver me; make me not a reproach for the impudent.
I am dumb, I open not my mouth, because Thou hast done it.
Remove Thy stroke from off me: I come to an end.
Wouldst Thou chasten a man with rebukes, as a moth Thou dost make him melt away.
(*In Thy sight*) *surely altogether vapour every man doth stand.*

Ps. 39 was in 𝔇 and 𝔐. It was also taken up into 𝔇ℜ (*v.* Intr. §§ 27, 31, 33), and given the superscription (ע)לידותון (*v.* Intr. § 34). In its original form it was two pentameter octastichs, the last line of each being the same refrain. There are two liturgical additions, — a tetrameter couplet, probably from the editor of 𝔇ℜ, and a trimeter quartette of later date. This last is dependent on Jb. 10$^{20-21}$. Whether 1 Ch. 29$^{15}$ is earlier or later is not so evident, but probably earlier also. The original Ps. shows no dependence on other literature. (*a*) There are several *a.λ.*: מחסום v.$^{2}$, נעכר v.$^{3}$, מדת ימי v.$^{5}$, חרפת נבל v.$^{9}$. (*b*) There are also forms not elsw. in $\psi$: החשיתי v.$^{3}$, but Is. 42$^{14}$ 57$^{11}$; כאבי v.$^{3}$, but Is. 17$^{11}$ Je. 15$^{18}$; טפחות v.$^{6}$, but 1 K. 7$^{26}$; יצבר v.$^{7}$, but Gn. 41$^{35. 49}$ (E) Ex. 8$^{10}$ (J); תוחלת v.$^{8}$, but La. 3$^{18}$, Jb. 41$^{1}$. (*c*) There are forms rarely used in $\psi$: נאלמתי v.$^{3. 10}$ 31$^{19}$ Is. 53$^{7}$; הגיגי v.$^{4}$, elsw. only Ps. 5$^{2}$; חלדי v.$^{6}$, 89$^{48}$ Jb. 11$^{17}$. The vocabulary favours an early date; so does the syntax: (*a*) cohort. v.$^{2. 2. 5(?)}$; the conditional clause with change of tense, v.$^{12}$. The sin with the tongue, v.$^{2}$, is not lying, but, as context indicates, murmuring against God because of afflictions, an early idea of La., Je. The conception of the brevity of life, v.$^{5\ sq.}$, is also characteristic of the age of Je. The idea of v.$^{7}$ implies conscious existence after death, but ignorance of what transpires in the world, such as Jb. 14. The recognition of the divine chastisement, v.$^{10-11}$, is like Jb.; but it is the idea of Is.$^{2}$ also. The Ps. is not earlier than Je., and probably later than La. and Is.$^{2}$ It has the experience of the exile behind it, and is a national Ps., composed just before the reforms of Nehemiah.

**Str. I.** is composed of a syn. couplet, a synth. couplet, a syn. triplet, and a monostich of refrain. — **2.** *I said*], introducing a resolution, or purpose, the contents of which are given in this couplet. — *I will take heed*], repeated for emphasis, — *to my ways*], moral action and character, as 5$^{9}$ 49$^{14}$ 50$^{23}$, although, as the context shows, the reference was to watchful restraint of speech, and not to conduct, and so ‖ *to my mouth.* The purpose of this self-control is: *that I sin not with my tongue*], as the context indicates, by murmuring against God on account of sufferings. — *that I do no wrong*]. This, as 𝔖, is required by parallel. But 𝔐, by error, has a noun unknown elsewhere, which has occasioned the ungrammatical rendering, "I will keep my mouth with a bridle," EV$^{s}$. Most moderns who retain the word follow 𝔊 in its use of another verb, and render "put a muzzle to my mouth." — *while the wicked are in my presence*]. This does not imply a contrast of his lot of suffering with the prosperity of the wicked, as many suppose; but that he would not give the wicked any ground for reproaching the God of Israel as unable to save His people. —

**3**. *In stillness*, intensified by, *I kept silent*, still further intensified in all texts by prefixing, "I was dumb," from v.[10], at the expense of the measure; all this in fulfilment of the resolution of v.[2]. However, he was still *apart from comfort*], so essentially RV.[m], JPSV., Dr. His self-repression only made him still more uncomfortable. But there is room in the ambiguous text for other explanations: "even from good words," PBV., or "even from good," AV., RV., after 𝔊, explained by Kirk., "speaking neither good nor bad."—*and my sorrow was stirred*]. He could not repress his internal excitement.—**4**. *My heart became hot within me*]. Repression makes the reaction so great that—*during my musing the fire kindled*]. The effort at self-restraint kept the attention fixed upon the wrong, and so all the musing tended to increase the passion. It could no longer be restrained, it must find vent in the flame of words—*spake with my tongue*]. This speech is not, however, the murmuring which he had repressed, but a prayer to God for instruction and guidance, and therefore not sinful or provocative of the scorn of the wicked, but rather a mark of righteous resignation.—**5**. *Yahweh, make me know*], cf. 90[12]. This is virtually repeated in the text of 𝔐 "that I may know," or "let me know," as the verb may be variously rendered; but it is an unnecessary addition, making the line overfull.—*mine end*], that is, the end of my life, how short a time will elapse before the end ‖ *the measure of my days*, the measure of time comprehended in the days of life.—*what it is*], emphatic reiteration,—*what my duration is*], so by a correction of the text to correspond with the same word of the next clause, cf. 𝔊, 𝔍, on which is based, "How long I have to live," PBV. The transposition of a single letter has given in 𝔐 a word which is rendered "how frail I am," AV., RV., for which there is no linguistic authority.—**6**. *Behold*], emphatic, calling attention to the fact in the climax: *my days are handbreadths*], measured by the shortest measure, the span of the hand. This is relatively so short that, in the climax, the psalmist feels justified in saying: *my duration is as nothing*]. It amounts to nothing at all; it is hardly worth considering. This simple and strong line has been modified at the cost of the measure by a copyist who inserts the verb, "Thou hast made," to emphasise divine activity and responsibility as to the

length of human life; and then he softens the assertion that the duration of life was as nothing, by attaching to it, "in Thy sight," making it relative in the point of view of God. But this last word really belongs to the last line of Refrain as necessary to complete its measure. — *Surely*], strong asseveration characteristic of this Ps., v.[7. 12], also cf. 23[6]. — *altogether vapour every man doth stand*]. Man, standing before God, in the divine presence, has no substantial existence. He is, as it were, composed of vapour, which is so slight and unsubstantial that the least wind will drive it away. There is, indeed, a serious irony involved in the very thought of such an unsubstantial vapour standing in the divine presence, and it is just this that makes it so suitable as the Refrain of the elegy, reappearing in v.[12b], though a careless scribe has there abbreviated it.

**Str. II.** has two synth. couplets, a synth. triplet, and a monostich of Refrain. — **7.** *Surely as a semblance*], that is, an image rather than the thing itself, and, as the context shows, a shadowed likeness, — *as vapour*], an unsubstantial, vaporous body. This is so even in his activity, as he *walketh about* ‖ *bustles about.* The change of persons in 𝔐, followed by some Vrss., is exceedingly improbable. It was due to a copyist's mistake in attaching the conjunction ו to the previous verb, so making it 3 pl. — *And he heapeth up*], in his bustling activity. The object is not given; to supply it makes the line overfull. In the antith., — *he knoweth not who he shall be that will gather*]. The last verb should also be without its object. It has, however, been supplied by a copyist in the suffix "them," which compels its use, in thought, at least, as the object to the previous verb. But the line is more forceful without objects in either case. — **8.** *And now*], the logical consequence of the foregoing, — *What wait I for?*]. There is no relief through myself or any other to be expected. There is but one thing to be thought of under the circumstances: *My hope is in Thee*]. It is fixed on Yahweh and on Him alone. From Him the relief will come. Accordingly prayer springs forth. — **9.** *From my transgression deliver me*]. The psalmist recognises that the sufferings of the people are due to their transgression against God, so that first of all freedom from transgression must be secured. This is conceived as rescue. This vb. is used ordinarily with reference

to enemies and troubles, seldom with reference to sin, elsewhere only $51^{16}$ $79^{9}$, probably also $119^{170}$. Doubtless in these cases transgression is conceived in the guilt and the misery that it has involved. — *make me not a reproach*]. If left in his miserable condition of suffering for transgression, he would be exposed to the reproach of the enemies. These enemies are described as *impudent*], cf. $14^{1}$. They would also reproach his God. — **10.** *I am dumb* ‖ *I open not my mouth*]. The reason is a different one from that given v.$^{2-3}$, and, indeed, an additional one not inconsistent therewith: *because Thou hast done it*]. The suffering was due to the divine discipline for transgression; and therefore there was no room for complaint, but only for confession and penitence. — **11.** This is then explained as, — *Remove Thy stroke*], intensified by the gloss, "contention" 𝔐, "strength" 𝔊, "of Thy hand," both at the expense of the measure. — *I come to an end*], I have about reached the limit of endurance; I am ready to perish. — *Wouldst Thou chasten a man with rebukes*]. The divine discipline, though wholesome in leading to repentance, may yet be carried so far as to be destructive. This is what the psalmist apprehends in the present case. — *as a moth*], who eats away garments and so destroys them. — *Thou dost make him melt away*]. Gradually, but surely, his vital sap is exhausted, and he dies away. The Ps. concludes with the same Refrain as $6^{b}$.

**13 a.** This fine elegy, when taken up into 𝔇𝔎, was probably given a more general application to congregational worship by the petition, *O hear my prayer, and O give ear to my cry for help. At my tears be not silent.* Here three syn. verbs, calling upon *Yahweh* to give help, have three corresponding terms for prayer. It is sufficient to cite Kirk.: "It is a Rabbinic saying that there are three kinds of supplication, each superior to the other, prayer, crying, and tears. Prayer is made in silence, crying with a loud voice, but tears surpass all"; and De.: "Alongside of the words of prayer appear the tears as a prayer understood by God, for when the doors of prayer appear to be closed, the doors of tears remain open."

A still later editor appended a trimeter tetrastich: **13 *b*–14.**

For I am a guest with Thee,
A sojourner as all my fathers;
O look away from me that I may be cheerful,
Before I depart and be no more.

This addition is elegiac, in the spirit of the original Ps., but from a later point of view. The conception that Israel was Yahweh's *guest* ‖ *sojourner*, and always had been such, the present generation, *as all my fathers*, is emphasised in the prayer of David, 1 Ch. $29^{15}$, which is probably at the basis of this couplet. The last couplet is based on Jb. $10^{20-21}$. It is a petition for a little respite from suffering before death, which is not altogether in keeping with the original Ps.

**2.** אשמרה] Qal cohort. 1 sg. repeated in l. 2 in 𝔐. 𝔊 אשמה, so Ols., Dy., Gr., Bä., Du., Che., al., Qal cohort שִׂים which alone is suited to use of לְ, cf. שית לפי $141^{3}$. — מַחְסוֹם] n.m. *muzzle*, *BDB*. *a.λ.* and dub.; cf., however, † חסם vb. Dt. $25^{4}$ Ez. $39^{11}$. 𝔊 φυλακήν; 𝔙 *custodiam*, paraphrase; 𝔖 implies inf. cstr. prob. מַחְסֹם ‖ מחטוא. This best suits parall. and the vb. of 𝔐. In this case לְ is an interpretative gl., and 𝔐 is to be followed. — **3.** דוּמִיָּה] *silence;* elsw. $62^{2}$ (dub.) $65^{2}$ (dub.) *$22^{3}$*; 𝔊 has vb. καὶ ἐταπεινώθην. — הֶחֱשֵׁיתִי] Hiph. pf. חשה *be silent;* Hiph. *exhibit* or *keep silence* only here ψ, but Qal Pss. *$28^{1}$* $107^{29}$. — מִטּוֹב] *apart from good*, pleasure, comfort. The l. is overfull; of the three syns. the easiest נאלמתי is the most probable gl. — † כְּאֵב] n.m. *pain, sorrow;* only here in ψ, but Jb. $2^{13}$ $16^{6}$ Is. $17^{11}$ $65^{14}$ Je. $15^{18}$; cf. מכאוב Pss. $32^{10}$ $38^{18}$ $69^{27}$. — נֶעְכָּר] Niph. pf. ‡ עכר vb. *stir up, disturb*. Niph. = pass. *be stirred up;* elsw. Pr. $15^{6}$. but text of latter dub. (Toy, *BDB*., reject it); 𝔊 ἀνεκαινίσθη; 𝔙 *renovatus est*, paraphrase. So Aq., Σ, ἀνεταράχθη, 𝔍 *conturbatus* and 𝔖, 𝔗. — **4.** חַם] Qal pf. ‡ חמם *be* or *grow warm;* here fig., cf. Dt. $19^{6}$ Ho. $7^{7}$ Je. $51^{39}$. — **5.** הודיעני] Hiph. imv. followed by אדעה Qal cohort. 1 sg. either subjunctive as 𝔊, 𝔍, or apodosis. It is really tautological and impairs the measure. — מִדַּת יָמַי] phr. *a.λ.*, cf. Jb. $11^{9}$ fig. ‡ מִדָּה n.f. *measure;* common Ez., Je. $22^{14}$ $31^{39}$, of garment Ps. $133^{2}$, usually of size, distance. — מֶה־חָדֵל] cf. adj. Is. $53^{3}$ *lacking;* here *si vera*, *cessation*, but improb.; rd. חֶלֶד (*$17^{14}$*) as v.[6] *duration* of life, cf. $89^{48}$. It is possible that we should read חֶלְדִּי as below, v.[6], which takes up both ימי and חלד, 𝔐 using אני because of its mistaken חָדֵל. — **6.** ‡ טְפָחוֹת] *spans, handbreadths;* only here in ψ, but in measures 1 K. $7^{9.26}$. — נתתה] is prob. gl., as the l. is overfull and it is unnecessary. — כאין] as noun = *as nothing*, rare usage, cf. $73^{2}$ $69^{2}$; *v.* $3^{8}$. — נגדך] belongs to next l., where it is needed for measure. It is not needed here. — נִצָּב] Niph. pf. (*v.* *$2^{2}$*). נגדך must be attached to this vb., otherwise it is difficult. 𝔊 ζῶν; *BDB*., Dr., "though standing firm." — **7.** ‡ צֶלֶם] n.m. *image;* in ψ only fig. of emptiness, instability, and so prob. semblance of man esteemed by God, here c. ב *essentiae*, and $73^{20}$. — יֶהֱמָיוּן] Qal impf. 3 pl. full form; pl. in the midst of sg. is strange. ‡ [המה] vb. Qal (1) *growl*, like a dog $59^{7.15}$; (2) *murmur, moan*, $42^{6.12}$ $43^{5}$, in prayer $55^{18}$ $77^{4}$; (3) *roar*, of waves $46^{4}$ (?); *be tumultuous*, of peoples $46^{7}$ $83^{3}$ (also 𝔊 $65^{9}$); (4) *bustle about*, of noise of streets $39^{7}$ Is. $22^{2}$ 1 K. $1^{41}$. — יִצְבֹּר] Qal impf. † צבר vb. Qal, *heap up;* c. acc. Gn. $41^{35.49}$ (E) Ex. $8^{10}$ (J),

Hb. 1[10] Zc. 9[3] Jb. 27[16]; here abs. but wealth implied by subsequent **sf.** — **8.** ועתה] *and now*, logical sequence, *2*[10] 27[6]. — ארני] is gl. — הוחלתי] † תוחלת n.f. *hope* (cf. 71[6]); elsw. Jb. 41[1] Pr. 10[28] 11[7] 13[12] La. 3[18]. — היא] is emph. for copula. — **9.** מכל פשעי] emph.; כל makes the phr. too long for a single accent, and is prob. a gl. — חרפת־נבל] phr. α.λ., but cf. ח׳ ארם 22[7] (*v. 15*[3] *14*[1]). — **11.** מתגרת ידך] α.λ., as phr.; makes l. overfull and is gl.; and as to form † תגרה n.f. *contention*, as J., but 𝔊 ἰσχύς = גבורה more probable. — **12.** על עון] explanatory gl. — חמודו] pass. ptc. חמד, elsw. Jb. 20[20] Is. 44[9] *his desired things*; usually fem. חמודה but later style: 𝔊 נפשו; prob. both interp. glosses. The Rf. is abbreviated, but must be restored as in v.[6]. — **13.** יהוה] not in 𝔊, is gl. to the v., which is throughout a liturgical gl. Indeed, it shows three stages of glossification. — אנכי] fuller form for אני, because needed for euphony. — ‡ תושב] *sojourner* ($\surd$ישב) only P and late, not elsw. in ψ. — **14.** השע] Hiph. imv. ‡ שעה Qal, 119[117], c. ב *look on attentively*. Hiph. α.λ. c. מן *look away from*. — אבליגה] Hiph. cohort. † בלג (1) *look cheerful;* so here and Jb. 9[27] 10[20]; (2) *cause to flash* Am. 5[9].

## PSALM XL.

**Ps. 40 is composite: I. A thanksgiving. (1) After patient waiting the people have been delivered by Yahweh, and have praised Him with a fresh outburst of song, to the great encouragement of many (v.[2-4]); (2) those happy ones are congratulated who trust in Yahweh rather than idols; and the impossibility of adequately setting forth the wondrous deeds and thoughts of Yahweh is asserted (v.[5-6]); (3) sacrifices of various kinds would have been offered if acceptable to Yahweh, but the preference has been given to hearing His Law as prescribed in the book roll, and preaching it to the great congregation (v.[7-10a]); (4) the praise of Yahweh will not be withheld in the congregation, and therefore He will not withhold His compassion and kindness (v.[10b-12]). II. A prayer for speedy help against enemies; that they may be shamed by defeat, while the people rejoice in Yahweh and magnify His name (v.[14-18]). These Pss. are combined by a seam connecting the great number of evils with the numerous iniquities, which have brought great discouragement (v.[13]).**

*A.* V.[2-12], 4 STR. 5[5].

I WAITED steadfastly on Yahweh, and He inclined unto me;
  And brought me up from the pit of desolation, from the clay of the mire;
  And set my feet upon a rock; He established my steps;

And gave a new song in my mouth, a song of praise to my God.
Many see and they fear, and they trust in Yahweh.
HAPPY the man who has made Yahweh his trust,
And who hath not turned to (vain idols), or turned aside falsely!
Many things hast Thou done, O Thou, Yahweh, my God.
Thy wonders and Thy thoughts, — there is no setting in order;
Should I tell or should I speak, they are too numerous to be counted.
PEACE offering and grain offering hast Thou no delight in; then had I the covenant;
Whole burnt offering with sin hast Thou not asked; then didst Thou command me.
Lo, I am come, in the book roll it is prescribed to me.
Thy will I delight in, and Thy Law is within me.
I have preached righteousness in the great congregation; behold my lips.
I WILL not withhold, Yahweh, Thou knowest, Thy righteousness;
I have not covered in my mind Thy faithfulness and Thy salvation.
I say, I have not concealed Thy kindness and Thy faithfulness from the great congregation.
Thou, Yahweh, on Thy part, wilt not withhold Thy compassion from me:
Thy kindness and Thy faithfulness (they) will continually preserve me.

*B.* V.$^{14-18}$, 2 STR. $4^5$.

YAHWEH, to deliver me, my God, to my help, O haste.
Let them be shamed and confounded together, who seek my life;
Let them be turned back and let them be dishonoured who delight in my distress.
Let them be desolate by reason of their shame, who say "aha, aha!"
LET them exult and let them be glad in Thee, all who seek Thee.
Let them say: "May Yahweh be magnified," those who love Thy salvation.
Since I am afflicted and poor, Yahweh, O haste to me;
O Thou my helper and my deliverer, my God, tarry not.

Ps. 40 is a composite Ps.: v.$^{2-12}$, connected by a seam, v.$^{13}$, with v.$^{14-18}$, which is the same as Ps. 70; so Street, Che., al. Only v.$^{2-12}$ belong to the original Ps., with the title stating that it was in 𝔇, and that it was also in 𝔐 and 𝔇ℜ (*v.* Intr. §§ 27, 31, 33). Ps. 70 has its own title, which was original to it before it was attached to Ps. 40 as v.$^{14-18}$, stating that it also was in 𝔇 and 𝔇ℜ, but it subsequently received the liturgical assignment להזכיר for the offering of the מנחה (*v.* Intr. § 39). The two Pss. were connected by a seam which explains the evils suffered as due to the great number of iniquities. V.$^{2-12}$ show dependence on Je. Is.$^2$ and Ps. 22: v.$^3$, cf. Je. $38^6$; v.$^7$, cf. Je. $7^{21\ sq.}$; v.$^9$, cf. Je. $31^{33}$; v.$^4$, cf. Is. $41^5$ $42^{10}$; v.$^6$, cf. Is. $55^{8-9}$; v.$^{10.\ 11}$, cf. Ps. $22^{26}$. It therefore must be postexilic. V.$^{14-18}$ = 70 = $35^{4.\ 26-28}$ indicates a more troublous time. Both Pss. belong to the community of the Restoration, the latter to the times of trouble due to the persecution of the minor nations before Nehemiah, the former to the more prosperous times, when perils might be looked upon as past, and probably, therefore, subsequent to Nehemiah. The com-

bination of the two Pss. by the seam must have been subsequent to 𝔅, otherwise the two Pss. would not have had separate titles and have existed apart in that Psalter. Besides, Ps. 70 belongs to 𝔈, which did not use Ps. 40.

## PSALM XL. *A*.

**Str. I.** is a progressive pentastich. — **2.** *I waited steadfastly*], with intensity of waiting; not the continuance of it, or the patient quality of it, but its persistence, the steady adherence to the attitude of waiting until the relief came. — *on Yahweh*], from whom it would come, — *and He inclined*], usually with ears, which are doubtless understood here, and implying, therefore, answer. — *unto me*]. The answer is a practical one. — **3.** He *brought me up from the pit*], into which the psalmist conceives the nation as having fallen, cf. La. $3^{53.55}$. This is described as *desolation*, a more probable reading than the similar word of 𝔐, which has usually the meaning, "roaring," as Ki., Calv., Dr., but is paraphrased in EV$^s$. as "horrible," without any justification in the usage of the word. — *the clay of the mire*], as $69^3$ and Je. $38^6$; the pit into which Jeremiah had been cast, where the foot slips and slides, and there is no sure footing. — *and set my feet upon a rock*], that is, a lofty rock, a crag high above danger, in antith. with the pit into which he had fallen. — *He established my steps*], made them firm and secure upon the rock. — **4.** The deliverance having been completed, praise follows: *and gave a new song in my mouth*], a fresh outburst of song, with a new theme, the deliverance just experienced, as $33^3$ $96^1$ $98^1$ $144^9$ $149^1$ Is. $42^{10}$. — *a song of praise to my God*]. This praise is public praise, in the temple or synagogue, cf. v.$^{10.11}$; and therefore *many*], not as distinguished from few, but the many, those constituting the great congregation. — *see and they fear*], as the context shows, with reverential fear, *and they trust in Yahweh*]. The three vbs., joined by ו coördinates, do not give a sequence of dependence, but a parall. of contemporary actions.

**Str. II.** is the anti-str. of the previous one. It begins with an antith. couplet, congratulating those who have had the experience described in the previous Str. — **5.** *Happy the man*], cf. $1^1$. This man, collective for the nation, on the positive side, *has made Yah-*

*weh his trust*], as v.[4], noun for verb; on the negative side, *hath not turned* ‖ *turned aside*], the latter by an easy emendation, to *vain idols*], as 𝔊 ‖ *falsely*. This in 𝔐, by an error, has become a difficult word, only used here, which is variously explained; "unto the proud," EV[s]., referring to wicked men, and the next clause is then interpreted as also referring to these men, in various modes of rendering: "such as go about with lies," PBV.; "such as turn aside to lies," AV., RV.; "fall away treacherously," RV[m].; none of which can be regarded as any better than conjectural paraphrases; whereas 𝔊 and the emendation suggested above give us an easy and natural thought appropriate to the context and in accordance with good usage. — **6**. The tristich resumes the new song of v.[4], and the theme of the song is placed first for emphasis. — *Many things hast Thou done* ‖ *Thy wonders*]. To these deeds are added, *Thy thoughts*, cf. Is. $55^{8-9}$. This, in a gloss of 𝔐 (not in 𝔊), is defined as "to usward." That they are Yahweh's and belong to no one else, is emphasised by the use of pronoun *Thou*, the personal name of God, *Yahweh*, and the statement of personal relation to God, *my God*. The "many things," now extended to "wonders" and "thoughts," are *too numerous* for human estimation. — *There is no setting them in order*]. 𝔐, by the insertion of "unto Thee" (not in 𝔊), has given the verb an unnecessary interpretation, followed by EV[s].; but has also suggested another meaning of the vb. as $89^{7}$, "there is none to be compared unto Thee," RV[m]., which, however, does not suit the context. — *should I tell or should I speak*], modal imperfects coördinated, implying that it was venturesome so to do, under the circumstances, demanding a strong determination, which, nevertheless, would fail because they were *too numerous to be counted*.

Str. III. has two synth. couplets and a synth. monostich. **7–8**. *Peace offering*], the sacrifice whose chief characteristic was communion by eating of the flesh of the victim, Yahweh having His part at the altar. This was accompanied by *grain offering*. This offering in some cases consisted of the raw grain, or roasted ears, at others of the meal, but in connection with peace offerings of various forms of cakes or bread, in which also there was communion by eating of the most of it, only a small portion going to the altar for God. — *whole burnt offering*], whose chief char-

acteristic was that the entire victim went up in the flames to God expressing worship. — *with sin*], associated with sin and the guilt of sin, as Is. $61^{8}$, where robbery associated with the whole burnt offering is hated by Yahweh. Sin vitiated all sacrifices; sacrifices were of value only as expressive of righteousness. $EV^{s}$. and most scholars, ancient and modern, think of *sin offering* here rather than sin. This is tempting in order to complete the enumeration of the great classes of offerings; but the sin offering is not known in the Psalter elsewhere; it is not known to the literature upon which this Ps. depends, especially in this verse; the Hebrew word used here nowhere else has that meaning; and even with the sin offering the list of offerings would be incomplete without the *Asham* already used Is. $53^{10}$. — *Hast Thou no delight in*]. Protasis of interrogative clause in order to the apodosis of the last clause of v. This is based on Ho. $6^{6}$: "For I delight in kindness and not in peace offering; and in the knowledge of God rather than whole burnt offerings;" cf. Is. $1^{11}$ Ps. $51^{18}$, and especially 1 S. $15^{22}$: "Hath Yahweh as great delight in burnt offerings and peace offerings as in obeying the voice of Yahweh?" — *Hast Thou not asked*]. This is based on Je. $7^{22-23}$, "For I spake not unto your fathers nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt offerings or peace offerings; but this thing I command them, saying: Hearken unto my voice," cf. Ps. $50^{8-10}$ Mi. $6^{6-8}$. This is essentially true so far as its antith. is concerned, but it needs qualification, for not only the code of D, Dt. 12, 16, upon which this Ps. relies, but also the code of E, Ex. $23^{14-19}$, which antedates Hosea and Micah, prescribes just these sacrifices as an essential part of the ritual of worship from the earliest times. At the same time, all these sacrifices are primitive, and antedate all Hebrew Law, and are common to the worship of Israel and all his neighbours; so that they are not as sacrifices in any way distinctive of the religion of Yahweh, or to be regarded as for the first time commanded in His Law. They are incorporated in His Law and given a meaning, and that meaning is His command, rather than the sacrifices themselves. This is the unanimous consensus of the prophets from Samuel onwards. These questions as to sacrifices as such, as external ritual ceremonies, not being required, are in

order to the statement in the apodosis of what Yahweh did require. — *Then didst Thou command me*]. This, by a slight emendation of form, gives us the appropriate apodosis parall. and in assonance with, — *then had I the covenant*], which is probably the original of a difficult passage, in which 𝔊, followed by Heb. $10^5$, translates, "a *body* didst Thou prepare for me," which rests on a text variant from that of H. Θ, Σ have the same verb as 𝔊, which could not have been the same as the verb of 𝔥. 𝔥 and Vrss., however, rd. in the last clause, *Then I said*, which is tame and unsuited to the context, and the parallel 𝔥, "ears didst Thou bore me." This strange statement is variously explained. Some of the older interpreters fancied that there was a reference to the ancient usage of boring the ear of a slave as the sign of bondage, Ex. $21^6$ Dt. $15^{17}$, and therefore with the implication that Israel was made a slave of Yahweh. But this is improbable. The reference is rather to the creative power of God, who dug out the ears and made them organs of hearing, in order that His people might hear and obey Him, cf. Ex. $4^{11}$ Mt. $13^9$. The emendation that I have proposed gives fine parall., and is especially appropriate to the book of the covenant in the subsequent context. — *Lo, I am come*], calling attention to prompt obedience. — *in the book roll*], the Deuteronomic Code as written on the roll, cf. Je. $36^{2.4}$. — *it is prescribed to me*], as RV$^m$., Bä., Dr., Kirk., al., rather than "written of me," concerning me, of 𝔊, 𝔍, EV$^s$. — **9**. *Thy will I delight in*], is in emphatic antith. to the offerings of v.$^7$. The psalmist delights in what Yahweh delights in, and not in what He does not delight in. The will of Yahweh is expressed in the *Law*, which is, as the previous context indicates, recorded in the book roll. A scribe has made it more emphatic by prefixing, "To do," which, however, makes the line overfull. It is an unnecessary gloss. The Law of Yahweh was written in the book roll; but more than that, the psalmist says, "it is *within me*"], literally in the midst of my inwards, *v.* $22^{15}$; the intestines being the seat of the emotions, affections, and passions, according to the Heb. conception; and so, "within my heart," EV$^s$., in accord with the teaching of Dt. $30^{11-14}$. — **10**. *I have preached*], heralded as glad tidings, in accordance with the usage of Is.$^2$ $40^{9.9}$ $41^{27}$ $52^{7.7}$, — *righteousness*], which is interpreted by 𝔥, 𝔍, as Yahweh's, but

by 𝔊 as the psalmist's; the former alone correct as referring to Yahweh's vindicatory righteousness in the salvation of His people, and so repeated in the opening line of the antistr., and ‖ *Thy faithfulness* and *Thy salvation*], which appear again in the concluding tristich in *Thy kindness, Thy faithfulness*], repeated, *Thy compassion in the great congregation*, the congregation of Israel assembled in great numbers for worship as in 22[26] 35[18]. — *behold my lips*], which have moved in preaching, and which give visible evidence of what they have uttered, so that Yahweh is invoked to see the evidence that His people have in fact fulfilled His will.

**Str. IV.** has a syn. tristich and a syn. couplet antith. thereto. — **10***b*. *I will not withhold*]. The change of tense is in order to a vow as to future action. In antith. with it is: *Thou, Yahweh, on Thy part, wilt not withhold*], the one the exact counterpart of the other. What the people in their worship will not withhold is the praise of Yahweh's vindicatory, saving righteousness. — **11–12.** *I have not covered in my mind*], kept to myself ‖ *I have not concealed.* The psalmist appeals to Yahweh Himself as witness: *Thou knowest*], and parallel therewith makes a solemn asseveration, *I say.* What Yahweh on His part will not withhold, is the use of His attributes in salvation, and that *continually.* They are indeed personified, as often, as guardian angels, and *they will preserve* His people. The Ps. here reaches an appropriate conclusion. But a later editor for liturgical reasons attaches another Ps. to it by a seam.

For evils encompassed me until there was no number.
Mine iniquities overtook me, and I was unable to see.
They were more numerous than the hairs of my head, and my courage forsook me.

**13.** This v. goes back to the situation described in v.[3] and enlarges upon it, in the use, however, of other images. — *Evils*], are here personified, and are represented as innumerable. They *encompassed me*], probably based on 18[5], and therefore implying the image of a flood. The evils have as their parallel, — *mine iniquities*], because it is in the mind of the psalmist that the evils are due to the iniquities that the people have committed. These are also personified, and represented as *more numerous than the hairs of my head.* They pursued the people, and so *overtook*

*them*, and in such a way that they were dazed, paralysed, and *unable to see*, and *courage forsook* them. They had no heart left, as they had no eyes to see.

## PSALM XL. *B.*

This was originally a separate Ps., preserved apart in Ps. 70: an importunate plea for speedy deliverance from mortal enemies, in lines 1, 7, 8, enclosing a tristich of imprecation upon enemies, and an antith. couplet of petition for the righteous. The divine names vary. The original was a Yahwistic Ps., using *Yahweh* for the divine name, with a variation, — *my God.* The uses of "God" in Ps. 70, and *Adonay* 40[18] are due to editorial changes.

**Str. I.** is a monostich of petition and a syn. tristich of imprecation. — **14.** *To deliver me*], emphatic in position, because of intense feeling of immediate need ‖ *to my help*, repeated in the climax, v.[18], in nominal forms, — *my helper and my deliverer.* This is softened in v.[14]: "Be pleased," which makes the line overfull, and is improbable in itself, especially as it is not in 70[1]. — *O haste*], repeated in v.[18] with ‖ *tarry not.* — **15–16.** *Let them be shamed*], by defeat. They are public, not private enemies, — *who seek my life*], to destroy it ‖ *who delight in my distress*], disasters of various kinds. — *who say, "aha, aha"*], congratulating themselves, and gloating over the shame of the people of God. Accordingly, the syn. imprecations, — *let them be confounded together, let them be turned back,* forced to retreat, and *let them be dishonoured, let them be desolate by reason of their shame,* defeated, disgraced, made desolate.

**Str. II.** has two syn. couplets. — **17.** In antith. to the imprecation is the exhortation to the people of Yahweh, described as, — *all who seek Thee*], the worshippers of Yahweh ‖ *those who love Thy salvation*], enjoy it and so love it, and Yahweh, who gives salvation, and is Himself salvation. The exhortation is that these may *exult and be glad in Thee*], in public praise, and so, — *Let them say*], in the songs of praise: *May Yahweh be magnified.* — **18.** The ground of this importunate plea is, — *Since I am afflicted and poor*], the feeble, afflicted community of Yahweh, at the Restoration, encompassed by bitter enemies.

## XL. *A.*

**2.** קַוֹּה] Pi. inf. abs. with קִוִּיתִי Pi. pf. intensifies the idea of waiting, *wait patiently* or *persistently* (*v.* $25^{3.5}$). — וַיֵּט אֵלַי] ו consec. Qal impf. נטה. This is explained by וישמע שועתי, which has crept into text as gl. (*v.* $18^{7}$). — **3.** שָׁאוֹן] a.λ. in the sense of *desolation*, improb.; cf. $65^{8}$ שאון ימים, rd. שאה as Gr. (*v.* $35^{8}$). — טִיט] *mud, mire;* cf. $69^{15}$ Je. $38^{6}$. — † יָוֵן] n.[m.] *mire;* elsw. $69^{3}$. — כּוֹנֵן] Polel pf. כון instead of ו consec. c. impf. makes an independent parall. clause. — אֲשֻׁרָי] fig. mode of life $4^{5}$ $17^{5}$ $37^{31}$. The situation is common to Je., La., and the Pss. of lamentation. — **4.** שיר חדש] new, fresh outburst of song Is. $42^{10}$ Pss. $33^{3}$ $96^{1}$ $98^{1}$ $144^{9}$ $149^{1}$. — אלהינו] for original אלהי, although 𝔊, 𝔍, also have 1 pl.; a liturgical adaptation. — ייראו] Qal impf. 3 pl. ראה followed by ו coörd. for emph. coördination. Cf. Is. $41^{5}$ רָאוּ אִיִּים וְיִירָאוּ; here רבים takes the place of איים. — **5.** אַשְׁרֵי] (*v.* $1^{1}$) with גבר $34^{9}$ $94^{12}$ $127^{5}$. — שָׂם] Qal pf. rel. clause; so 𝔍, but 𝔊, 𝔖, 𝔙, שֵׁם *name.* — מבטח] obj. of confidence, as $22^{10}$ $65^{6}$ $71^{5}$. — רְהָבִים] a.λ. suspicious; 𝔍 *superbias*, cf. רָהְבָּם a.λ. $90^{10}$ *pride;* but prob. err. for רחב. רַהַב is a monster of a mythical character $89^{11}$ Jb. $26^{12}$ Is. $51^{9}$, especially of sea Jb. $9^{13}$; and so as name of Egypt Ps. $87^{4}$ Is. $30^{7}$. It is difficult to see any connection with Egypt here. 𝔊 ματαιότητας, 𝔙 *vanitates*, so 𝔖 = הבלים, so Ols., Gr., Che.; cf. Dt $32^{21}$ and Ps. $31^{7}$, Jon. $2^{9}$ הבלי שוא. — שָׂטֵי] pointed as Qal ptc. pl. cstr. שׂוט a.λ. similar to שׂטה *turn aside* Pr. $4^{15}$ Nu. $5^{12.19.20.29}$ (P). The construction is then to be explained as בֹּגְדֵי אָוֶן Ps. $59^{6}$, construct of quality, *v.* Ges.$^{128(3)}$. It is then dependent on אֶל, after 𝔊 μανίας, 𝔍 *pompas*, neither of which is easy to understand. It is better to regard the original as וּשׂטה, ו coörd. Qal pf. ‖ פנה, and כזב (*v.* $4^{3}$) as acc. of manner. — **6.** רַבּוֹת] emph. position, ‖ נפלאתיך (*v.* $9^{2}$). — אתה] emph. — יהוה אלהי] divine name emphasised. — אלינו] is an explan. gl., not in 𝔊. — אליך] is gl. of interpretation, not in 𝔊, but in 𝔍. — עצמו] Qal pf. 3 pl. (*v.* v.$^{13}$ $38^{20}$), c. מן comparative, which should be separated for measure. Is. $55^{8-9}$ is at the basis of this v. — **7–8.** זבח] *peace offering* (*v.* $4^{6}$), ‖ מנחה *grain offering* (*v.* $20^{4}$), ‖ עולה *whole burnt offering* (*v.* $20^{4}$). It is tempting, therefore, to render חטאה *sin offering*, as most Vrss., Ges., SS., al., but there is no usage to justify it. *Sin offering* is always חטאת, the intensive noun, which, however, is nowhere used in ψ in this mng., not even in the penitential Ps. 51. חטאה is always *sin* (*v.* $32^{1}$), so here 𝔖. The ו is the ו of accompaniment, *with*, in both connections. — חפצת] Qal pf., technical term for acceptance of sacrifice, as $51^{18.21}$. — אזנים כרית לי]. 𝔊 and Heb. $10^{5}$ rd. σῶμα δὲ κατηρτίσω μοι; Aq., Σ, Θ, rd. ὠτία, which has passed over into some Mss. 𝔊. Possibly 𝔊 rd. עצם for אזנים, as Agellus, Che., the latter, however, thinking עצם a corruption of שמנים and so making the same emendation as Gr.; but אזן is more suited to vb. כרה, so 𝔙, 𝔍, 𝔖. Pierce, Lowth, Street, would rd. אז גוה, but this does not explain כרית לי. Gr. would rd. ברותי לי. It is easy to rd. אז ברית לי, "Then had I the covenant." 𝔊 translates as if it rd. כוננת and had supplied the obj. 𝔐 mistook ב for כ, and אז for אזן. This passage is based on Je. $7^{21\,sq.}$

where the prophet tells them that God, when He brought their fathers out of Egypt, gave them no command respecting sacrifices; cf. also 1 S. 15[22], הנה שמע מזבח טוב. 𝕸 of this v., and also Vrss., make this last l. defective; but the next v. is too long just by אז אמרתי. Many changes have been suggested. Rd. אָמַרְתָּ לִי, then we have two lines in assonance, *say to*, in the sense of command, as 106[34]; cf. 33[9] 105[31. 34] 106[23] (?) 107[25] and 2 Ch. 29[24] אמר המלך העולה והחטאת.—אז] *then*, logical sequence, as 119[6. 92]. The previous vbs. are then prob. in protasis of interrog. clause.—הִנֵּה] begins the l., calling emph. attention.—מְגִלַּת ספר] as Je. 36[2. 4] Ez. 2[9] *book roll*, ‡ ספר n.m. *book;* elsw. 69[29] 139[16]. ב not *with*, but as 𝔊, 𝔍, *in*.—כתוב עלי] Qal ptc. pass., not qualifying *book*, but as vb. *it is written, prescribed*, as 𝔊, 𝔍. עָלַי = περὶ ἐμοῦ 𝔊, *de me* 𝔍, so 𝔖, 𝔙, 𝔗; better *for me* or *to me*, as Dr., Bä. This is the Deuteronomic roll, setting forth the divine instruction for Israel. ‡ כתב vb. *write;* Qal only ptc. pass. here and 149[9]. Inf. cstr. as *enrolled* 87[6] (?). Niph. *be written* or *enrolled* על in a book, c. עם with others 69[29] 139[16]; *recorded* 102[19].—**9.** לעשות] emph. in position; Qal inf. cstr.—בתוך מעי] for לב (*v.* 22[15]), cf. בתוך לבי v.[11]. This l. is overfull. אלהי is an unnecessary gl. There is still one word too many. The inf. לעשות is unnecessary, and is therefore prob. the gl. The idea is based on Dt. 6[6] Je. 31[33].—**10.** בִּשַּׂרְתִּי] Pi. pf. ‡ בשר vb. Pi. *herald glad tidings;* so also 68[12] 96[2], after Is. 40[9. 9] 41[27] 52[7. 7].—צדק] *righteousness*, as vindicated (4[2]), ‖ צדקה v.[11] (which in 𝕸, 𝔍, has suffix ךָ, in 𝔊 ־י, both probably interpretations), also ‖ אמונתך (33[4]) and תשועתך (33[17]). Under these circumstances it is improb. that צדק was original; rd. צדקה.—קהל רב] as v.[11], elsw. 22[26] 35[18].—לא אכלא] cannot be dependent on previous context, for it makes the l. overfull. The impf. is, however, difficult in the midst of perfects. But it is evidently antith. הכלא, v.[12], and is therefore probably an expression of resolution, at the beginning of a new Str. ‡ [כלא] vb. Qal (1) *shut up*, or *in*, antith. with יצא 88[9]; (2) *restrain:* c. מן 119[101]; (3) *withhold:* c. acc. צדקה here, רחמיך 40[12].—**11.** אמרתי] is in 𝕸, 𝔊, 𝔍, attached to תשועתך, but it makes l. too long. Besides there is no usage which justifies such a construction as is given here. It is really an emph. asseveration at the beginning of the next l., where the measure requires it.—כִּחַדְתִּי] Pi. pf. ‡ [כחד] vb. Niph. *be hidden:* c. מן 69[6] 139[15]. Pi. *hide:* c. מן 78[4], c. ל pers. 40[11]. Hiph. *hide, efface, annihilate*, מגוי 83[5].—**12.** אתה יהוה] emph. antith.—יִצְּרוּנִי] Qal frequentative. The l. is defective. Inasmuch as the subjects precede the vb., insert for emphasis הֵמָּה, as 23[4] 43[3]. The Ps. ends with this l.—**13.** There is a return to the sad condition of v.[3], which is intensified in description.—כי] causal.—עד אין כספר] phr. elsw. Jb. 5[9] 9[10]. ‡ מִסְפָּר n.m. *number:* of persons cf. with stars 147[4] (37 t. P, H); עד אין מ׳ 147[5]; עד אין מ׳ 40[13] (*v.* above); ואין מ׳ 104[25] 105[34] Jo. 1[6]; מתי מ׳ *few men* Ps. 105[12] Gn. 34[30] (J) Dt. 4[27] Je. 44[28] 1 Ch. 16[19].—משערות ראשי] = 69[5], not elsw.—לבי עזבני] as 38[11], cf. 22[15].

XL. $B =$ Ps. 70.

**14.** רְצֵה] Qal imv. is prefixed to the first l., making it a hexameter, which is contrary to the measure of both Pss. ‡ רצה vb. Qal (1) *be pleased with, be favourable to:* (*a*) of God, c. acc. pers., His people 44⁴; those fearing Him 147¹¹; c. acc. rei, land of Israel 85²; † c. ב pers. 149⁴; † c. ב rei 147¹⁰, also Hg. 1⁸; † abs. Ps. 77⁸; (*b*) of men, c. acc. rei 62⁵ 102¹⁵; c. ב rei 49¹⁴, also 1 Ch. 29³; c. עִם pers. Ps. 50¹⁸ (?), cf. Jb. 34⁹. (2) *accept:* of God, c. acc. sacrifice Pss. 51¹⁸ 119¹⁰⁸, cf. Mal. 1¹⁰. ¹³ Dt. 33¹¹ (?). † (3) *be pleased, determined:* c. inf. Ps. *40¹⁴*, elsw. only c. ב pers. 1 Ch. 28⁴. Other mngs. and parts of vb. not in ψ. — יהוה] v.¹⁴ᵃ. ¹⁷ for אלהים of 70²ᵃ. ⁵. The יהוה of v.¹⁴ᵇ 70²ᵇ. ⁶ is copyist's substitute for an original אלהי preserved in 40¹⁸. — לְהַצִּילֵנִי] Hiph. inf. cstr. (*v.* 7²), emph. in position, dependent upon חוּשָׁה Qal imv. cohort. חוּשׁ (*22²⁰*), which is repeated in 70⁶ with its secondary object עֶזְרָתִי (*22²⁰*), changed there into עֶזְרִי by txt. err. as it is cited in our Ps. as עֶזְרָתִי. — **15 = 70³**. יֵבֹשׁוּ וְיַחְפְּרוּ] also *35²⁶*, where יחדו takes place of יחד, which is lacking in 70³ yet needed for measure, and omitted by txt. err. — מְבַקְשֵׁי נַפְשִׁי] also *35⁴*. — לִסְפּוֹתָהּ] Qal inf. cstr., not found in 70³, added with same effect as in preceding v. ‡ [ספה] vb. Qal. *sweep* or *snatch away;* cf. Gn. 18²³. ²⁴ Dt. 29¹⁸ Is. 7²⁰. — יסגו אחור] also *35⁴*, where ויכלמו is used as well. — חפצי רעתי] (5⁵) cf. שְׂמֵחֵי רָעָתִי 35²⁶. — **16 = 70⁴**. יָשֹׁמּוּ] Qal impf. 3 pl. substituted for יָשׁוּבוּ of 70⁴, which is certainly older and original; the latter is juss., *turn back* in defeat, as 6¹¹ 9⁴ 56¹⁰. ‡ [שָׁמֵם] vb. Qal, *be desolate;* so here of persons, as La. 1¹³. ¹⁶. Niph. *made desolate* Ps. 69²⁶. Hiph. *devastate:* c. acc. place 79⁷. Hithpolel *be made desolate:* of לב 143⁴. — האמרים האח האח] also with variations *35²¹. ²⁵*. לִי is appended to האמרים here. — **17 = 70⁵**, except for use of תְּשׁוּעָה for יְשׁוּעָה (*3³*), due doubtless to the use of the former in v.¹¹. — יאמרו תמיד יגדל] also *35²⁷;* תמיד must be a gl. — **18 = 70⁶**. ואני] emph. — אדני] for an original יהוה = אלהים 70⁶, doubtless through substitution of Qr. for Kt. by late copyist. — יחשב] Qal juss. (*10²*), for חושה of 70⁶. — עזרה] (*22²⁰*) for עזר (*20³*) of 70⁶, which latter is probably err. from use of עזרה 70². — אלהי] for יהוה of 70⁶, the former doubtless original. — תאחר] Pi. juss. 2 m. ‡ אחר vb. Qal only Gn. 32⁵. Pi. *delay;* so here Pss. 70⁶ and 127².

## PSALM XLI., 4 STR. 5⁴.

**Psalm 41 is a prayer: (1) Petition to Yahweh to deliver from enemies and make happy in the land (v.²⁻⁴ᵃ). (2) The enemies look for Israel's utter ruin, and they visit him as false friends to slander him (v.⁶⁻⁷); (3) they devise evil, they talk of his speedy death, and violate treaties to do the greatest injury (v.⁸⁻¹⁰). (4) A**

**final petition that Yahweh will raise him up to stand in His presence, and will not permit his enemies to triumph (v.[11-12]). Glosses assert that Yahweh hath restored health (v.[4b]), and attribute sufferings to sin (v.[5]).**

HAPPY be he that acteth circumspectly, though weak (and needy)!
In the day of evil may Yahweh deliver him;
May Yahweh preserve him, (make him happy) in the land;
And may He not give him over unto the greed of his enemies;
May Yahweh support him upon the couch of his illness.
MINE enemies say that it is bad with me:
"How long ere he die and his name perish."
Even if one come to see me, falsehood he speaketh;
His mind gathereth trouble to itself;
He goeth abroad, he speaketh it altogether.
AGAINST me all that hate me whisper;
Against me they devise that it is bad with me:
"A deadly thing is poured out within him;
He has lain down and he will no more rise."
Yea, the one in covenant with me (has spoken great things) against me.
BUT, O Thou Yahweh, be gracious to me and raise me up.
By this I know that Thou delightest in me;
That mine enemy will not shout over me.
But as for me, in mine integrity Thou dost hold me fast;
Thou (on Thy part) wilt station me before Thy face forever.

Ps. 41 was in 𝔇, then in 𝔐 and 𝔇ℜ (*v.* Intr. §§ 27, 31, 33). It shows no dependence upon other Literature, and is therefore doubtless early. It is remarkable for its reference to the treachery of a familiar friend in the expressive איש שלומי v.[10], further explained by glosses as one in whom he trusted, and as eating at his table. This is traditionally referred to Ahithophel, the false counsellor of David, 2 S. 15–17; and is cited by Christ, Jn. 13[18], as applicable to Judas the traitor, cf. Acts 1[16 sq.]. Both of these references are quite appropriate. But the Ps. is national, and the false friend is a treacherous neighbour who violated treaties of alliance and friendship, and there is no reference to an individual. The people are dwelling in their land, v.[3], after the Restoration, and lament to God the serious troubles which they suffer from the crafty minor nations of Palestine, in the time of Sanballat and Nehemiah, before the building of the walls of Jerusalem.

**Str. I.** is a pentastich of petition, as is evident from the negative of the jussive, v.[3b]; and it cannot be regarded as a statement of fact, AV., ignoring this jussive; or as beginning with fact, v[2], and continuing in petition, v.[3-4], PBV.; or as all fact except the jussive, v.[3b], RV., which is grammatically correct, but disturbs the sim-

plicity and harmony of the Str. — **2–4**. *Happy be he*], may he be happy, cf. $1^1$ $2^{12}$ $32^1$ $40^5$ — *that acteth circumspectly*], as $2^{10}$ $14^2$ $36^4$, taking the preposition as an interpretive gloss. If the preposition be original, it is necessary to interpret as ancient and modern Vrss.: "that considereth the weak," that is, is attentive and considerate in dealing with them; an idea which, however appropriate in itself, is not in accord with anything whatever in the rest of the Ps., and is in a strange sort of isolation, especially as thus introduced. — The *weak*, to which we must add, after 𝔊, the *needy*, are rather in apposition with the previous participle. Notwithstanding they are in this sad condition, they have yet acted circumspectly, and will be happy. — *In the day of evil*, or adversity. This is still further explained as exposure *unto the greed*, the greedy desire of *his enemies*. The nation is so reduced in strength that it is compared to a sick man, *upon the couch of his illness*. The petition continues in the syn. clauses: *May Yahweh deliver him* ‖ *preserve him* ‖ *may Yahweh support him* ‖ *make him happy in the land*]. The land is the holy land of Israel. "Upon the earth," EV$^s$., is a misconception. A glossator adds a line stating the fulfilment of the prayer, — *all his bed Thou hast changed in his sickness*]. This is not the tempting thought that Yahweh made his bed over fresh and clean while the man continued to be sick, as would a nurse, which has no usage to justify it; but that He changed the bed of sickness into one of health by giving recovery from sickness. This perf. can be explained as a part of the original Ps. only with great difficulty and arbitrariness. — **5**. A glossator adds a distich to make the transition from the third person to the first person easier, and also to explain the affliction as due to sin, in accordance with $38^{19}$. — *I, on my part, said: Yahweh be gracious to me*], taken from v.[11] ‖ *O heal me, for I have sinned against Thee*]. Sin is conceived as a disease in its consequences upon the sinner himself, and as guilt to be removed by a healing remedy, cf. $51^{3-4}$.

Str. II. in a synth. pentastich sets forth the peril from the enemy. — **6**. *Mine enemies say*]. They talk about him, gloating over his troubles, — *it is bad with me*], I am in a bad way. This condition of the nation is hopeless. — *How long ere he die*]. They hope that he will soon die, and yet long that it may be sooner.

— *and his name perish*]. They wish that Israel may be so entirely destroyed, that no memory of his existence will remain to posterity. — **7**. *Even if one come to see me*], make a visit, ostensibly friendly, but really to spy upon him and report his serious condition. The hostility is chiefly in what they say: *falsehood he speaketh* ‖ *he speaketh it altogether*. — *His mind gathereth trouble to itself*]. He gathers up every kind of trouble in order to remember it and talk about it; and accordingly, — *he goeth abroad*, in streets and public places, in order to tell all about it.

**Str. III.** continues the description of the activity of the enemies in a pentastich of introverted parall. — **8–10**. *Against me all that hate me whisper* ‖ *has spoken great things against me*]. This latter rendering is better suited to the context than, "hath lifted up his heel against me," AV., RV., which may be explained as endeavouring to kick me or trip me up; a speculative interpretation without usage to justify it, and which has nothing to suggest it in the context. The word "heel" is a gloss to give the verb an object. The object was omitted in the original on account of measure, as 1 S. $20^{41}$, cf. Ez. $35^{13}$, and the context suggests words rather than deeds. The other activities were all in order to speech. — *Against me they devise*], meditate, plan, not in order to do anything, but, as the context indicates, in order to say falsely that the people were in a bad condition. — *it is bad with me*]. A repetition of v.[6] ‖ A *deadly thing*], a ruinous trouble, a mortal injury, — *is poured out within him*], infused in him. — *He has lain down*, on his bed in mortal wounds, and *he will rise no more*, in health and life. — *The one in covenant with me*], not to be interpreted as an individual, Ahithophel or any other, but as nations in covenant, who have treacherously broken covenant and become bitter enemies. This is enlarged upon by glosses, — *in whom I trusted, which did eat of my bread*.

**Str. IV.** is a synth pentastich, and is essentially petition, in introverted parall. with Str. I. — **11**. *But O Thou Yahweh*], emphatic, — *be gracious to me and raise me up*], in antith. to the hope of the enemies, v.[9]. A marginal gloss of vengeance: "And I will repay them," came into the text at the expense of the measure and the harmony of the thought. — **12–13**. *By this*], defined in the parall.: *that mine enemy will not shout over me*], in

triumph, as they hoped to do in the previous Str. — *I know*], having such good evidence. — *Thou delightest in me*], dost look upon me with favour and acceptance. — *in mine integrity*], going back upon v.[2]. — *Thou dost hold me fast*], keep a firm hold on me ‖ *Thou wilt station me*], place me and make me stand firm, — *before Thy face forever*], in Thy presence in the land and in the temple. The doxology at the close of this Ps., v.[14], does not belong to the Ps., but indicates the end of the first part of the Psalter. It was, indeed, the doxology to be used at the close of every Ps. in the book, and also at the close of any section of the Pss. that might be selected, at places indicated by *Selah* (*v.* Intr. § 41).

**2.** אשרי] pl. cstr. abstr., exclamation of congratulation, *v.* $1^1$ $2^{12}$ $32^1$ +. — משכיל] Hiph. ptc. verbal force, rel. clause ($2^{10}$), c. אל here, for usual acc., so Vrss.; but this gives a mng. entirely apart from thought of *ψ*. אל prob. gl. for acc., as Ne. $8^{13}$, due to misinterpretation. — ‡ דל] adj. *weak, lowly;* ‖ אביון ($9^{19}$) in $72^{13}$ $82^4$ $113^7$ Am. $4^1$ $8^6$ +; 𝔊 adds אביון here, and the measure requires it, so Gr., Bi., Ley., Du., Bä. Cf. also Ps. $82^3$. — ביום רעה] as $27^5$ Je. $17^{17.18}$ $51^2$. — ימלטהו] Pi. impf. prob. juss., as all subsequent impfs. in Str. — **3.** ויחיהו] ו coörd., Pi. juss. sf. 3 sg. חיה (*v.* $22^{27}$); not in 𝔊$^B$, but in 𝔊$^{א.A.R.T}$ from 𝔐; an evident gl., making l. too long. — יְאֻשַּׁר] Kt. *a.λ.* Pu. juss., Qr. וְאֻשַּׁר, ו consec. pf. ‡ אשר Pu. *be made happy*, as Pr. $3^{18}$, so Σ, 𝔍; but 𝔊 καὶ μακαρίσαι αὐτόν = Pi. ואשרהו as 𝔖, 𝔙, 𝔗, changed when 𝔐 inserted ויחיהו. Cf. $72^{17}$, *pronounce happy*, Gn. $30^{13}$ (J) Mal. $3^{12.15}$ +. — ואל־תתנהו] ו coörd. c. neg. of juss. 2 sg. sf. 3 sg.; but 𝔊, 𝔖, 𝔍, Σ, 3 sg. vb., so Street, Dathe, Gr., Du., al., which is better suited to the context. The change to 2 pers. might be due to the interpretation of previous impfs. as futures indicative. In favour of the 2 pers. is the difficulty of reconstruction, and so most adhere to it. — נפש] in the sense of *desire*, as $27^{12}$ $35^{25}$ $78^{18}$ $105^{22}$; 𝔊 εἰς χεῖρας is prob. a paraphrase. — **4.** יסעדנו] Qal juss. strong sf. 3 sg. ‡ סעד Qal *sustain, support;* elsw. $18^{36}$ $20^3$ $94^{18}$ $119^{117}$, with food $104^{15}$. — † דוי] n. *illness*, rd. with 𝔊 דווי ‖ חליו; cf. Jb. $6^7$ (txt. dub.); adj. דוה La. $1^{13}$ $5^{17}$ Is. $30^{22}$ (?) Lv. $15^{33}$ $20^{18}$ and דוי Is. $1^5$ Je. $8^{18}$ La. $1^{22}$. — הפכת] *turn* or *change, transform;* here *bed*, not elsw.; *to change* the bed, as maid or nurse, improb.; *to restore to health* as *B*DB conjectural; change of subj. striking, though sustained by 𝔊 improb.; most likely a txt. err. Previously the whole clause was a gl. — בחליו] *in his sickness*, *a.λ.* *ψ*, but Dt. $7^{15}$ $28^{59.61}$ Is. $38^9$ $53^{3.4}$, metaphor. of land Ho. $5^{13}$ Is. $1^5$ Je. $10^{19}$. — **5.** אני] emph. with אמרתי of asseveration. This v. is gl. — **6.** רע לי] *it is bad with me*, I am in a bad way. Rd. רָעָה as v.[8] for better measure; so Hare. — ימות] after מתי, final clause. — **7.** ואם בא] conditional clause, *even if* (pf. in prot., impf. in apod.); indef. subj. — שוא] emph., *emptiness* of speech, *falsehood* with דבר $12^3$ $144^{8.11}$, cf. $24^4$ $26^4$. — לבו] emph., *his mind* ($19^{15}$). — **8.** יחד] in 𝔊 this goes to previous l., thus making

better measure and leaving the next two lines both to begin with עלי, making assonance; so Hare. — יתלחשו] Hithp. present † לחש vb. *whisper*. Pi. $58^{6}$ of serpent charmers. Hithp. *whisper together;* elsw. 2 S. $12^{19}$. — עלי יחשבו רעה לי]. The vb. is c. עַל, as Gn. $50^{20}$ (E) Je. $48^{2}$ Na. $1^{11}$; לי belongs to רעה as v.[6], and not to vb. as most. — **9.** דבר בליעל] *ruinous, deadly thing* (*$18^{5}$*), so De., Che., Dr., al. — יצוק בו] Qal ptc. pass. ‡ יצק Qal, usually with עַל *upon*, here with ב *within*, *a.λ.* of disease. Hiph. *be poured out:* of anointing Ps. $45^{8}$ Lv. $21^{10}$. — ואשר שכב] 𝔍 *qui dormivit*, 𝔊 *μὴ ὁ κοιμώμενος*, Aq. *καὶ ὃς ἂν κοιμηθῇ*. The rel. is not in 𝔊, and the negative is peculiar to 𝔊. Both are glosses. — לא] should be ולא for a tone. — **10.** אשר בטחתי בו אוכל לחמי] is a gl. of exaggeration. — הגדיל על] elsw. with לעשות $35^{26}$ $38^{17}$ $55^{18}$ Jb. $19^{5}$ Je. $48^{26.42}$, cf. Ez. $35^{13}$, here inf. omitted because speech is referred to and not doing. — עקב] is given as obj. in MT. and 𝔊, but this phr. not used elsw., and the noun is not cognate to vb.: *lifted high*, Ges., not elsw.; *gave insidiously a great fall*, De., Now., not justified by usage. עקב is prob. ancient gl. to give vb. an object. — **11.** ואתה] emph. — וַאֲשַׁלְּמָה להם] is doubtless gl. — **12.** לא יריע] ‡ [רוּעַ] vb. Hiph. *shout:* war cry, signal, not in ψ, but (1) *in triumph*, c. על here, as Je. $50^{15}$; (2) *in public worship*, c. ל, to God Pss. $47^{2}$ $66^{1}$ $81^{2}$ $95^{1.2}$ $98^{4}$ $100^{1}$, לפני $98^{6}$. Hithp. *shout* (1) *in triumph* $60^{10}$ $108^{10}$; (2) *in joy* $65^{14}$ (meadows). **13.** ואני] emph. — וַתַּצִּיבֵנִי] ו consec. Hiph. impf. נצב *station, set*. This l. is too short. The antith. suggests ואתה.

## PSALMS XLII.–XLIII., 3 STR. $9^{5}$, RF. $3^{5}$.

**Pss. 42–43 are the lament of an exile: (1) Intense longing to return to the sacred places of divine presence, saddened by the recollection of pilgrim processions and ritual worship ($42^{2-5}$). (2) Description of the condition of the exiles looking back to Jerusalem from the region of the upper Jordan, with the sensation that they were drowning in its depths; and expostulation with God because of the taunts of the enemy ($42^{7-11}$). (3) Petition for vindication, with renewed expostulation, and supplication that Yahweh may restore to the sacred places ($43^{1-4}$). The Refrains are exhortations to confidence in Yahweh ($42^{6.12}$ $43^{5}$).**

AS a hind that longeth after channels of water,
So longeth my soul for Thee (Yahweh).
My soul doth thirst for Yahweh, for the God of (my) life.
When may I come to appear in the presence of (Yahweh)?
My tears are my food day and night,
While they say unto me all the day: "Where is thy God?"
These things I would remember, and I would pour out my soul upon me:

How I used to pass on (to the majestic tabernacle), unto the house of Yahweh,
With the sound of jubilation and thanksgiving, (the roar) of the pilgrim band.
*Why art thou cast down, O my soul, and moanest upon me?*
*Hope thou in (Yahweh), for yet shall I sing His praise;*
*(I shall sing the praise of) the saving acts of the presence of (Yahweh) my God.*

UPON me my soul is cast down; therefore I would remember Thee,
From the land of Jordan and the Hermons and from Mount Mizar.
Deep calleth unto deep at the sound of Thy cataracts:
All Thy breakers and Thy billows are gone over me.
Day by day is with me prayer unto the God of my life.
I would say to the God of my crag: "Why dost Thou forget me?
Why must I go in mourning because of the oppression of the enemy?"
While (the slayer) crushes in my bones, mine adversaries do reproach me,
While they say to me all the day: "Where is thy God?"
*Why art thou cast down, O my soul, and moanest upon me?*
*Hope thou in (Yahweh), for yet shall I sing His praise;*
*(I shall sing the praise of) the saving acts of the presence of (Yahweh) my God.*

O JUDGE me and plead my cause against unkind nations.
From deceitful and unjust ones deliver me (Yahweh).
For, O Thou, the God of my refuge, why dost Thou reject me?
Why must I go in mourning because of the oppression of the enemy?
(While they say to me all the day: "Where is thy God?")
(O) send forth Thy light and Thy faithfulness: let them lead me;
Let them bring me unto Thy holy Mount, unto Thy dwelling places;
I would come unto the altar of Yahweh, to the God of my gladness.
My Rejoicing, I would sing Thy praise with the lyre, (Yahweh) my God.
*Why art thou cast down, O my soul, and moanest upon me?*
*Hope thou in (Yahweh), for yet shall I sing His praise;*
*(I shall sing the praise of) the saving acts of the presence of (Yahweh) my God.*

These Pss. begin Bk. II. They were originally one, as is evident from the dependence of 43 upon 42, the repetition of $42^{10}$ with slight variations in $43^{2}$, and especially from the Rf. $42^{6.\ 12}$ $43^{5}$, which divides the Pss. into three equal Strs. The separation was made for liturgical purposes. Ps. 43 is accordingly without title, the only orphan in the group of 𝔎: 42–49. This is possibly the reason why 37 Codd. Kenn. and 9 De R. combine them, for the ancient Vrss. give them apart. The title of 42 shows that it was a משכיל, originally in 𝔎, and subsequently in 𝔈 and 𝔇𝔎 (*v.* Intr. §§ 26, 28, 32, 33). It begins the usage of the group 42–83 of employing אלהים instead of יהוה. This, in the case of the Pss. of 𝔎, was due to 𝔈 and not to the author. The structure of the poem is artistic and elegant. The author uses poetic language, chiefly classic or early. There are an unusual number of cohortatives $42^{6.\ 10}$ $43^{1.\ 4}$. What is peculiar is גוי לא חסיד $43^{1}$, and the stress laid on the combinations of אל with nouns: אל חי(י) $42^{3.\ 9}$, אל סלעי $42^{10}$, אלהי(ם) מעוזי $43^{2}$, אל שמחת(י) $43^{4}$. The α.λ. סך and אדדם $42^{5}$ are txt. errs. for well-known words. There is a close connection with 44: לחץ $42^{10}$ $43^{2}$ $44^{25}$; השתוחחי נפש $42^{6.\ 7.\ 12}$ $43^{7}$, cf. $44^{26}$ La. $3^{20}$; זנח Pss. $43^{2}$ $44^{10.\ 24}$; but so far as can be traced with no other Literature. ערג $42^{2}$, cf. Jo. $1^{20}$; אפיקי מים $42^{2}$ $18^{16}$, cf. $126^{4}$; המון, roar of crowd, $42^{5}$ $65^{8}$;

צנוריך $42^{8}$, as 2 S. $5^{8}$; משכנות Pss. $43^{3}$ $132^{5.7}$; קדר $42^{10}$ $43^{2}$, as $35^{14}$ $38^{7}$; שפך נפש $42^{5}$, cf. La. $2^{12}$; the taunt Pss. $42^{4.11}$ $79^{10}$ $115^{2}$ Mi. $7^{10}$ Jo. $2^{17}$; the conception of tears as food Pss. $42^{4}$ $80^{6}$; of divine attributes as messengers $43^{3}$ $85^{11.12}$; and of billows of trouble $42^{8}$ $18^{5}$ $69^{1-2}$; — all show resemblance with a variety of literature, but without sufficient evidence of dependence. The poet was certainly an independent writer of a high degree of talent. The ancient tradition that David was the author or editor of the entire Psalter, led the older interpreters to think of David as the author of this Ps. in the time of his flight before Absalom. The later theory, that the Pss. of 𝕶 were composed by members of the Davidic choirs, made them contemporaries of David, and thought of the same occasion for our Ps. But Mount Hermon and the sources of the Jordan seem to be the place of sojourn of the poet, v.[7], and this does not suit the locality of David's flight; and his situation at that time was quite different from that described in this Ps. The internal evidence points to a Levitical singer who had been accustomed to share in the festival processions in the holy places at Jerusalem, $42^{5}$; who was especially at home in the region of the upper Jordan and Mount Hermon, $42^{7}$; and whose reminiscences are so fresh and vivid that he could hardly have been long absent from them. The altar and the holy places are still in existence, for the author longs to return to them, $42^{2}$, and again take part in the ritual of worship, $42^{3.6}$ $43^{3.4}$. He seems to have been one of the earlier exiles, before the destruction of Jerusalem, one of the companions of Jehoiachin.

**Str. I.** is composed of an emblematic tetrastich, a synth. distich, and a synth. tristich. — **2–3**. *As a hind*], emphatic. The exiles are compared to the thirsty hind. This is not the subject of verb, as AV., RV., but the verb is in a relative clause: *that longeth after channels of water*], to sate the thirst. AV., RV., "panteth after the water brooks" is sufficiently near, and certainly more poetical, but it is not an exact translation of the original. — *So longeth my soul*], present experience ‖ *doth thirst*], emphatic present. The נפש, in Heb., is the seat of appetites, emotions, and passions, cf. $63^{2}$ $84^{3}$. — *For thee, Yahweh*], so doubtless in 𝕶; but 𝕰 changed *Yahweh* into *Elohim*, here and elsw.; and so it appears in all Vrss. The proper name *Yahweh* is more suited to the context, and so is used here and throughout the Pss. of this group. *Yahweh* is in the same relation to the thirsty soul, as the channels of water to the thirsty hind. — *the God of my life*], as v.[9]; by slip of copyist changed to "God of life," so EV[s]., the latter as the possessor and source of life, the former as the source and sustainer of the life of the people, as the living waters of the rivers sus-

tain the life of the hind.— *When may I come*], longing for the time, in the form of a plea for a speedy return from exile.—*to appear in the presence of Yahweh*], in the courts of the temple, taking part in the ceremonies of public worship, cf. Ex. $34^{23}$ Ps. $84^{8}$. It is probable that in the original it was, "see the face of Yahweh," in accordance with the conception of His theophanic presence in the temple; but later writers, shrinking from this primitive idea, modified it as above, owing to undue awe of God and the exaggeration of His transcendence.—**4.** *My tears are my food*], taking the place of living water and the living God, who refuses His presence, cf. $80^{6}$ Jb. $3^{24}$ La. $3^{15}$.—*day and night*], long-continued, uninterrupted weeping.— *While they say unto me*], the enemies, v.$^{10.11}$, who have taken the people captive,—*all the day*], constantly taunting with the absence of the God for whom they thirsted.— *Where is thy God?*], as $79^{10}$ $115^{2}$ Mi. $7^{10}$ Jo. $2^{17}$, urging the impotence of the national God of Israel to save His people from their enemies. This taunt is really the occasion of the Ps., repeated in v.$^{11}$, and probably also in the original text of $43^{2}$.—**5.** *These things*], not those which precede, but those which follow.—*I would remember*]. The cohortative form expresses subjective resolution. The only relief is in tearful recollection of the past.—*and I would pour out my soul*], give vent to sorrow of soul, which is here, in connection with tears, conceived as melting in liquid form, cf. $142^{3}$ 1 S. $1^{15}$ La. $2^{19}$ Jb. $30^{16}$,—*upon me*], connected not with verb, and so incorrectly "within me," AV., but with "soul," which in Heb. psychology is conceived as resting upon the conscious self, cf. $142^{4}$ La. $3^{20}$ Jon. $2^{8}$.—*How I used to pass on*], frequentative, of habitual worship, cf. $55^{15}$.—*to the majestic tabernacle*], after 𝔊, the temple in Jerusalem. MT., "with the throng," the crowd of worshippers; and "go solemnly with them," cf. Is. $38^{15}$; or, as otherwise pointed, "lead them solemnly," are difficult to justify in etymology, syntax, or usage; and are probably due to errors of early copyists.— *With the sound of jubilation and thanksgiving*], loud festal worship with song and music, cf. $47^{2}$ $118^{15}$.—*the roar*], as $65^{8}$, of the crowd of people in the procession,—*the pilgrim band*], coming up to the pilgrim feasts and taking part in the processions in the temple which characterised them.—**6.** Rf., as v.$^{12}$ $43^{5}$. *Why art thou*

*cast down?*], under the weight of grief and longing, heavy and grievous though it be. — *O my soul*], vocative; the soul as the seat of sad recollection, present sorrow, and longing for the future. — *and moanest upon me?*]. The soul is in great pain; cf. v.[11], where the bones of the body ache as if by crushing, and v.[10] 43[2], where one goes about clad in black as in funeral procession; and so the soul moans, groans, and cries out. There is reason enough for all this. And yet there is much greater reason against it, for the expostulation is really based on the antithetical exhortation: *Hope thou in Yahweh*]. Though absent apparently, He will not abandon His people. —*for yet*], the time will surely come again when I will *sing His praise* in the Hallels of temple worship, as above, v.[5]. The verb was probably repeated in the original, as the measure requires it, but was left off by a prosaic copyist. The second object is pl.: *saving acts*, as usual with such plurals, and not abstract, "salvation," Dr., "health," AV., RV. — *of the presence*], the divine interposition for the vindication of His people. The variations in the Rf. of 𝔐 at this point may thus be best explained by taking the form as cstr. rather than as with sf. 3 pers., 42[6], or 1 pers., 42[12] 43[5]. — *of Yahweh my God*]. "Yahweh" is needed for measure, and is more probable in itself, as in accord with usage before "my God." It was left off by 𝔈.

**Str. II.** is composed of an embl. tetrastich, a synth. tristich, and a synth. distich. It begins with a recognition of the actual state of soul, against which the poet expostulated in v.[6a], and bases on it a resolution. — **7.** *Therefore I would remember*], which reiterates v.[5a], only what would now be remembered is not so much the ritual of worship as Yahweh Himself, who used to accept it and grant favour to His worshippers. In this case also there is a looking back to former experiences in Jerusalem, from the place in which the exiles are now tarrying. —*from the land of Jordan*], the region of the upper Jordan, its sources in *the Hermons*, the several peaks of this giant mountain, more particularly defined as, from *Mount Mizar*, a peak not yet identified, probably a summit in antith. with the giant peaks, known for its littleness, possibly on the West Jordan range (*v.* Guthe, *Palästina*, I. S. 217 seq.). This situation, at the sources of the Jordan, suggests the rapids as a metaphor of the trouble, cf. 18[5] 69[1. 2]. — **8.** *Deep calleth unto deep*]. The deep

waters are personified and represented as calling aloud to one another in their noisy descent. — *at the sound of Thy cataracts*], the waterfalls of the upper Jordan. There is no usage to justify "waterspouts," AV., RV., which introduces a novel idea, alien to the context. — *All Thy breakers and Thy billows*]. The waves of the river, in their agitated condition, break over and roll over the man who is struggling against their power. They are all conceived as Yahweh's, because the river of trouble in which the people are struggling is His; and He has agitated it against His people with disciplinary purpose. — *are gone over me*]. The exiles are submerged in their troubles and are drowning. The nation is in deadly peril. — **9.** *Day by day*], day after day, continually, since the trouble came. 𝔐, "By day," followed by EV^s., was due to the gloss, "by night," to assimilate it to v.[4]. — *is with me prayer unto the God of my life*], as v.[3]. This is in accord with the painful situation described above. But a scribe probably inserted a marginal petition: "May Yahweh command His kindness," which, when it became a part of the text, had to be regarded as an expression of confidence in God: "will command." A later glossator inserted "His song," a song to Him to correspond with the emphasis on ritual worship, v.[5]. — **10.** *I would say*], in the remembrance of Yahweh, cf. v.[7]. — *to the God of my crag*], the God who is my crag, to whom I resort as a refuge; doubtless suggested also by the situation in the highlands of the upper Jordan. — *Why dost Thou forget me?*]. So apparently from the troubles to which He has given them over. — *Why must I go in mourning*], as one bereaved, and clad in dark and dirty garments, $35^{14}$ $38^{7}$ $43^{2}$. — *because of the oppression of the enemy?*] The enemy have defeated the people of Yahweh, have slain them, and carried into captivity a remnant of mourners. — **11.** *While the slayer crushes in my bones*], so, by a conflation of 𝔊 and 𝔍, each of which uses one of two similar forms, both needed for measure, one omitted by mistake by each Vrs. The enemy slays the people of God, crushing their bones by iron maces and other weapons. This is real and not figurative. At the same time *mine adversaries do reproach me*], taking advantage of their victory and of the weakness of their captives in taunting them, as v.[4b].

**Str. III.** is composed of a syn. couplet, a synth. tristich, and a synth. tetrastich. — **43**$^{1}$. *O judge me and plead my cause*], both should be cohortatives of urgent petition for vindication. — *deliver me*], jussive, at close of the syn. couplet. The divine name has by a prosaic copyist's mistake been removed from the latter verb, where the measure requires it, and inserted between the two imvs., making the line too long. — *against unkind nations*], in the earlier sense: cruel, vindictive, the enemies of the previous Str. ‖ *deceitful and unjust ones*], not only cruel, but crafty and wicked. AV., RV. give the later sense, "ungodly nation." — **2**. *For O Thou, the God of my refuge*]. Who art my refuge, the same idiom as $42^{8.10}$, suggested by the saving acts of the presence; cf. Rf. — *Why dost Thou reject me?*], stronger than *forget*, $42^{10}$, the statement of the previous Str., followed by the same line as $42^{10b}$, to which should be added $42^{11b}$ to complete the number of lines of the Str., and also to repeat the significant taunt. — **3**. *O send forth*], probably cohort., as other imvs. of Str. — *Thy light*], shining from the divine presence in the temple, cf. $4^{7}$ $27^{1}$ $36^{10}$ $44^{4}$ $89^{16}$, joined with *Thy faithfulness*, both personified, as angel messengers, cf. $85^{11.12}$. — *Let them lead me* ‖ *bring me*], out of exile, away from the divine presence, back to the divine presence in the temple, — *unto Thy holy Mount*], Zion, the sacred place of Yahweh ‖ *unto Thy dwelling places*], the precincts and various buildings of the temple on the sacred mountain, cf. $84^{2}$ $132^{5.7}$. — **4**. *I would come*], following the lead of Yahweh's messengers, promptly responding to their call, — *unto the altar of Yahweh*], in the temple court, — *to the God of my gladness*], who is my gladness, the source and object of it. This is the same idiom as that in v.$^{2}$. By a copyist's mistake, omitting the suffix, "gladness" has become construct before *my Rejoicing*], making the one line too long, the other too short. The latter is really an epithet of God beginning the last line emphatically. The Str. closes before the Rf. with the same vow as in the Rf. itself, making a proper climax to the Ps., — *I would sing Thy praise*], in the ritual worship of song, — *with the lyre*], to the accompaniment of this musical instrument which is most commonly used in such worship, cf. $33^{2}$.

## XLII.

**2.** כְּאַיָּל] *a.λ.* ψ, vb. 2 f. requires אַיֶּלֶת 22[1] Je. 14[5] Pr. 5[19], Ols., Bö., Bi., We., Oort, Che., Du.; haplog. because of ת of following vb. The l. needs an additional word; rd. כמו for כְּ < כֵּן.—תַּעֲרֹג] Qal impf. in rel. clause. † ערג elsw. Jo. 1[20] of בהמות שדה c. אל. *BDB long for*, 𝔊 ἐπιποθεῖ, 𝔙 *desiderat*, 𝔍 *praeparata ad*. 𝔖, Rabb., Luth., Calv., Ham., al., think of the cry of the animal; cf. נעה of the bull, שאג of the lion; tempting, but dub.—עַל] ‖ אל, error of late style, which confuses the two preps., *v.* B*D*B. נפש is often elsw. the seat of appetites (*v. 17*[9]), and ‡ of emotions and passions: (*a*) *desire;* with terms expressing desire, תַּאֲוַת נ׳ 10[3] Is. 26[8], כלתה נ׳ Pss. 84[3] 119[81], cf. v.[20]; used alone 27[12], cf. 35[25] 41[3]; לנ׳ *according to one's desire* 78[18] Dt. 21[14] Je. 34[16]; בנ׳ *at one's desire* Ps. 105[22] Ez. 16[27]; נשא נ׳ *lift up the soul, desire*, Pss. 24[4] 25[1] 86[4] 143[8] Dt. 24[15] 2 S. 14[14] Je. 22[27] 44[14] Ho. 4[8] Pr. 19[8]. (*b*) *sorrow and distress* in various phrs. Pss. 6[4] 57[7] 107[26] 119[28]; שבעה נ׳ 88[4], cf. 123[4]; עָנָה נ׳ 35[13] Is. 58[3.5]; אשפכה עלי נ׳ Ps. 42[5], cf. Jb. 30[16] La. 2[12]; תשתוחחי נ׳ Pss. 42[6.12] 43[5], (עלי) 42[7], cf. 44[26] La. 3[20]. (*c*) *joy* Pss. 86[4] 94[19] 138[3]; נ׳ תגיל 35[9] Is. 61[10]. (*d*) *love* Ps. 63[9], cf. Gn. 34[8] (J). (*e*) *hatred*, שנאה נ׳ Ps. 11[5] Is. 1[14], cf. 2 S. 5[8]. (*f*) *soothing, refreshment*, Ps. 131[2], השיב נ׳ 19[8] 35[17] (?) Ru. 4[15] Ps. 25[13] La. 1[11.16.19], cf. Ps. 23[3].—**3.** לְאֵל חָי] *deum fortem viventem* 𝔍, πρὸς τὸν Θεὸν τὸν ζῶντα 𝔊, are condensation; rd. for better measure לְאֵל חַיָּי as v.[9], cf. 84[3], so Du., Che.—וְאֵרָאֶה] ו subordinate, Niph. impf.; so 𝔊, 𝔍, c. acc. פני, cf. Ex. 23[15] 34[23] Dt. 16[16] 31[11] 1 S. 1[22] Is. 1[12], all regarded by Ges., Bu., SS., Che., as for original Qal, *see the face of*, changed for dogmatic reasons to Niph. *appear in the presence of;* so Bä., Du., We., al., rd. Qal, *see the face of Yahweh* in the temple.—**4.** היתה] emph. present.—דִמְעָתִי] sg. coll.; chiefly poetic in Je. and cotemp.—בֶּאֱמֹר] Qal. inf. cstr., ב temp., cf. v.[11] באמרם, where sf. is interpretive and not original.—**5.** אֵלֶּה] emph.—אֶזְכְּרָה] Qal cohort. subjective resolution, followed by ו coörd. with cohort. אשפכה, Dr.[§ 52].—עָלַי]. The נפש in Heb. Psychology is concerned equally with the body as resting upon the basis of the person, *v.* BD*B*.—כִּי אֶעֱבֹר] frequentative, *v.* Dr.[§ 30].—בַּסָּךְ] *a.λ. in the throng*, improb.; 𝔊 ἐν τόπῳ σκηνῆς; 𝔙 *in locum tabernaculi* = סֹךְ *booth*, so Θ, Σ; 𝔍 *ad umbraculum*, so Aq., 𝔗, cf. 76[3] Qr. 27[5]. The complement עד בית favours reference to temple.—אֶדַּדֵּם] = אֶתְדַּדֵּם Ges.[L. 54 2b] √דדה, but sf. unusual and difficult, Ges.[L. 121.4]; elsw. Is. 38[15] אֶדַּדֶּה *walk deliberately* in life, Schnurer; Dy., Bi., Bä., Kau., Dr., would rd. Pi. אֲדַדֵּם *lead slowly*, but without support in classic Heb. N.H. uses Pi. for *lead slowly*. 𝔍 *tacebo usque* favours אֲדוֹם. 𝔊 θαυμαστῆς as adj. c. σκηνῆς; 𝔙 *tabernaculi admirabilis*, so Kenn., Street. Du. is followed by Bä. in the conjecture אַדִּרִם, בְּסֹךְ אַדִּירִים as 16[3]; but more prob. אַדֶּרֶת n.f. *majesty*, Lowth, adj. אַדִּירָה *majestic* tabernacle; this gives excellent sense and is to be preferred.—הָמוֹן] (37[16]) *crowd, multitude*, *B*DB; as 𝔍, Aq., 𝔖, Bä., al., not elsw. ψ in this sense; but in Je., Ez., Ps. 65[8] + in the primary mng. *murmur, roar*, made by a crowd of people, so Du. here, as 𝔊 ἤχου, 𝔙 *sonus*, Aug. The previous context favours noise.

—חֹגֵג] ptc. ‡ חגג *keep a pilgrim's feast*, celebrated by processions and dances; so prob. $76^{11}$ (𝔊), also Ex. $5^1$ $23^{14}$ (JE) Na. $2^1$ +; cf. Ps. $107^{27}$ *reel* on sea, as if in festival excesses. — **6.** = v.[12] = $43^5$, Rf. — ־מָה] (*3*[2]) = *why* v.[12. 12] $43^{5.5}$ $52^3$, unusual for למה v.[10] (*2*[1]). — תִּשְׁתּוֹחֲחִי] † Hithp. impf. v.[6. 7. 12] $43^5$; שָׁחָה *be cast down, despairing*, cf. Ps. $35^{14}$ $38^7$. — וַתֶּהֱמִי] ו consec. Qal impf. המה after impf. is difficult. It would indicate emph. change of tense, but it is not original. Rf. v.[12] = $43^5$ ומה־תהמי is tempting, as Kö.[Syntax, § 366 n.], as 𝔊, 𝔙, Σ, 𝔖, but it would make l. too long; rd. ו coörd. — כי עוד] two accents required; Makkeph of v.[12] $43^5$ is incorrect. — יְשׁוּעוֹת] = יְשׁוּעַת v.[12] $43^5$, pl. cstr. ישועה *saving acts, acts of salvation*; so $116^{13}$: 𝔍 pl., but 𝔊 יְשׁוּעַת (*v. 3*[3]). — פניו] is due to a mistaken separation of lines, אלהי beginning next Str. V.[12] and $43^5$ have פני ואלהי; but ו was not in text of 𝔊 in v.[6] $43^5$. It is a later insertion. Rd. therefore פני אלהי, then better פְּנֵי than פָּנַי, the latter interpretation of form has forced the insertion of ו. It is difficult to see a good reason for such a short l. We may restore the two missing beats by prefixing אודה, omitted as a repetition, and reading י׳ אלהי, י׳ having been omitted by 𝔈. — **7.** חֶרְמוֹנִים] α.λ., pl. חרמון, two or three peaks of Hermon, one of which may be שְׂנִיר (Rob. [III. 357], Bädeker, *Palestine*, 301); ־ִים may have arisen from dittog., as Gr. — מצער] proper name of unknown mountain. 𝔊 *μικροῦ*, 𝔍 *minimo*, as adj. from √צער, *little, insignificant*, Gn. $19^{20}$ Jb. $8^7$. It prob. indicates more definitely the locality of the poet, a smaller mt. in the upper Jordan region, of the East Jordan range. Bä. interprets מן as *far from*, and thinks of Zion as the little mountain; but this seems to be far fetched. Bä. also interprets מ׳ of previous clause as *far from*, and thinks of the psalmist as stating his absence from the holy land: Hermon in the north and Zion in the south. But it is most probable that he indicates his temporary sojourn. The following context refers to the rapids of the Jordan. — **8.** † צִנּוֹרֶיךָ] elsw. 2 S. $5^8$ *gutter, water course*; here *waterfall, cataract*, Hu., De., Pe., Du., as 𝔊, 𝔍; not *water run* as Gr., Bä., or *water spouts* as Dr. — **9.** יוֹמָם] (*1*[2]) *by day*, cf. v.[4]; rd. with Du. יום יום. — יהוה] only here in a Ps. of 𝔈 is a gl. — יְצַוֶּה חַסְדּוֹ] change of subj. from 2 sg. to 3 sg. is suspicious; it is prob. a gl. of confidence of later editor, or possibly of petition, צוה חסד phr. α.λ. This coming into text, it was natural to insert לילה as v.[4], only in the later style בלילה. This called for another insertion, which acc. to 𝔓 is שִׁירֹה = שירו *his song*. The Levitical singer sings the songs of Zion in his banishment. 𝔊 *δηλώσει* = הורה *he instructs, teaches me*, as $25^{14}$ $51^8$ $147^{19}$, is variation of gl. Ols., We., Be., Du., regard the whole as gl. The Str. is just this one l. too long. — **10.** אוֹמְרָה] fully written cohort. Qal אמר *I would say*, as v.[5] אזכרה. — לְאֵל סַלְעִי] either *God of my crag* (*18*[3]) as "God of my life," or as 𝔊 paraphrase *ἀντιλήπτωρ μου εἶ thou art my helper*, 𝔍 vocative *petra mea*; or in apposition, as Pe., Dr. — בְּלַחַץ] *amidst* (Dr.) or *because of* (Pe.) *oppression* by an enemy; cf. $43^2$ $44^{25}$. ‡ לַחַץ n.m. not elsw. in ψ, but Ex. $3^9$ (E) 2 K. $13^4$. — **11.** † רֶצַח] elsw. Ez. $21^{27}$ as noun, both dub. 𝔊 *ἐν τῷ καταθλᾶσθαι τὰ ὀστᾶ μου*, so 𝔖, Θ; 𝔍 *cum me interficerent in ossibus meis*. רצח as vb. always *kill, murder*. 𝔊 must have had a different text, prob. ברץ inf. cstr. רצץ *crush*. The reference to bones

in agony of suffering is common in ψ (*v.* $6^3$). רצח is not harmonious with *bones*, and can only be interpreted with suffix as pregnant with another word. The l. lacks a word. It is improb. that this word, so needed for sense and measure, was omitted in original text. If 𝔍 depends on ברצח and 𝔊 upon ברץ, it is easy to find an original ברץ רצח, the רץ being omitted because of its repetition = ***while the slayer crushes in my bones.***

## XLIII.

**1.** אלהים] has been transposed from close of v., making l. 1 too long and l. 2 too short. — מגוי] Dr., Bä., pregnant (so as to rescue from); גוי coll. (*v.* $2^1$) $105^{13}$ $147^{20}$; so איש. — **2.** אלהי מעוזי] dub., cf. אל elsw. $42^{3.\,9.\,10}$ $43^4$. 𝔊 ὁ Θεὸς κραταίωμά μου, 𝔍 *deus fortitudo mea.* אל might be interp. either as constr. or abs., but not so אלהי; therefore rd. אֵל. — זנחתני] Qal pf. emph. present. ‡ זנח Qal, *reject*, in ψ subj. always God; elsw. $44^{10}$ ($= 60^{12} = 108^{12}$) $44^{24}$ $60^3$ $74^1$ $77^8$ $88^{15}$ $89^{39}$. — אתהלך] for אלך; prob. originally the same. This Str. lacks a line. Du. suggests $42^{4b} = {}^{11b}$; the same in each Str. — **3.** שְׁלַח] prob. cohort. שלחה, the use of Makkeph without reason crushing out final ה. — הֵמָּה] emph. demonstr. summing up. — הר קדשך] $2^6$ $3^5$ $15^1$ $48^2$ $99^9$. — **4.** וְאָבוֹאָה] cf. אזכרה $42^5$, אומרה $42^{10}$. Is it here the same, or is it apod. of imv., or with ו subordinate? It is dub. whether ו is original, and whether it may not be interpretive. — אֵל שִׂמְחַת] with גילי makes l. too long. גילי is needed in next l. We would expect שמחתי as $42^{3.\,9.\,10}$ $43^2$ ***unto God*** (of) ***my gladness.*** But 𝔊 τὸν εὐφραίνοντα τὴν νεότητά μου = שִׂמַּח נעורי; 𝔍 *exsultationis meae.* It is hard to see how 𝔊 and 𝔐 can be traced to same original; prob. 𝔊 paraphrases. The *et* of 𝔍 may be interpretation or be based upon וגילי, prob. former; but 𝔊 has no conj. before אודך, prob. it was not original any more than *et* of 𝔍 in previous l. Therefore there is no obstacle to reading גילי אודך; then ‡ גִּיל n. as $45^{16}$ $65^{13}$ is an ascription to God ‖ שמחתי *e.g.* ***my rejoicing.*** — אלהים אלהי] 𝔊 κύριε ὁ Θεός μου; 𝔍, 𝔙, *deus, deus meus;* rd. יהוה אלהי as required by measure.

## PSALM XLIV., 4 STR. $8^3$.

**Ps. 44 was a national prayer during the Exile: (1) relating the divine favour to the fathers at the conquest of the Holy Land (v.$^{2a.\,3-4}$); (2) the present distress from powerful and cruel enemies (v.$^{11.\,13-15}$); (3) expostulating with Yahweh for breach of the covenant (v.$^{18-20.\,23}$); (4) pleading that He will interpose to help (v.$^{24-27}$). To this glosses were added at various times: (*a*) confidence in God, with the sense of great shame (v.$^{5.\,7.\,16-17}$); (*b*) exultation and laudation of God for victory (v.$^{6.\,8-9}$); (*c*) sense of shame from recent defeat (v.$^{10.\,12}$), and plea of innocence of idolatry (v.$^{21.\,22}$).**

YAHWEH, with our ears we have heard,
Our fathers have told it to us;
Nations Thou didst dispossess, and plant them;
Peoples Thou didst afflict, and cause them to spread out.
For not by their own sword did they possess the land,
Neither did their own arm give them victory;
But it was Thy right hand and Thine arm:
And with the light of Thy face Thou didst favour them.
THOU makest us turn back from the adversaries,
And they that hate us plunder at their will.
Thou sellest Thy people for no wealth,
And dost not make great gain by their price.
We are a reproach to our neighbours,
A scorn and a derision to them that are round about us.
Thou makest us a taunt song among the nations,
A shaking of the head among the peoples.
THIS has come upon us, and we have not forgotten Thee.
We have not dealt falsely against Thy covenant.
Our mind is not turned backward,
And our steps have not declined from Thy path.
Thou hast crushed us down in the place of jackals,
And overwhelmed us in dense darkness.
Yea, for Thy sake we were killed all the day,
We were counted as sheep for the slaughter.
O arouse Thyself, why sleepest Thou?
O awake, cast not off forever.
Why hidest Thou Thy face,
Forgettest our affliction and our oppression?
For our soul doth sink down to the dust,
And our body doth cleave to the earth.
O arise for help for us,
And ransom us for Thy kindness' sake.

Ps. 44 was first a משכיל, then in 𝕶, 𝕰, and 𝕯𝕽 (*v.* Intr. §§ 28, 32, 33). It was regarded as prophetic of Maccabean times by the ancient Antiochean school, Theodore of Mopsuestia, Theodoret, and Chrysostom; so by an early Commentary wrongly ascribed to Bede, from which the prefaces of the Paris Psalter were derived (*v.* Bruce, *Anglo-Saxon Version of the Book of Psalms, commonly known as the Paris Psalter*, 1894). So also Nicolaus de Lyra, Calv., al. Gr., Now., Bä., We., Kau., Venema, Dathe, Ros., Ols., regard the Ps. as Maccabean. Hi. thinks of the defeat of Joseph and Azarias at Jamnia, 1 Mac. $5^{56-62}$; Bu. of the defeat of Judas at Beth Zacharias, 1 Mac. $6^{28\,sq.}$. But neither of these defeats suits the situation implied in this Ps. The reasons adduced for so late a date are: (1) the reference to the ancient history of the nation, v.$^{2-4}$. But the reference to the dispossession of the Canaanites and taking possession of the land was suitable at any date subsequent to it. It is indeed characteristic of D; cf. 2 S. $7^{18-24}$ Is. $63^{7\,sq.}$. (2) The emphasis upon fidelity to God and denial of idolatry. But there is

no evidence of a consciousness of P. The covenant, v.$^{18}$, is a term of D. The denial of idolatry, v.$^{21}$, is a gloss. (3) Religious persecution, v.$^{23}$, which was not before Antiochus, 168 B.C. But the persecution is עליך as in 69$^{8}$, and of Israel by the nations, which was true enough in preëxilic as well as in exilic and early postexilic times. It is not a persecution of the righteous by the wicked. There are several phrases which are connected with other literature: (1) פעל פעלת בימיהם v.$^{2b}$, cf. Hb. 1$^{5}$. This, with its complement בימי קדם, makes a pentameter in the midst of trimeters. Besides, it is too strong a statement at the beginning, making an anticlimax. It is a gloss. (2) V.$^{10b}$ ולא תצא בצבאותינו = 60$^{12}$ = 108$^{12}$. Doubtless 60$^{12}$ is the original, and the couplet is a gloss here; it is not suited to the context. (3) V.$^{14}$

תשימנו חרפה לשכנינו<br>לעג וקלס לסביבותינו } = 79$^{4}$.

The only difference is that תשימנו stands for היינו. But the former has been assimilated by copyist's error to v.$^{15}$, and היינו was doubtless original. Ps. 79 is a mosaic of earlier pieces, and it is improbable, therefore, that in this v. it should have the original of 44. The first clause is given in the 3 sg. in 89$^{42}$ and in 1 sg. in 31$^{12}$, of which 89 is the earlier. 89$^{A}$ and 44 have a similar historical situation, and the phr. is common to them from this common situation. V.$^{15a}$ משל, as in 69$^{12}$, is based on Je. 24$^{9}$. V.$^{15b}$ מנוד ראש, cf. 22$^{8}$, is based on Je. 18$^{16}$. V.$^{16}$ בשת פני phr. of 2 Ch. 32$^{21}$ Ezr. 9$^{7}$ Dn. 9$^{7.8}$ (but also Je. 7$^{19}$). This is a couplet using 1 sg. instead of 1 pl., and is doubtless a gloss. V.$^{17b}$ מפני אויב ומתנקם = 8$^{3}$; phr. nowhere else, doubtless derived from Ps. 8 and a gl. V.$^{19b}$ ותט אשרנו מני ארחך, cf. Jb. 31$^{7}$ אם תטה אשרי מני הדרך. These are similar phrases, but of different construction, and there is no evidence of dependence. V.$^{20}$ מקום תנים = מעון תנים Je. 9$^{10}$ 10$^{22}$ 49$^{33}$ 51$^{37}$. V.$^{22}$ תעלמות n.f. *hidden things*, elsw. Jb. 11$^{6}$ 28$^{11}$ (sg.). This v. is a gloss. V.$^{23}$ כצאן טבחה = Je. 12$^{3}$ כצאן לטבחה. V.$^{27}$ למען חסדך = 6$^{5}$; the latter doubtless is earlier. So far as this line of evidence goes, it shows nearness to Je., Ps. 89$^{A}$, and favours the early exile. The reference to the ancient history of the nation, v. $^{2-4}$, is in the style of 22$^{5}$ 80$^{9-16}$ 2 S. 7$^{22-24}$ Is. 63 and Je.; the reference to the זרוע in style of Is.$^{2}$ and Ps. 89$^{11.22}$; and אור פניך reminds of Is. 63$^{9}$. The selling of Israel, v.$^{13}$, as Dt. 32$^{30}$ Is. 50$^{1}$. לא שקר בריח v.$^{18}$, cf. Is. 63$^{8}$. In Ps. 89$^{34}$ it is the covenant with David, here the covenant with Israel at Horeb; but the two are parallel and the situation is similar. The evidence from these references favours a similar situation to Pss. 22, 80, 89, dependence on Je. and connection with Is.$^{2}$. The Ps. is not homogeneous. In its present form it has four parts: (1) v.$^{2-9}$, 20 l.; (2) v.$^{10-17}$, 16 l.; (3) v.$^{18-23}$, 12 l.; (4) v.$^{25-27}$, 8 l. There are many glosses. We have already seen that v.$^{16}$ is a gloss; it changes the 1 pl. of Ps. to 1 sg. Two other couplets having 1 sg. are likewise glosses, v.$^{5.7}$, the latter a tame repetition of v.$^{4}$. These three glosses doubtless came from the same hand. But these glosses carry with them several others: v.$^{16}$ has v.$^{17}$ dependent upon it, which for another reason

may be regarded as a gloss. These two couplets, v.[6, 7] and v.[16–17], with 1 pers. express deep shame for the situation in which the people is placed and a confidence in the divine King. These may have come from 𝕰. V.[6, 7] as gl. carry with them the intervening v.[6], which must have been inserted between the two halves of this tetrastich. Indeed, this v. is of a different tone from that of the Str., introducing the triumphant and defiant strain which appears in v.[8–9] also. These three verses doubtless were inserted by the same hand. We have seen that the pentameter v.[2b] is also a gloss of intensification which may have come from the same hand. Thus Part I. is reduced to a simple, homogeneous octastich, just the same as Part IV. It is altogether probable, therefore, that the intervening parts have been enlarged from this normal length to their present form. A critical examination makes this evident. As we have seen already, v.[10, 16, 17] are glosses. V.[12] is a pentameter; either it is a gloss or a word is missing, probably the former. Thus Part II. is reduced to an octastich. V.[10, 12] have a different tone from the glosses just considered, and imply a recent defeat, possibly the defeat of Judas the Maccabee. In Part III. v.[21, 22] are complementary and interrupt the simple order of thought by a conditional clause, which reminds us of the protestations of innocence characteristic of the book of Job and without analogy in early Literature. It is probably Maccabean. Thus the Ps. has four equal parts: (1) Historical retrospect of divine favour to Israel. (2) Experience of present disaster. (3) Protest and appeal based on the covenant. (4) Petition for speedy help. The original Ps. is best explained from the troublous times of the late Persian period, as Ew., RS.

Str. I. has four syn. couplets. — **2.** *Yahweh*], for which 𝕰 substituted *Elohim*, — *with our ears we have heard*], oral instruction over against written; not, however, depreciating the latter, or implying ignorance of such narratives. — *Our fathers have told it to us*], the story of the conquest of the Holy Land, v.[3–4]; cf. Ex. $10^{2}$ $12^{26 sq}$ Dt. $6^{20 sq.}$ Pss. $22^{31}$ $78^{3}$. This was emphasised by the insertion by an editor of the clause: "The work Thou didst work in their day," after Hb. $1^{5}$, victories, as Ps. $74^{12}$, wrought by divine power in the lifetime of the fathers of the nation, the story having been transmitted orally through their posterity. This editor also added, — *in days of old*], as Mi. $7^{20}$ Is. $37^{26}$ Je. $46^{26}$, the forefront of the history of Israel. The same editor prefixed, — *Thou, with Thy hand*, to v.[3a] to emphasise that it was God's hand that did it. But this is premature. A term of J and Is. is used instead of those of v.[4] and the measure is destroyed. — **3.** *Nations* ‖ *Peoples*], the inhabitants of Canaan at the Conquest. — *Thou didst dispossess* ‖ *afflict*], by defeat and slaugh-

ter, as the context suggests. — *and plant them*], the fathers of the nation, as a vine, $80^{9.16}$, or as a tree in the ground, cf. Am. $9^{15}$. — *cause them to spread out*], continuing the figure as $80^{12}$. It is possible, however, to regard the nations as the obj. of the verb with 𝔊, 𝔍, and translate, "send forth," "cast them out," as PBV., AV. — **4**. *For not by their own sword* ‖ *their own arm*], the strength, number, and discipline of their armies, cf. $20^{8}$ $33^{16-17}$, strongly stated. — *Thy right hand*], phr. of Ex. $15^{6.12}$ Is.² ‖ *Thine arm*], phr. of D, Je., Is.². — *did they possess the land*], win the victory, by which the land became theirs. — *And with the light of Thy face*], 2 subj. of following verb, as $3^{5}$; wrongly attached to the previous line by Vrss., destroying the measures. — *Thou didst favour them*], the divine face shining with the light of favour upon His people, cf. $4^{7}$ $43^{3}$ $80^{4}$ $85^{2}$.

**5–9** are insertions between v.$^{1-4}$, telling of the conquest of Canaan, and v.$^{10-17}$, telling of present distress. Their strain is victory in the present and future, and not in the past; and so is inconsistent with the following context. The one using 1 sg. belongs to a period of renewed confidence, possibly 𝔈, the other, using 1 pl., to times of victory, probably Maccabean.

Thou art my King, O God,
Commander of victories for Jacob.
For not in mine own bow do I trust,
And mine own sword cannot give victory.

**5**. *Thou art my King, O God*]. Elohim here is probably original. God is King of Israel, frequently in ψ; cf. $10^{16}$ $29^{10}$, and especially the royal Pss., 96–100; ‖ *Commander*], as 𝔊, more probable than the imv. "command" of 𝔥 and other Vrss. — *of victories*], as the context implies, of God in the long history of Israel until the Exile, cf. $18^{51}$ $28^{8}$ $74^{12}$. — *Jacob*], poetic name for Israel frequent in 𝔎 and 𝔄. **7** is a needless repetition of v.⁴, without its fine antith.

In Thee will we butt our adversaries;
In Thy name will we tread under foot those who rise up against us.
For Thou hast saved us from our adversaries,
And them that hate us Thou hast put to shame.
Yahweh we praise all the day,
And Thy name we laud forever.

**6**. *In Thee* ‖ *in Thy name*], instrumental, for presence, as $20^{6.8}$ $33^{21}$ $89^{13.17.25}$, — *will we butt*], as a bull or ram, cf. Dt. $33^{17}$ Ez. $34^{21}$; ‖ *tread under foot*], trample; probably continuing the figure, as in the rush of a herd of cattle, cf. Ps. $60^{14}$ Is. $14^{25}$ $63^{6}$. This boastful confidence in victory seems to imply the Maccabean successes. — **8**. *Thou hast saved*], implying victory; *put to shame*, by defeat, cf. $14^{6}$. The enemies are national and not personal. — **9** uses liturgical phrases of national thanksgiving for victories, implying continuous musical service of God in the temple.

**Str. II. 10–17** shows evidence of three hands. The original was four syn. couplets, v.$^{11.13-15}$. — **11**. *Thou makest us turn back from the adversaries*]; the armies of Israel have been defeated disastrously. — *And they that hate us plunder at their will*], none can resist them. — **13**. *Thou sellest Thy people*], a phr. of Ju. $2^{14}$ $3^{8}$ Dt. $32^{30}$ Is. $50^{1}$, giving them into the hands of their enemies as captives, who, in accordance with ancient usage, sell them for slaves. — *their price*], paid for them in the sale. — *for no wealth*], for a price which was not wealth, so poor was it. — *And dost not make great gain*], so trifling that it amounted to nothing. This implies the captivity of the people, after they had been thoroughly defeated and plundered, which suits their situation in the great Exile. — **14**. *We are a reproach*], for so we must correct the text after $31^{12}$ $79^{4}$ $89^{42}$; ‖ *a scorn and derision*], original here, cited by $79^{4}$, cf. Je. $20^{8}$. — **15**. *Taunt song*], as $69^{12}$, sung by their adversaries to torment them for their weakness and dishonour. — *A shaking of the head*], as $22^{8}$ Je. $18^{16}$, a gesture of contempt and mocking. Those who indulge in these manifestations of bitter hostility are the *neighbours*, the lesser nations of Palestine, who rejoiced in the misfortunes of Israel; such as Moab, Ammon, the Philistines. — *The nations* ‖ *peoples*], probably refer to the greater nations, such as Babylon and Egypt.

An early Maccabean editor, in times of defeat and disaster, inserted the following three lines at what he supposed to be appropriate places in this Str.

> But now Thou dost cast us off and put us to shame,
> And Thou goest not forth with our armies,
> Thou makest us meat like sheep, and among the nations dost scatter us.

**10.** *But now*], an additional statement of a new and antithetical situation. — *Thou dost cast us off*], reject, as $43^2$ $60^3$. — *and put us to shame*], the shame of defeat; some Maccabean disaster, which was the occasion of this gloss. — *Thou goest not forth with our armies*], citation from $60^{12}$. The armies of Israel, going forth without their God as the supreme commander, went to certain defeat and dishonour. — **12.** *Thou makest us meat*]. War devours the people, as $14^4$ $27^2$ $79^7$. — *like sheep*], weak, helpless, and incapable of defence, cf. Is. $53^7$. — *and among the nations dost scatter us*], captured and sold as slaves wherever their purchasers would take them.

The earlier editor, possibly 𝔈, who inserted v.[6.7], also inserted v.[16-17].

> All day long mine ignominy is before me,
> And the shame of my face doth cover me;
> Because of the voice of him that reproacheth and revileth,
> Because of the enemy and the avenger.

**16.** *All day long*], continually, — *mine ignominy*], or sense of insult, as $69^8$ Je. $51^{51}$ ‖ *shame of my face*], late phr. implying probably Greek period. — **17** gives the reason of v.[16]. The enemy is one that *reproacheth and revileth*, or blasphemeth, suggesting to many Antiochus, the great oppressor of Israel, who provoked the Maccabean revolt; but more probably collective of the enemies of Israel ‖ *the enemy and the avenger*, cited from $8^3$.

**Str. III.** has two syn. tetrastichs, v.[18-20. 23], with gloss inserted v.[21. 22]. — **18.** *This*], referring to the distress of previous Str., intensified by a later copyist by the prefixing of "all," which injures the rhythm; defined more fully again, v.[20. 23]. — *has come upon us*], from without, coming up against, attacking as a calamity that could not be resisted. — *and we have not forgotten Thee*], fidelity, not previous to the affliction, but subsequent to it, in spite of it, and therefore one which continues in the present ‖ *have not dealt falsely against Thy covenant*], the covenant with the nation at Horeb, Ex. 24 Dt. $4^{13}$, renewed Dt. $28^{69}$ 29 30, cf. Pss. $25^{10}$ $50^{5.16}$ $78^{10.37}$. The people in captivity and affliction have not forsaken Yahweh their God; but have remained faithful notwithstanding all their disadvantages. — **19.** *Our mind*], the internal thought and purpose ‖ *our steps*], the external walk and

conduct. — *is not turned backward*], away from Yahweh and His covenant ‖ *have not declined*], bent aside from the *path* of the Law of D, cf. Is. $2^{3}$ Ps. $119^{15}$ Jb. $31^{7}$. — **20.** *Thou hast crushed us down*], the nation, by the heavy weight of disasters which, though coming from their national enemies, have yet been inflicted by their God; ‖ *and overwhelmed us*], as a drowning man with a flood, or one going down to death, covered over by the earth, cf. $106^{17}$. All this is not of a disaster long ago experienced, but of one which has come upon them and still abides with them. The introductory "though" is due to dittog. — *in the place of jackals*], a variation of a phr. of Je., implying a desert place, the resort of these wild animals. — *in dense darkness*], a place where dense darkness dwells. The people are in a desolate wilderness and in a dark, gloomy waddy, cf. Pss. $23^{4}$ $107^{10.14}$ Is. $42^{7.22}$ $49^{9}$. — **23.** *Yea, for Thy sake*], because of fidelity to Yahweh and His covenant, as $69^{8}$, emphatic to indicate that this was the chief, if not the only reason, they were killed. — *We were counted as sheep for the slaughter*], a phr. of Je. $12^{3}$; defenceless as sheep, whose only use is to be slaughtered for meat, cf. Is. $53^{7}$. — *all the day*], continuously, and not merely on some historic battle-field.

**21–22.** A late Maccabean editor emphasises the fidelity in accordance with the conception of his own times, by putting it in the protasis of a conditional clause, and appealing to the divine vindication in the apodosis after the manner of Jb. 31.

> Have we forgotten the name of our God,
> Or spread forth our palms to a foreign god?
> Will not Yahweh search this out?
> For He knoweth secrets.

**21.** *Have we forgotten the name of our God*], that is, to honour His name in worship, and so somewhat different from the forgetting of v.[18]. — *spread forth our palms*], the gesture of invocatory prayer, cf. Jb. $11^{13}$ Ezr. $9^{5}$, — *to a foreign god*], as $81^{10}$, implying idolatry. The question is asked only to be answered in the negative by an appeal to the knowledge of God Himself. — **22.** *Will not Yahweh search this out?*], implying a positive answer, cf. Jb. $5^{27}$, $28^{27}$ Ps. $139^{1}$; — *For He knoweth*], that is, practically, by such searching of men. — *secrets*], hidden from men, but which cannot be hidden from God.

**Str. IV.** is a final appeal to Yahweh Himself to interpose, in four syn. couplets. — **24.** *O arouse Thyself*], from silence, inattention, and apparent slumber; ‖ *Why sleepest Thou* ‖ *O awake*]. It is quite true that Yahweh does not, and cannot sleep, $121^{4}$; yet He seems to sleep, when inattentive to His people's necessities; and awakes as one out of sleep, $78^{65}$, when He interposes as a warrior in their behalf. — *cast not off forever*]. Thou hast cast us off, now a long time; let it not continue, lest it be forever. — **25.** *Why*], continuation of the plea, with variant verbs, — *hidest Thou Thy face*], awake, indeed, but not seeing and not being seen, cf. $10^{11}$ $22^{25}$. — *forgettest*], having seen, but so long ago that Thou hast forgotten, — *our affliction*], as $9^{14}$, *and our oppression*], as $42^{10}$ $43^{2}$; that described in the previous Str. and now emphasised. — **26.** *For our soul*], the seat of internal distress ‖ *our body*, the seat of external suffering, — *doth sink down to the dust*], in prostration; ‖ *doth cleave to the earth*], unable to rise up again, cf. $119^{25}$ — **27.** The final plea, — *O arise*], stand up from sitting, an inactive posture, to interpose, — *for help for us*], specific application of the help; ‖ *And ransom us*], that is, from enemies and distresses, v.$^{18}$. — *For Thy kindness' sake*], as $6^{5}$.

**3.** אַתָּה יָדְךָ] emph. gl. of intensification. 𝔊, 𝔙, 𝔖, omit אתה. Prob. there is here a conflation of two readings, as Street. — תָּרַע] Hiph. impf. רעע used of God Ex. $5^{22}$ Je. $25^{6}$ Zc. $8^{14}$; between pf. and dependent ו consec. impf. improb.; ו consec. omitted by copyist's error. There is no justification in txt. of Vrss. for תגרף Lag., or תָּרֹעַ We., Du., or תָּרֹץ Che. — **4.** לָמוֹ] archaic sf. for rhythm. — כִּי רְצִיתָם] dittog., ך making an awkward clause, forcing the attachment of אור פניך to previous l. at the cost of the measures of both lines, when it really is second subj. of רציתם as $3^{5}$, Ges.$^{§144.4}$. — **5.** הוא] dem. for copula. — צַוֵּה] Pi. imv. 𝔐, 𝔍, Σ, 𝔗; but 𝔊, 𝔖, מצוה ptc. is to be preferred with Kenn., Horsley, Bi., We., Che. — **9.** הִלַּלְנוּ] Pi. usually *praise*, as 𝔊, 𝔍, but with acc. pers.; here only with בְּ as Hithp. and Qal *boast*; cf. $10^{3}$ c. עַל. Prob. ב is interp. of late copyist. The parall. הודה favours *praise*. — **10.** אַף] usually addition, *also, even, yea*; 𝔊 νυνὶ, 𝔍 *verum*; rarely antith. *nay, but*, as $58^{3}$. — **11.** מִנִּי] archaic form of מִן for euphony. — לָמוֹ] archaic sf. for euphony: *at their will*, B*D*B, cf. $64^{6}$ $83^{18}$. — **13.** מְחִירֵיהֶם] obj. sf. *the prices paid for them*, cf. Je. $15^{13}$. — **14.** תְּשִׂימֵנוּ] tautological of v.$^{15}$; probably assimilated by ocular error; $31^{12}$ $79^{4}$ $89^{42}$ all favour הָיִינוּ, so Du., Che. — **19.** פָּנֵי] makes one beat too many for measure; error of assimilation to Jb. $31^{7}$, for כארחך. — **20.** כִּי] prob. gl., dittog. after ך, difficult in context. — תַּנִּים] *jackals*, as Je. $9^{10}$ $10^{22}$ $49^{33}$ Is. $34^{13}$; but 𝔍 *draconum* תנינים, referring to monster nations, tempt-

ing, but improb.; 𝔊 *κακώσεως*, doubtless interp. — צַלְמָוֶת] here as elsw. error for צַלְמוּת, place of *dense darkness* 23⁴. — **22.** † תַּעֲלֻמוֹת] n.f. pl.; elsw. Jb. 11⁶, sg. 28¹¹. — לֵב] gl. of definition, making l. too long. — **25.** אֲדֹנָי] is gl. making l. too long. — **27.** עֶזְרָתָה] old acc. ending for euphony, in order to retract accent before לָּנוּ, as 63⁸ 94¹⁷, cf. 2¹².

## PSALM XLV., 3 STR. $2^4$ $6^3$ $18^{4.\ or\ 3}$, RF. $1^4$.

**Ps. 45 is a song celebrating the marriage of Jehu. (1) The king is the fairest of men (v.$^{3a.\ b}$). (2) He is a warrior who rides forth in his chariot and pierces the heart of his enemies with his arrows (v.$^{4-6}$). (3) He embodies all precious ointments in himself. He and his queen at his right hand are royally arrayed (v.$^{8c-10}$). She is urged to forget her people, and in her beauty be satisfied with her godlike lord and the homage of the people (v.$^{11-13}$). Her virgin companions, arrayed in all their glory, are conducted to her in the king's palace (v.$^{14-16}$). Rfs. congratulate the king on the divine blessing (v.$^{3c}$) and his anointing (v$^{8b}$), and everlasting praise (v.$^{18b}$). Glosses set forth the perpetuity of the throne of God and His sceptre of righteousness (v.$^{7-8a}$), and wish the king a goodly posterity of kings (v.$^{17-18a}$). An Introduction states the emotions stirred by such a theme (v.$^{2}$.)**

THOU art very fair, above the children of men;  
Grace has been poured on thy lips;  
*Therefore Yahweh hath blessed thee forever.*

GIRD thy sword on thy thigh,  
O hero, thy splendour and thy majesty;  
Tread the bow, have success, ride on;  
And thy right hand will shew thee terrible deeds.  
O hero, thine arrows are sharp,  
In the heart of the king's enemies.  
*Therefore Yahweh thy God hath anointed thee.*

O OIL of joy above thy fellows,  
Myrrh and aloes, cassia (thou).  
All thy garments are from ivory palaces,  
Whence kings' daughters gladden thee.  
In thy costly things the queen doth stand at thy right hand,  
In golden attire, her clothing of embroidery.  
Hear, see, and incline *thine* ear,  
And forget thy people and *thy* father's house:  
For the king desires *thy* beauty.  
Worship him for he is *thy* sovereign lord.

The daughter of Tyre will do homage with a gift for *thee;*
The richest peoples will court *thy* face.
In all glorious things the king's daughter is within;
Inwrought with gold is *her* clothing.
In embroidery are conducted to the king *her* attendants;
Virgins, her companions, (are brought to *her*);
With gladness and exulting they are conducted (to *her*);
Into the king's palace they are brought (to *her*).
*Therefore the peoples will praise thee forever.*

Ps. 45 was originally in 𝔎, and was then subsequently taken up into 𝔇ℜ (*v.* Intr. §§ 28, 33). It belonged to the class משכיל (*v.* Intr. § 26). But prior to this was an older title שיר ידידת, a song of marriage love, an *epithalamium* (*v.* Intr. § 24), which is an exact designation of its contents. It was adapted for public use when it was included in 𝔎. It may have received then the liturgical addition, v.[18a], and the gloss referring to the reign of Yahweh, v.[7–8a]. When it was used in 𝔇ℜ it was assigned for rendering after the melody *Lilies* (*v.* Intr. § 34). Messianic significance was given to the Ps. because of v.[7–8a], which, when applied to the king, ascribes to him godlike qualities, such as the Messiah alone was supposed to possess. But this gloss was later than the Ps., and its Messianic interpretation later still. There are two Aramaisms in the Ps.: (1) one of etymology, v.[2], רחש only here as verb in OT.; (2) one of syntax, v.[2], אֹמֵר אני, also late Heb. However, both of these might be explained from the dialect of North Israel, which was tending to the Aramaic earlier than the dialect of Judah, owing to proximity to Syria and constant association with Syrians in war and commerce. There are several words which are urged as late: מַעֲשַׂי, v.[2], *my work*, of lines of poem, α.λ. in this mng. It is not certain whether this is a usage late or early, or peculiar to North Israel. סופר מהיר, v.[2], elsw. only Ezr. 7[6]. These evidences of late date heaped up in v.[2] suggest that the Introduction may be a later prefix to the Ps. עֲנוה, v.[5]; this is dubious, and is probably interpretive by error of late scribe. שֵׁגל, v.[10], in late Heb. and Aram.; but probably Ju. 5[30] by emendation. It belongs to the dialect of the North. בכתם אופיר, v.[10], elsw. Is. 13[12] Jb. 28[16], but misinterpretation of late scribe. 𝔊 preserves the earlier text. Thus the language does not favour a late date, but the dialect of North Israel. The Ps. shows no dependence on other Scriptures. This favours an early date, and also North Israel as a place of composition. The Ps. is referred by Ols. to the Syrian king Alexander and his marriage with Cleopatra, 1 Mac. 10[57–58], by Du. to Aristobulus I., by Ros. to a Persian monarch; but of none of these could the poet say, *Yahweh, thy God, hath anointed thee*, v.[8]. The older view, still maintained by Kirk., held it to represent the marriage of Solomon with Pharaoh's daughter, 1 K. 3[1]; but there is no support in the Ps. for this opinion. De. thought of the marriage of Joram and Athalia; Hi., of Ahab and Jezebel; Ew., of Jeroboam II. V.[4–6] favour a reference to Jehu, 2 K. 9–10. He was a well-known hero, v.[4b. 6a], anointed by a prophet of Yahweh, v.[8b], to overthrow the house of Ahab and the worship of Baal,

and right the wrongs of the people; cf. v.$^{5b}$. He was at once proclaimed by the army, showing his popularity and probable grace of form and speech, v.$^{3}$. He rode forth in his chariot to meet the king and overthrow him, v.$^{5}$. He was a famous charioteer, and killed the king by piercing his heart with an arrow, v.$^{5a.6a}$. He wrought fearful deeds upon Jezebel, the royal household, and the worshippers of Baal, v.$^{5c}$. No more graphic presentation of the victorious ride of Jehu could be composed than v.$^{4-6}$. We know nothing of the wife or marriage of Jehu, but the marriage of such a hero might well be the theme of a poet of the time of Elisha. There is, moreover, in the descriptions of the marriage, reference to ivory palaces, which were first erected by Ahab, 1 K. $22^{39}$, and mentioned elsewhere only in Am. $3^{15}$ in reign of Jeroboam II., both in North Israel. A poet of Jehu's court would be most likely to mention them, v.$^{9b}$. Am. $6^{4-6}$, speaking of the luxury of the nobles of the North in the reign of Jeroboam II., alludes to ivory beds, to their anointing themselves "with the chief ointments," cf. v.$^{8-9}$, and to their singing songs to the accompaniment of musical instruments, evidently as court poets and musicians. There is nothing in the Ps., apart from the two glosses, that is opposed to this time of composition, and there are many striking coincidences with Jehu's career. In the Roman, Sarum, and Anglican uses, the Ps. is assigned to Christmas; in the Gregorian, to the Annunciation.

A late editor, who regarded the Ps. as Messianic, and probably the final editor of the Psalter, gave this ancient Ps. an introduction in a syn. tristich, expressing the emotions of the poet in composing such a poem.

My mind moves with a goodly word;
I am saying my poem of a King;
My tongue is the pen of a ready writer.

**2.** *My mind moves*], "is astir," Dr., so after Aram. usage, of movement of lips, to be preferred to "overfloweth with," RV., a speculative interpretation after cognate Heb. stems.—*With a goodly word*], a choice, excellent, beautiful song, and not "matter," AV., RV., as if it were the theme or subject matter of the poem.—*My poem*], literally, "my work," RV.$^{m}$.—*of a king*], without article in Heb., and so emphatically indefinite.—*My tongue is the pen*], metaphor for rapid movement, as we say the "tongue runs."—*ready writer*], elsw. only of Ezra the scribe Ezr. $7^{6}$.

**Str. I.** is a synth. couplet, with the Rf.—**3.** *Thou art very fair*], in form and stature.—*above the children of men*], surpassing all men, all kings, superhuman, cf. v.$^{7}$.—*Grace has been poured on thy lips*], grace of speech as a gift of Yahweh, added to beauty of

face and form. — *Therefore Yahweh hath blessed thee forever*]. 𝕰 has changed an original *Yahweh* into *Elohim*, which change has been perpetuated by the texts and Vrss. Grace of speech and beauty of person are evidences of a perpetual blessing of Yahweh.

Str. II. has three synth. couplets and a line of Rf. Glosses make two of the couplets triplets. — **4**. *Gird thy sword on thy thigh*], arm for battle. — *O hero*], attached to second line on account of assonance, which extends to the three words of the couplet. The king is a renowned warrior. — *thy splendour and thy majesty*], the royal state; usually of God, $96^{6}$ $104^{1}$ $111^{3}$; but of the king $21^{6}$. — **5**. *Tread the bow*], so 𝔊, which suits the context v.$^{6a}$; the MT., "in thy majesty," followed by EV$^{s}$., is dittog. of previous word. — *have success*], prosper. — *ride on*], in the chariot. The three imvs. without conj. are an emphatic expression of rapidity of action, as also the trimeter measure of the Str., which here, as elsw. in Ps., takes the place of the usual tetrameter for that purpose. We are reminded of the chariot ride of Jehu after he had been anointed king by a prophet and acclaimed by the officers of the army, 2 K. $9^{20-24}$. — *Because of faithfulness and the afflicting of righteousness*]. So, by an easy change of a letter of text, cf. Ps. $18^{36}$. 𝔐 gives an interpretation of a late scribe, thinking of the ענוים of his own time; but the absence of a conjunction after "humility" in 𝔐 (supplied in 𝔊) and the unexampled form render it suspicious. — *And thy right hand will shew thee terrible deeds*]. This probably refers to the terrible deeds described in the killing of Jezebel, all the royal seed of Ahab, and the priests of Baal, 2 K. $9^{30}$ $10^{30}$. — **6**. *O hero*], so 𝔊, as required by measure, omitted by copyist of 𝔐; a term aptly fitting Jehu. — *thine arrows are sharp*]. Jehu was a famous charioteer and bowman. — *in the heart of the king's enemies*]. So Jehu's arrows pierced the heart of Joram, 2 K. $9^{24}$. — *peoples fall under thee*]. This implies victory over various nations. It does not suit the history of Jehu, and it is probably a gloss of a later writer who desired to give the Ps. a universal reference. — **8*b***. *Therefore Yahweh thy God hath anointed thee*]. This is the second Rf. The blessing of Yahweh passes over into his anointing by Yahweh. The anointing is not thought of as subsequent to the victorious ride; but, as in v.$^{3c}$, as the ground or reason for the whole Str.

Yahweh was especially the God of Jehu over against Baal; and Jehu was anointed by the prophet of Yahweh, and commissioned by Yahweh to do the work he did.

The description of the victorious chariot ride of the king is followed by a syn. tristich before the Rf., **7–8 a**. There is nothing in the context that has any relation whatever to the thought of these lines. When they are removed they are not missed. The reference of this throne to the king of the Ps. has given endless difficulties of interpretation.

> Thy throne, Yahweh, is forever and ever;
> A sceptre of equity is the sceptre of Thy royalty;
> Thou dost love righteousness and hate wickedness.

**7.** *Thy throne, Yahweh, is forever and ever*]. The divine name *Elohim* stands for Yahweh, as throughout the Ps. All the Vrss. regard *Elohim*, *God*, as vocative; all refer it to the king except 𝔗, which thinks of God. The reference to God has against it the 2 pers. v.$^{5-6}$, and again v.$^{8}$, "Yahweh thy God." None of the many explanations of scholars satisfy, and so new opinions are constantly emerging, equally unsatisfactory. Yahweh's throne is a common theme in Pss. $9^{5.8}$ $11^{4}$ $47^{9}$ $89^{15}$ ($=97^{2}$) $93^{2}$ $103^{19}$; that of the king of Israel, $89^{5.30.37.45}$ $122^{5}$ $132^{11}$. — *a sceptre of equity*] phr. α.λ.; but uprightness of divine reign, $67^{5}$ is similar, cf. $75^{3}$ $96^{10}$ $98^{9}$ $99^{4}$. — *is the sceptre of Thy royalty*], cf. $103^{19}$ $145^{11.12.13.13}$ for royalty of Yahweh. — **8** a. *Thou dost love righteousness*], always of God, $11^{7}$ $33^{5}$ $37^{28}$ $99^{4}$, — *and hate wickedness*]; for hatred of evil by God cf. $5^{6}$ $11^{5}$; by men, cf. $26^{5}$ $31^{7}$ $36^{3}$ (?) $97^{10}$ $101^{3}$ $119^{104.113.128.163}$ $139^{21.22}$.

**Str. III.** is composed of three times the number of lines of the previous Str., and may be subdivided into three parts, v.$^{8c-10}$ v.$^{11-13}$ v.$^{14-16}$, each of six lines. Part I. has two syn. couplets enclosing a synth. couplet. — **8** c. *O oil of joy*], vocative, cf. Ct. $1^{3}$ $4^{10}$; the king addressed by metaphor as "oil of joy"; and not obj. of verb in previous clause of Rf., "with the oil of joy," and so attached to the previous Str., which referred to the anointing of a king to reign, and not to the anointing of him for feast or festival. — *above thy fellows*], fellow kings, cf. v.$^{3a}$, "above the sons of men." — **9.** *Myrrh and aloes, cassia*], the three chief spices, mixed

with the oil and making it more precious. The king is addressed as himself the embodiment of such precious oil, because he had been anointed with it for the bridal feast. For a similar profusion in the anointing of Aaron, cf. $133^2$. Amos reproves the nobles of Samaria for their luxury, and mentions their anointing themselves with the chief ointments, Am. $6^6$. — *Thou*]. This pronoun has been condensed with the previous noun into a fem. pl. of that noun by error of copyist. This occcasioned the usual interpretation, "myrrh and aloes, cassia are all thy garments," or "all thy garments smell of myrrh," making it the beginning of a new Str. But this makes the line too long, and is an awkward way in which to begin a Str. — *All thy garments are from ivory palaces*]. Ivory palaces are mentioned in OT. only 1 K. $22^{39}$, as built by Ahab; and Am. $3^{15}$, as in Northern Israel in the time of Jeroboam II., suiting, therefore the intermediate time of Jehu. The king's garments have been brought to him from these ivory palaces. — **10**. *Whence kings' daughters gladden thee*]. These were the princesses, the secondary wives and concubines, who dwelt there, and they gladden their lord and king. "Whence" is the interpretation of a difficult form as given by 𝔊 and 𝔍. But most moderns think of a defective form of a word used elsewhere only in Ps. $150^4$, meaning "stringed instruments," and they attach "kings' daughters" to the next line. Such a term for stringed instruments is, however, doubtful. Am. $6^5$ speaks of the nobles of Israel singing songs to the accompaniment of the harp. We would expect the same word here, if music of stringed instruments was referred to. Such a word is all the more excluded if the Ps. be an early one. — *In thy costly things*], a term referring usually to precious stones and jewels, but which may be referred to persons, and attached to kings' daughters. "Kings' daughters are among thy honourable women," RV., "thy precious ones, dear ones," *B*DB. 𝔊 and 𝔍 understand it of the reverence given their husbands by women. But such an arrangement spoils the measure of lines and Strs., and introduces the kings' daughters prematurely before the queen in a principal clause; whereas in the interpretation given above they are mentioned with the ivory palaces and the king's garments, and so make up the closing line of a tetrastich referring to the king. — *the queen doth stand at thy right hand*],

adorned with the precious stones and jewels the king has given her. — *in golden attire*], so 𝔊, 𝔖 (golden crown, 𝔍), adding, to complete the line, *her clothing of embroidery*, as v.$^{14b.\ 15a}$. The last clause is omitted by 𝔐, and the word rendered attire is read "Ophir," and so "gold of Ophir," followed by AV., RV.; elsewhere Is. $13^{12}$ Jb. $28^{16}$ only. These two words attached to previous line make it too long. The arrangement and interpretation adopted above give four lines of the Str. to the king and two to the queen, all describing their adornment for the marriage.

In Part II. three syn. couplets are addressed to the queen. — **11**. *Hear, see, and incline thine ear*]. The assonance of the three imperatives is destroyed by the insertion of "daughter," after "hear," to make the reference to the queen more evident. It gives ground for the opinion that the poet was a venerable court official. Such alone would address the young queen in this way. But it is error of a copyist who was not capable of such nice distinctions. — *And forget thy people and thy father's house*]. She was a foreign princess who had left her people and her father to become queen of Israel. It was doubtless jealousy of foreign religious influence which was the basis of this exhortation. — **12**. *For the king desires thy beauty*]. Her beauty had won the love and desire of the king, and as his queen she has in him a great admirer and proud possessor. — *For he is thy sovereign lord*]. As in the previous line the beauty of the queen is praised, so here the majesty of the king. — **13**. *The daughter of Tyre will do homage*]. So 𝔊, but 𝔐, 𝔍 attach the verb to previous line referring to the queen, *and worship thou him;* but that leaves the next line without verb. The verb really belongs to both lines, only in the second it has no direct object. — *With a gift for thee*], supplying the suffix, because assonance in 2 fem. sg. is characteristic of the closing words of this Str. in every other line. It is improbable that this would be the only exception in six lines. This gives the queen an interest in the gift; it is for her, and as the bride, and so a special act of homage to the king also. 𝔊 has "daughters of Tyre," suggesting that the queen is a Tyrian princess. 𝔍 also takes it as pl., "daughters of the mighty" ‖ "richest peoples," but 𝔐 makes it sg., referring therefore to the city or nation. — *The richest peoples will court thy face*]. Some who interpret the

sg. as "people," think of the rich merchants of Tyre; but 𝔊 adds "of the land," referring to the land of Israel. The parall. with "the daughter of Tyre," of 𝔐, favours a reference of the phr. to neighbouring commercial nations, the richest peoples, taking the sg. as collective.

Part III. has two syn. and a synth. couplet. — **14.** *In all glorious things*], by an easy emendation of the text to bring the form into assonance with the other lines: not "in all her glory," 𝔊; "in his glory," 𝔙, or "all glorious," EV[s]., none of which can be well sustained by usage of Heb. words. — *The king's daughter*], the queen as the daughter of a foreign king, cf. v.[11b]. — *within*], within the palace, where she stands at the right hand of the king. — *inwrought with gold*], cf. Ex. 28[11 sq.] 39[6 sq.], for the setting of stones on the shoulder piece of the high-priest. — *is her clothing*], cf. v.[10c]. — **15.** *In embroidery*], cf. v.[10c]. — *are conducted to the king*], pl., so 𝔊; MT., "is conducted," referring to the queen, is against the context, which represents her as already within, and v.[10], where she stands at the right hand of the king, and therefore could not be conducted to him now. The subj. is therefore *her attendants*, those following after her, which also on the ground of the assonance in *-ah*, 14[a. b], belongs to this line and closes it. 𝔐 has transposed this word with "virgins," which begins the next line, thus continuing assonance in *-oth*. — *Virgins, her companions, are brought (to her)*], so assonance requires, and parall. *to the king*, and *into the king's palace*: "to thee," of 𝔐, 𝔊; EV[s]., involving a change of person without reason, is copyist's error. — **16.** *With gladness and exulting they are conducted (to her)*], continuing the double assonance. — *Into the king's palace are they brought to her*]. — **18 b.** The Rf. represents that the people of coming generations will praise the king forever.

An editor, probably the one who arranged 𝔇𝔎, thinking that the Ps. should conclude with a reference to the perpetuity of the dynasty, inserts **17**, a wish that the king may have a numerous posterity, and that he may be a universal king, with his sons reigning as princes in all the earth.

> Instead of thy fathers may thy sons appear,
> Whom thou wilt set princes in all the earth.

A still later liturgical addition was made, **18 a**, probably by the final editor of the Psalter, to make the Ps. suitable for the congregation, which continues to exist in all generations. — *I will celebrate Thy name in all generations*]. This was not suited to a poet speaking for himself or addressing the king at the time of his marriage.

**2.** רָחַשׁ] α.λ. N.H. *be moved*, Aram., Syr., of movement of lips. רְחִישׁ, cf. רחשושה, *thoughts* that move within; מַרְחֶשֶׁת n.f. Lv. $2^7$ $7^9$, *boiling-vessel, stew-pan*. The reference seems to be to the movement of the לב in sympathy with the lips. — אֹמֵר אָנִי] ptc. with pron. for tense, Aramaism. — מַעֲשַׂי] α.λ. in mng. *lines* of a poem. — לְמֶלֶךְ] ל *with reference to*, and not *to, unto*. — † עֵט] n.m. *stylus*, the reed pen of the Orient; elsw. Je. $8^8$, iron pen for use on stone or metal Je. $17^1$ Jb. $19^{24}$. — **3.** יָפְיָפִיתָ] α.λ. 𝔊, 𝔙, Aq., Σ, 𝔖, 𝔍, Quinta, had two words יפי יפית. Rd. יָפֹה יָפִיתָ inf. abs. with Qal pf. יפה, which indeed is required by the measure. — בְּשִׂפְתוֹתֶיךָ] has two poetic accents, cf. $59^8$. — עַל־כֵּן] as v.$^{8b. 18b}$ Rf. — **4.** עַל־יָרֵךְ] rd. יְרֵכְךָ for assonance with הֲדָרְךָ, as גִּבּוֹר at beginning of second l. in assonance with חֲגוֹר, and indeed חַרְבְּךָ with הודך. — **5.** וַהֲדָרְךָ] assimilated in 𝔐 to previous word. 𝔊 ἔντεινον, 𝔙 *intende* = וְהַדְרֵךְ Hiph. imv. דרך, *span the bow*, is better suited to the context, so Horsley. 𝔍, 𝔖, omit it, and it is regarded as dittog. by Street, Ols., Gr., Now., al. But it is needed for measure and these Vrss. are rather guilty of haplog. — עַל דְּבַר] either *because of* Gn. $20^{11. 18}$ (E) $12^{17}$ $43^{18}$ (J) Nu. $17^{14}$ (P) Ps. $79^9$, or less frequently *on behalf of* Ex. $8^8$ (J). — וְעַנְוָה־צֶדֶק] dub., usually explained as shortened because of Makkeph for עֲנָוָה, but improb. עֲנָוָה, *humility*, is a rare and late word, Pr. $15^{33}$ $18^{12}$ $22^4$ Zp. $2^3$ Ps. $18^{36}$ (txt. err. for עֲנֹתְךָ 2 S. $22^{36}$), so prob. here err. for עֲנוֹת. — וְתוֹרְךָ] ו subordinate, *that*, or ו with apodosis of imv. — נוֹרָאוֹת]. 𝔊 θαυμαστῶς, 𝔍 *terribiliter*; elsw. of God $65^6$ $106^{22}$ $139^{14}$ $145^6$. — **6.** חִצֶּיךָ שְׁנוּנִים] dimeter improb., 𝔊 δυνατέ = גִּבּוֹר is demanded for measure. — **7.** כִּסְאֲךָ אֱלֹהִים] Vrss. take אלהים as vocative referring to the king, except 𝔗, which rightly refers it to God. If v.$^7$ is original to Ps. the 2 pers. v.$^{5. 6. 8}$ urge the former; the latter can be sustained only by regarding it as a gl. Hu., Moll., regard כִּסְאֲךָ as cstr., *thy divine throne*, notwithstanding sf., cf. 1 Ch. $29^{23}$; but such usage improb.; there is no sufficient evidence for it, *v.* Ges.$^{L. 128. Anm. b}$. AE., Ew., Hi., Bä., make אלהים predicate, *thy throne is divine* ‖ עולם ועד, "a throne of God," JPSV. Bruston, Giesebrecht, We., Du., think that אלהים represents an original יהוה which should be interpreted, not as the divine name, but as Qal impf. *will be* יִהְיֶה. This is rather tame, and we would expect יכון in that case. The usage of the terms of this v. favour a reference to God. — מִישֹׁר] for the usual מֵישָׁר ($9^9$). — **8.** שֶׁמֶן שָׂשׂוֹן] elsw. Is. $61^3$, referring to marriage; usually taken as second obj. of משח, making a long prose sentence and prolonging the Rf. against other examples in Ps. It is really vocative, cf. Ct. $1^3$ $4^{10}$. — ‡ חָבֵר] adj. *associate, fellow*, cf. $119^{63}$. — **9.** † מֹר] *myrrh*, as perfume elsw. Ct. $1^{13}$ $4^{6. 14}$ $5^{1. 5. 5}$ Pr. $7^{17}$, incense Ct. $3^6$, ointment Est. $2^{12}$, ingredient

of sacred oil Ex. $30^{23}$ (P). — † אֲהָלוֹת] pl. *aloes*, elsw. Ct. $4^{14}$ of bride as odoriferous tree, pl. ים Nu. $24^{6}$ of trees, Pr. $7^{17}$ of perfume of bed. — קְצִיעוֹת] a.λ. *cassia;* pl. form may have arisen from assimilation, but prob. represents a missing אַתְּ, needed for measure and distinctness of reference of these lines to the king. Its compression into the previous word caused the misinterpretation of v.$^{8b}$. — כָּל־בִּגְדֹתֶיךָ] is suspicious; pl. f. a.λ., pl. m. 155 t. OT. Talm. *Pea* $1^{16b}$ interprets it by בְּגִידָה √בגד of *treacherous* actions, cf. Zp. $3^{4}$. But this does not suit context. 𝔊 ἀπὸ τῶν ἱματίων σου, 𝔍 *in cunctis vestimentis tuis.* Pl. f. prob. originated from assimilation to previous words. — מִנִּי] archaic form of מִן, as $44^{11.19}$ $68^{32}$ $74^{22}$ $78^{2.42}$ $88^{10}$; before rel. clause *whence*, 𝔊 ἐξ ὧν, 𝔙 *ex quibus*, 𝔍 *quibus.* According to Ew., Hu., De., Rä., Pe., Du., Bä., Kirk., *B*DB., it is defective pl. † מִנִּים *stringed instruments;* Aramaism elsw. $150^{4}$. 𝔗 n.pr. *Armenia.* 𝔖 rd. prob. רישון *principal*, for מן and regarded מני as prep. with sf. 1 sg. Ainsw., Bö., regard מן as comparative, *more than*, but it is improb. 𝔊 is simpler and to be preferred, as Ra., Calv., Ham., Genebr., al., after all ancient interpreters. — **10.** † כֶּתֶם אוֹפִיר] phr. elsw. Is. $13^{12}$ Jb. $28^{16}$. 𝔊 ἐν ἱματισμῷ διαχρύσῳ περιβεβλημένη πεποικιλμένη, 𝔍 *diademate aureo*, shew that אפר was in the original text and that 𝔐 has serious omissions. 𝔍 rd. פאר; 𝔊, 𝔖, אֵפֶר, *covering, attire*, as in 1 K. $20^{38.41}$, cf. Ass. *êpartu, garment*, *B*DB. The original was doubtless as in 𝔊 בכתם אֵפֶר לבושה לרקמות. — **12–13.** וְיִתְאָו] ו of apod. of imv., shortened juss. Hithp. אוה. 𝔊 ὅτι ἐπεθύμησεν implies כִּי which is needed for measure; rightly followed by Gr., Du. — כִּי הוּא אֲדֹנַיִךְ] goes to the end of the l. for assonance in ךְ. — השתחוי־לו] belongs to the next l. וּבַת־צֹר according to 𝔊. It prob. belongs to both, and has been once omitted by haplog. ו with בת is therefore dittog. 𝔊 rd. pl. vb. and בנת for בת; cf. בת בבל $137^{8}$, בת ציון $9^{15}$ referring to the nation. Aq., 𝔍, take בת as vocative, 𝔍 *filia fortissimi*, Σ θυγάτηρ ἡ κραταιά. — עֲשִׁירֵי] pl. cstr. superlative. 𝔊 interprets οἱ πλούσιοι τοῦ λαοῦ τῆς γῆς, 𝔍 *divites populi.* — בְּמִנְחָה]. 𝔊, 𝔍, have pl. Homage to the king is improb. here, where all else refers to the bride. Rd. מִנְחָתֵךְ *with a gift for thee*, which then gives all the lines the same ending in ־ךְ: מִנְחָתֵךְ, אֲדֹנַיִךְ, יָפְיֵךְ, אָבִיךְ, אָזְנֵךְ, and then by change of order פָּנַיִךְ. — **14.** כָּל־כְּבוּדָּה] is dub. 𝔊 πᾶσα ἡ δόξα αὐτῆς θυγατρὸς = כְּבֹדָהּ, so 𝔙 *omnis gloria eius filiae*, but sf. with cstr. is dub. 𝔊$^{\aleph.c.a.A.T.\lambda}$, 𝔍, have it not. † כְּבוּדָּה adj. f. elsw. only Ez. $23^{41}$ of a bed. As we shall see, every other line of Pt. 3 of Str. begins with a form in ית, so prob. here. Rd. כבדות, *glorious things*, referring to her ornaments; cf. נכבדות Ps. $87^{3}$. — ‡ פְּנִימָה] *within*, after vbs. of motion Lv. $10^{18}$ 2 Ch. $29^{18}$, and so of being within 1 K. $6^{18}$ 2 K. $7^{11}$. 𝔊$^{B.\aleph}$ Ἐσεβών, *v.* Jer. Ep. LXV., err. for ἔσωθεν 𝔊$^{A.R.T.B.a.b.\aleph.c.a}$. There is no sufficient reason to rd. פניניה, *her corals or pearls*, as Krochmal, Gr., Bu., Du. — מִמִּשְׁבְּצוֹת] two accents. † The word elsw. *setting* of the onyx stones on the high priest's shoulders Ex. $28^{11.13.14.25}$ $39^{6.13.16.18}$ (P). — **15.** תּוּבַל]. 𝔊 ἀπενεχθήσονται, as v.$^{16a}$, תובלנה, is doubtless correct; and the subj. is אַחֲרֶיהָ, which has been transposed with בתולות, which should begin the next l. — לָךְ] is altogether improb.; rd. לָהּ, as Street, in assonance. — **16.** בִּשְׂמָחֹת] should begin l. for assonance. — תְּבֹאֶינָה]

rd. as above מוּבָאוֹת for assonance, followed by לָהּ, which is needed at the end for the same reason. Pt. 3 of this Str. as restored is as follows:

כל כבודה בת־מלך פנימה
ממשבצות זהב לבושה
לרקמות תובלנה למלך אחריה
בתולות רעותיה מובאות לה
בשמחות וגיל תובלנה לה
מובאות בהיכל מלך לה

— **18.** תְּשִׁיתֵמוֹ] archaic sf., but without sufficient reason, and improb.

## PSALM XLVI., 3 STR. $6^4$, RF. $2^4$.

**Ps. 46 is a national song in the early days of Josiah: (1) expressing confidence in Yahweh, the sure refuge, in troubles that can only be compared to the effects of an earthquake (v.$^{2-4}$); (2) asserting the sure refuge in the city of Yahweh, gladdened by His gracious presence, and unshaken by the tumultuous nations (v.$^{5-7}$); (3) a call to behold the wonders of Yahweh, especially in causing wars to cease (v.$^{9-11}$). The Rfs. assert that Yahweh is with His people as their high tower (v.$^{8.12}$).**

(YAHWEH) is ours, a refuge and strength,
A help in troubles to be found abundantly;
Therefore we will not fear though the earth (roar),
And though mountains totter into the heart of the sea;
The (seas) roar, their waters foam,
Mountains shake with the swelling (of its stream).
*Yahweh (God of) Hosts, is with us,*
*The God of Jacob is our high tower.*
HIS brooks make glad the city of (Yahweh),
The holy place of the tabernacle of (Yahweh) 'Elyon.
(Yahweh) is in her midst; she cannot be made to totter;
(Yahweh) will help her, at the turn of the morn.
Nations roared; kingdoms tottered;
Has He uttered His voice, the earth melteth.
*Yahweh (God of) Hosts, is with us,*
*The God of Jacob is our high tower.*
COME, behold the works of Yahweh,
What desolations He hath set in the earth;
He is causing wars to cease unto the ends of the earth,
The bow He breaketh, and cutteth the spear in sunder.
Desist and know that it is I, (Yahweh);
I shall be exalted among the nations, I shall be exalted in the earth.
*Yahweh (God of) Hosts, is with us,*
*The God of Jacob is our high tower.*

**Ps. 46 was composed as a שיר, exceedingly artistic in structure. It was then taken up into 𝕸, and subsequently into both 𝕯𝕸 and 𝔈 (*v.* Intr. §§ 28, 32, 33). In the former it received the assignment על עלמות (*v.* Intr. § 34). In the latter יהוה was changed to אלהים or omitted, except in refrains (י׳ v.[9]. txt. err.). V.[9] is cited 66[5]. The language is early. אנכי v.[11], ו consec. pf. v.[10] צבאות (א׳) י׳ v.[8. 12]. מפעלות, v.[9], txt. err. for earlier מפעלות. The author was familiar with the effects of an earthquake on mountains and sea, probably at the base of Mt. Carmel, v.[3-4]. The city of God was still the secure refuge against the nations, v.[5-7], cf. Zp. 3[15-17]. The song may well express the confidence with which the young Josiah began his reign amidst the commotions among the nations due to the Scythian invasions of Western Asia as described in Zp. The destruction of the instruments of war is in the style of Ho. 2[20] Is. 9[4] Mi. 4[1-4] = Is. 2[2-4], and עמנו, v.[8. 12], reminds of Is. 7[14]. The poet has been influenced by the early prophets. The נהר v.[5a], according to 𝕳 and Vrss., is the river of Zion, with its canals, פלגים, and reminds of Is. 8[5 sq.] and 33[21]; but it was prob., as attached to v.[4], the stream of the sea, and the פלגים were used figuratively, as Ps. 1[3], although the watercourses of Hezekiah, 2 K. 20[20] were prob. in the poet's mind. This Ps. is used in the Latin Church in the ritual of the consecration of a church or altar. Luther's choral, *Ein feste Burg ist unser Gott*, is based on it.**

Str. I. has three couplets; the second line of each, starting from the syn idea, amplifies and intensifies it in stairlike advance. — **2.** *Yahweh*], original divine name of Ps., for which *God* was substituted in 𝔈, also v.[5. 6a. b. 11]. — *is ours*], belonging to us, our own; weakened in EV[s]. into "our," which, moreover, obscures the force of the cæsura in the middle of the line. — *a refuge*], to whom His people may resort, ‖ *strength*], the place of it, the source of it, ‖ *help*]. Yahweh Himself is all this, in *troubles*, as subsequently explained, first as caused by a severe earthquake, and then by warlike commotions of the nations. — *to be found abundantly*], that is, not to be anxiously sought and difficult to reach, but accessible, to the full extent of the need. — **3.** *Therefore we will not fear*], because there is a sure resort from all danger. — *though the earth roar*], with the loud rumbling sound of earthquake. By an early coypist's mistake, the verb was mistaken for another, meaning "change," 𝕳, EV[s]., moved from one place to another ‖ *mountains totter*], so severely shaken that they totter and fall *into the heart of the sea*. The poet had probably witnessed such an earthquake, and seen portions of Mt. Carmel falling into the Mediterranean Sea. — **4.** *The seas roar, their waters foam*], by

the effect of the earthquake itself, and the masses of rock and soil falling into them. By an ancient copyist's mistake the measure has been destroyed by the omission of "seas," because of its closing the previous line; and the remaining noun has thus become the subject of both verbs, as in EV$^s$. — *Mountains shake*], those portions that have not tumbled into the sea. — *with the swelling of its stream*]. Great waves come in from the sea, produced frequently by such an earthquake, and, swelling up against the mountains, dash against them with so much power as to shake them to their foundations. An ancient copyist has made an error in dividing the verses, attaching "stream" to the following verse, destroying the measure of both verses and changing their thought.

The Rf. has been omitted after v.$^4$, because unimportant in liturgical use; but it was originally at the close of this Str. as well as of the others, v$^{8.12}$. — *Yahweh*] has been preserved in the refrains by 𝕰, though changed for God in the Strs.; but *God of Hosts*, the older form, is also needed for the measure. *God* was probably omitted by the editor of 𝕶, otherwise 𝕰 would have preserved it. — *God of Jacob*], the ancient poetic title of God, characteristic of 𝕶, 𝕬. — *is with us*], companionship, especially for help. Indeed, that was the original meaning of the divine name, "Yahweh," acc. to Ex. $3^{12-15}$ (E), BD*B*., cf. Is. $8^{10}$, and "Immanuel," Is. $7^{14}$. — *our high tower*], as Pss. $9^{10}$ $18^3$, RV.$^m$. The "refuge" of EV$^s$. weakens the metaphor.

**Str. II.** has also three couplets which are stairlike in character. — **5.** *His brooks*], not those of the stream, which latter really belong to the previous Str., as the stream of the sea; but those of Yahweh Himself; and thus figurative of the rich blessings of His favour to His city. The poet had in mind the watercourses built by Hezekiah, bringing water from the Wady Urtas to Jerusalem, and distributing it into several brooks and ponds, cf. Is. $8^{5\,sq.}$ 2 K. $20^{20}$, also Ps. $1^3$. — *make glad the city of Yahweh*], Jerusalem, the capital of the Davidic dynasty and of Yahweh Himself, whose temple, or palace, made it sacred. — *The holy place of the tabernacle*], combining the two ideas of the dwelling-place and the consecrated place. — *'Elyon*], most High, the poetic divine name, as $47^3$, cf. $57^3$ $78^{56}$. — **6.** *Yahweh is in her midst*], dwelling in her in His palace and capital. The poet has the same thought here as

Zp. 3[15], and the historical situation is probably the same. — *she cannot be made to totter*], resuming the thought of the earthquake of v.[3b], preparatory to that of the commotion of the nations. — *at the turn of the morn*], as the morning turns in to take the place of the night. The night is the time of gloom, the morn of redemption, as 30[6] 90[14]. — **7.** *Nations roared*]. The Scythian hosts, by their rapid invasion of Western Asia, were like the waves of an earthquake in the effect upon the nations, Zp. 1–2. — *kingdoms tottered*], falling into ruins. It was all the work of Yahweh Himself, as Zp. declares. — *Has He uttered His voice*], in this the great day of His historic judgment upon the nations, cf. 68[34]. — *the earth melteth*], in terror, as Am. 9[5], cf. Ez. 21[20], Pss. 75[4] 107[26].

Str. III. has three couplets of the same stairlike parall. — **9.** *Come, behold*], emphatic summons. — *the works of Yahweh*], the works He has wrought, the deeds He has done. These are defined as *desolations* in the earth, the destruction of kingdoms and nations by the invading hordes. All this is preparatory to a better future, in which universal peace will prevail. — **10.** *He is causing wars to cease*], by destroying the warlike nations and the kingdoms which have waged war against the city of God in the past. — *unto the ends of the earth*], to remote regions this destruction has extended. The instruments of war are destroyed, as in earlier prophets, Ho. 2[20] Is. 9[4] Mi. 4[1-4], cf. Ez. 39[9-10], which refers to an eschatological invasion of a similar kind. An additional line has been added by a later editor to emphasise this destruction, but at the expense of the measure and symmetry of Str., *Wagons He burneth in the fire.* — **11.** *Desist*], that is, from war. These are the words of Yahweh addressed to the nations, — *and know*], the fact *that it is I, Yahweh*, who am doing all this, and it is vain to resist me. This is not a recognition of God as God, which in Vrss. is due to the substitution of "Elohim" for Yahweh by 𝔈. — *I shall be exalted*], repeated for emphasis; that is, in majesty, and the exhibition of it in the deeds above described, — *among the nations* || *in the earth*], among all nations and throughout the entire world.

**2.** נִמְצָא] Niph. ptc., Ew., De., Moll., Bä.; but Hu., Pe., Du., pf. 𝔊 *ταῖς εὑρούσαις ἡμᾶς* is paraphrase. — **3.** בְּהָמִיר] inf. cstr. מור not used in Qal; Hiph. *change, alter*, *BDB*. Bä. supplies in thought *ihre Stätte;* Du. פָּנֶיהָ. Aq., Σ,

ἀλλάσσεσθαι, 𝔍 *cum fuerit translata terra.* But 𝔊 ἐν τῷ ταράσσεσθαι τὴν γῆν favours בְּהָמֹּת here as יהמו v.[4], המו v.[7]. This gives a better mng., the *roar* of the earthquake. — בְּלֵב] *into the midst,* as Ex. $15^8$ Ez. $27^{27}$, cf. Jon. $2^4$. — **4.** יֶהֱמוּ] Qal impf. concessive, carrying on inf. with ב. For המה *v.* $39^7$. — יֶחְמְרוּ] in emph. coördination. † חמר vb. Qal, *ferment, boil, foam,* elsw. of wine $75^2$ (?). Pe'al'al of *bowels* La. $1^{20}$ $2^{11}$. The l. is defective in measure. Both vbs. need subjs. in tetrameter. ימים has been omitted by haplog. because of its occurrence at close of previous l. — בְּגַאֲוָתוֹ] for בגאות נהר, necessary for measure. נהר has been attached by error to next l., making it too long. נהר is the stream of the sea, as $93^8$ $98^8$. — **5.** קְדֹשׁ] *holy place,* for קֹדֶשׁ, as Σ, 𝔍; 𝔖 קדּשׁ as adj.; 𝔊 ἡγίασεν = קִדֵּשׁ, *consecrate,* with עליון subj., so Bä., Du., is opposed by usage of Pss. — מִשְׁכְּנֵי] α.λ. for מִשְׁכְּנוֹת improb. 𝔊, 𝔙, Houb., Horsley, Bä., Du., משכנו still leaves l. defective; rd. משכן יהוה; יהוה omitted by 𝔈. — **6.** לִפְנוֹת] inf. cstr. לְ temporal. — **7.** נָתַן בְּקוֹלוֹ] as $68^{34}$ for usual נתן קול $18^{14}$. — **8.** יהוה צבאות] so v.[12], shortened by 𝔈 from older י׳ אלהי צבאות, which the measure requires. — **9.** לְכוּ חֲזוּ מִפְעֲלוֹת יהוה] cited by $66^5$ לכו וראו מפעלות אלהים. Imv. without copula more emphatic. חזו more graphic than ראו. † מִפְעָלוֹת not used elsw. אלהים was probably in text of $46^9$ 𝔈 when cited by $66^5$; but in 𝔎 it was יהוה, and singularly enough a later copyist restored it, doubtless because of its use in Rfs. — שַׁמּוֹת] ‡ שַׁמָּה n.f. (1) obj. of astonishment and horror, Dt. $28^{37}$, 𝔊 τέρατα, 𝔖, Hu., Ew., Pe., Bä.; (2) better, *desolations* Ps. $73^{19}$ Is. $5^9$ Ho. $5^9$ Je. $2^{15}$, 𝔍, Calv., Dr. — **10.** עֲגָלוֹת] *carts,* always for transportation, *BDB.*, dub. 𝔊 θυρεούς, 𝔙 *scuta,* 𝔗 עגלין, cf. Aram. עגיל, *round shield.* This l. is trimeter and excessive to the Str. and is doubtless a gl. of intensification.

## PSALM XLVII., 5 STR. $4^3$.

**Ps. 47 is a temple hymn for the Feast of Trumpets: (1) a call to the festival in praise of Yahweh, the great King (v.[2-3]), who has subdued the nations and chosen Jerusalem as His inheritance (v.[4-5]). In triumphal procession He enters the temple, with singers and musicians (v.[6-7]). The call is renewed to make melody to the enthroned King of nations (v.[8-9]). The nobles of the nations unite with the people of Yahweh in exalting Him (v.[10]).**

ALL ye peoples, clap the hand,
Shout to (Yahweh) with the sound of jubilation;
For 'Elyon is awe-inspiring,
A great King over all the earth.

HE subdued peoples under (Him),
And nations under (His) feet.
He chose (His) inheritance,
The excellency of Jacob which He loves.

(YAHWEH) came up with a shout,
Yahweh with the sound of the horn:
Make melody to (Yahweh), make melody;
Make melody to our King, make melody.
MAKE melody to Yahweh with a Maskil;
For He is King of all the earth.
(Yahweh) reigns over the nations.
He is enthroned on His holy throne.
THE nobles of the people assemble,
(With) the people of the God of Abraham;
For to (Yahweh) belong the shields of the earth,
Greatly exalted is ('Elyon).

**Ps.** 47 was in 𝕶, 𝕸, 𝕰, and 𝕯𝕽 (*v.* Intr. §§ 28, 31, 32, 33). It was prob. composed for the procession in the temple at the Feast of Trumpets. V.$^{4}$ depends on $18^{48} = 144^{2}$; the Aramaism ירבר, prob. a substitution for an earlier יורד, as in $18^{48}$, cf. 2 S. $22^{48}$, גאון יעקב. V.$^{5}$ depends on Am. $6^{8}$ $8^{7}$ Na. $2^{3}$. אהב, בחר, v.$^{5}$, are terms of D. תרועה, שופר, v.$^{6}$, the new moon of seventh month, cf. Lv. $25^{9}$. זמר משכיל, v.$^{8}$, implies a kind of Ps. known only to the earlier Minor Psalters, before 𝕰, 𝕯𝕽. כסא קדשו, v.$^{9}$, cf. Pss. $89^{15}$ ($= 97^{2}$) $93^{2}$ $103^{19}$. אלהי אברהם, v.$^{10}$, phr. of 𝕵 elsw. 1 K. $18^{36}$ 1 Ch. $29^{18}$ 2 Ch. $30^{6}$. נדיבי, v.$^{10}$, for nobles cf. $89^{19}$. The עמים take part in temple processions, as Ps. 87. The conception of Yahweh as king of nations is as Pss. 96–100. The hymns of Is.$^{2}$ are at the basis of all these. The Ps. implies peaceful times of friendliness with the nations, subsequent to Nehemiah, but in the Persian period. It is the New Year's Ps. of the Synagogue, the proper Ps. for Ascension day of the Church.

Str. I. has two syn. couplets. — **2.** *All ye peoples*], vocative, Israel calling upon the foreign peoples, cf. v.$^{4a. 10a}$; ‖ *nations*, v.$^{4b. 9a}$, to unite with him in celebrating the triumph of *Yahweh*, for which 𝕰 substituted the divine name *Elohim*. The celebration is to be in the temple, with rhythmic accompaniment, expressed by, — *clap the hand* ‖ *shout with the sound of jubilation*], $42^{5}$ $66^{1}$ $81^{2}$ $95^{1.2}$ $98^{4}$ $100^{1}$ $118^{15}$. — **3.** The reason for this festival is that *'Elyon*, the poetic name of Yahweh, as Most High, is exalted in majesty, and indeed *over all the earth*. He is *awe-inspiring*], to be revered and regarded as majestic. — *A great King*], not only of Israel, but of all nations, universally, cf. $95^{3}$ $97^{9}$ $98^{6}$ $99^{4}$.

Str. II. also has two syn. couplets. — **4.** The nations are to celebrate a recent victory of Yahweh, which He has won, doubtless, in overcoming some great oppressor of His people, and of other nations also, who are now rejoicing over their deliverance

from the yoke. — *He subdued peoples under Him* ‖ *under His feet*], so probably in 𝔊, as more suited to the context than "under us," "under our feet," 𝔐, making the triumph that of the people of Israel, which certainly would have been no ground for the rejoicing of foreign nations, and which in fact had no historic realisation until the Maccabean times. Then the victories were so exclusively national and hostile to other nations, that no one would have thought of asking them to share in Israel's triumph. — **5.** *He chose* ‖ *He loves*], terms of D, Is.², to indicate Yahweh's free, sovereign choice of Israel and Zion, out of love. — *His inheritance*], which He would occupy as His residence, changed by the editor to "our inheritance," "for us." — *excellency of Jacob*], as in Am. $6^{8}$ $8^{7}$; the Holy Land as a land of which Jacob, the poetic name of Israel, might be proud, because of its association with the majestic exaltation of Yahweh Himself.

**Str. III.** has two syn. couplets. — **6.** *Yahweh came up*], the ascent of the hill of Zion into the temple in triumphal procession, cf. $24^{7-10}$ $68^{25-28}$. — *with the sound of the horn*], blowing the summons to take part in the triumph. — **7.** *Make melody*], five times repeated to emphasise the instrumental accompaniment.

**Str. IV.** has a tetrastich of three syn. lines, synth. to the first. — **8–9.** *With a Maskil*], a contemplative song (*v.* Intr. § 26); describing graphically and contemplatively, with practical reverence and praise, the triumph above referred to. The lines in v.⁸ have been transposed by copyist's error. The first line resumes the thought of v.⁷, the last introduces that of v.⁹. — *King of all the earth*], as v.³ᵇ, ‖ *reigns over the nations* ‖ *enthroned on His holy throne*]. It is not clear whether the poet is thinking of the heavenly throne, or the throne room of the temple; probably the latter, because of the procession up into the temple of v.⁶, and the assemblage in the temple of v.¹⁰.

**Str. V.** has two synth. couplets. — **10.** *The nobles*], foreign nobles, ‖ *shields*], for shield bearers, the princely warriors, cf. $89^{19}$. — *with*], together with, omitted by early copyist because of identity of letters with following word, and so the connection became difficult, and is variously, but unsatisfactorily, explained. — *the people of the God of Abraham*], the people of Israel, who by inheritance serve the God of their first father, Abraham. — *'Elyon*],

in the last line has been omitted by prosaic copyist at the expense of the measure. — *He is greatly exalted* ], as the great King, v.[3], victorious, v.[4], and making His triumphant entrance into His sanctuary, v[6], and to His throne, v.[9].

3. יהוה עליון] יהוה in 𝕰 is always suspicious. It is not needed for measure, and is doubtless a later insertion. So also in v.[6b] it was substituted for אלהים of 𝕰 by the same hand. The יהוה of the original Ps. of 𝕶 elsw. v.[2b. 6a. 7a. 8b. 9a. 10c] was changed to אלהים. — 4. יַדְבֵּר] Hiph. juss. Aram. דבר, *lead*, elsw. $18^{48}$, txt. err. for Hiph. ירד as 2 S. $22^{48}$ Ps. $144^{2}$, so here יורד. — תַּחְתֵּינוּ] later Maccabean change for the original תחתיו which the context demands; so רַגְלֵינוּ for רגליו. — 5. נַחֲלָתֵנוּ] 𝕳, 𝕵; 𝕲, 𝖁, have preserved נחלתו the original form. — 7. אלהים] 𝕲 אלהינו, was assimilated to מלכנו. The original of 𝕶 was יהוה. — 9. אלהים]. The first is for an original יהוה as usual, but the second is gl., making l. too long. — כִּסֵּא קָדְשׁוֹ] phr. a.λ. — 10. עַם אֱלֹהֵי אַבְרָהָם] 𝕳, 𝕵, but 𝕲 *μετὰ* = עִם; both needed for sense and prob. original, the texts, because of identity of letters, retaining variously one of them. — מָגִנֵּי־אֶרֶץ]. 𝕲 *οἱ κραταιοί*, 𝖁 *fortes*, the warrior shield-bearers, for the shields themselves, doubtless correct. — מְאֹד נַעֲלָה]. The measure requires another word, prob. a divine name, which must have fallen out very early, for 𝕲, Aq., 𝕵, translate vb. as pl. agreeing with מגני ארץ. Gr., Bi., Bä., Du., add from $97^{9}$ על כל אלהים; but this could have been omitted with difficulty, and would make the l. too long.

## PSALM XLVIII., 4 STR. $4^{5}$.

**Ps. 48 is a temple song of the late Persian period: Praise of Yahweh, the high tower, in His royal city (v.[2-4]); who in olden times had put to flight hostile kings, giving assurance that He establisheth it forever (v.[5-9]); praise, extending throughout the earth, of His kindness and righteousness, giving joy to the city and its daughters (v.[10-12]); admiration of its fortifications, telling to posterity that such is Yahweh forever (v.[13-15]).**

GREAT and highly to be praised in the city is our God.
His holy Mount is beautiful in elevation, the joy of the whole earth;
Mount Zion on the northern ridge is a royal city;
Yahweh doth strive in her citadels, is known for a high tower.
FOR lo, the kings assembled; they passed on together;
They saw, so they were amazed; they were dismayed, they fled in alarm.
Trembling seized them there, writhing as a woman in travail.
We heard, so we saw; Yahweh establisheth it forever.
WE ponder Thy kindness, Yahweh, in the midst of Thy palace.
As is Thy name, so is Thy praise unto the ends of the earth.

Thy right hand is full of righteousness; Mount Zion rejoices,
The daughters of Judah exult because of Thine acts of judgment.
GO about Zion and encircle her, count her towers,
Set your mind upon her ramparts, distinguish her citadels;
That ye may tell (this) to the generation following,
That such is Yahweh our God forever and ever.

Ps. 48 was originally a שיר, then used by 𝔐, 𝔎, and subsequently by 𝔈 v Intr. §§ 24, 28, 31, 32. In 𝔊 it is assigned to the second day of the week for the Jewish Egyptian rite. V.[2] is cited in $96^4$ $145^3$, v.[12] in $97^8$. V.[3] is dependent on La. $2^{15}$, v.[7] on Ex. $15^{15}$ Je. $13^{21}$, but Is. $33^{14}$ is probably later. V.[9] יכוננה = Ps. $87^5$, of similar date if not same author. V.[14] = $78^4$, both dependent on Dt. $29^{21}$. It is therefore subsequent to D and Je. It is a royal Ps., as 46–47 and 96–100, but earlier than the latter group. The terms v.[2-3. 10. 12. 13. 14] indicate that the temple was standing and the city well fortified and strong. The phrases v.[3] imply an author accustomed to admire the temple mount from the south. The city had been in peril from kings who had been thrown into a panic and disastrous flight, v.[5-7]. This is an historical reference to the army of Sennacherib, 2 K. 19. There is no ground for descending later than the late Persian times. The Ps. is a proper Ps. for Whitsunday.

Str. I. has a syn. and a synth. couplet. —**2–3.** *Great*], in the magnitude of His power and authority, and, as v.[3] implies, in His royalty, cf. $47^3$ $95^3$. —*and highly to be praised*], as $96^4$ $145^3$, for reasons to be assigned. —*in the city* ‖ *Mount Zion* ‖ *royal city*], v.[3], cf. v.[9. 12. 13]; Jerusalem, the capital and residence of Yahweh. By misinterpretation, at an early date, *our God*, the proper subject of the clause, was connected with the city in 𝔐 and all Vrss., probably owing to the influence of the gloss, v.[9]; and so it became necessary to insert a new subject, "Yahweh," which in 𝔈 is always dubious. The capital city suggests the royal residence in the palace or temple, cf. v.[10], and so *His holy Mount*, the sacred mountain on which the temple was situated, —*Mount Zion on the northern ridge*], the temple being on the northeastern corner or back of Mount Zion, —*is beautiful in elevation*], looked at from the south. The temple rises up in lofty majesty and lordly beauty, the royal city by eminence, because it was the exact place in the city where Yahweh Himself resided in the throne-room of the temple. There are no good reasons for thinking of spiritual elevation, as Is. $2^2$ = Mi. $4^1$, or of a comparison with the Oriental Olympus, Is. $14^{13}$, as Hi., Ew., Kirk. —*the joy of the whole earth*], cf. La. $2^{15}$ Is. $60^{15}$, giving joy to all nations, and invoking praise unto

the ends of the earth, v.$^{11}$; not to be confined to the land of Palestine. — **4.** 𝔐 and Vrss. all have "great king," but such a phr. is unknown elsewhere with רב, and there was no sufficient reason to abandon the usual phr. with גדול. The word is indeed needed for the measure of the next line, and so it is best explained as Qal pf. of verb. — *doth strive*], of the warlike king striving with the hostile kings, and so introductory to Str. II. — *is known*], not by reputation, but practically by valiant deeds in defeat of the enemy and in defending His people, —*for a high tower*], in which they have obtained sure refuge and defence, cf. 46$^{8.12}$, where the same metaphor is used in the same circumstances. — *in her citadels*], where the real defence is made by warlike bravery and skill, cf. v.$^{14}$.

Str. II. has a synth. tetrastich. — **5.** *For lo*], introducing graphic description of the campaign of hostile kings against Jerusalem, doubtless referring to the siege by the army of Sennacherib, 2 K. 19. The several stages of the campaign are represented by the several verbs, which follow one another in rapid succession. — *assembled*], by appointment, gathering from different parts at a designated place to undertake the campaign. —*passed on*], of the onward march, — *together*], as a united, organised host, moving under one direction and with one purpose. — **6.** *They*], the very ones, emphatic, demonstrative, — *saw*] the city, its defences, its defenders, and something more which is not indicated, that made them pause. — *so they were amazed*], the amazement is balanced with the seeing, corresponding with it, implying that they saw with amazement something that seriously alarmed them, some manifestation of Yahweh. The author is thinking of a theophany that frightened them and threw them into a panic. — *they fled in alarm*], cf. Cæsar's *veni, vidi, vici*, Calv., of which this is the very reverse. The poet has in mind panics caused by theophanies, cf. Ex. 15 Ju. 5, as is evident also from his dwelling on their terror. — **7.** *Trembling seized them*], as it did the nations of Canaan, Ex. 15$^{14.16}$. — *writhing as a woman in travail*], as it did Damascus, Je. 49$^{24}$, and Judah before the conquering armies of Babylon, Je. 13$^{21}$. The description is complete and perfect; but a glossator thought to enrich it by another exhibition of the power of Yahweh, not connected with the previous history. — **8.** *With the east wind Thou breakest the ships of Tarshish*], which, how-

ever, is the use of God's power on the sea, rather than in warlike deeds. — **9.** *We heard*], that is, by tradition from our fathers; strengthened by prosaic copyist by prefixing "as," or "according as," to emphasise more strongly the resemblance in present experience as described in v.[2-4]. — *so we saw*]. The past and the present entirely correspond. — *Yahweh establisheth it forever*], as in the past and in the present, so in the future, the city of Yahweh will stand firm and be a sure stronghold against its enemies. A late editor, at the expense of the measures, inserts, *in the city of Yahweh Sabaoth* ‖ *in the city of our God.*

Str. III. has a synth. and a syn. couplet. — **10–12.** *We ponder*], literally, compare things that are like, and so consider them. — *Thy kindness*], as exhibited to the people, for it is *in the midst of Thy palace*, the temple; and yet the renown of it extends *unto the ends of the earth*], throughout all the earth, cf. v.[3]. — *As is Thy name*]; the divine honour and glory as celebrated, balanced as coequal and coextensive with *Thy praise.* — *Thy right hand*], as stretched forth to bestow, its palms filled, *full of righteousness*, probably vindicatory and redemptive of His city, antith. *acts of judgment* against the enemies, so comprehending as the grounds of praise both Strs. I. and II., and thus the reason why *Mount Zion* ‖ *the daughters of Judah*, the dependent cities, *rejoice* ‖ *exult.*

Str. IV. has a syn. and a synth. couplet. — **13–14.** *Go about*] round about ‖ *encircle*, make a complete round of the city. The reason for this circuit is the inspection, the thorough examination of the defences, *her towers* ‖ *her ramparts*, or bulwarks ‖ *her citadels*, as v.[4]. The inspection is graphically described as, — *count*], their number, — *set your mind upon*], give close attention to, — *distinguish*], give separate consideration to each one, noting its special characteristics, so probably the original, as 𝔊 or 𝔍. But owing to textual error a form appears in 𝔐 which is variously explained as "traverse," RV.[m]; "pass between," *B*DB.; "go to and fro between," Dr. But some such word as *consider*, of AV., RV., Kirk., is required by context. — *that ye may tell*], relate, as 22[31]. This is required for measure and sense, referring to previous contents of Ps. — *to the generation following*], as Dt. 29[21] Ps. 78[4.6] 102[19]; transmit it from one generation to another. As the poet's

generation has heard it from the fathers, cf. 44², so they are to tell it to their children. — **15.** *That such is Yahweh our God*], such as has been described above, — *forever and ever*], a sort of Rf., as v.⁹. The closing words of 𝔐, "He will be our guide unto death," are not in 𝔊, and are a gloss.

**2.** יהוה] in 𝔈 as usual, late insertion. — בְּעִיר] should not be cstr. before אֱלֹהֵינוּ, but abs. and pointed בָּעִיר. אלהינו was the original subj., displaced by יהוה. And so the pentameter is restored. — הַר קָדְשׁוֹ] begins second l. — **3.** יְפֵה נוֹף] phr. α.λ. 𝔊 εὐρίζων, Aq. καλῷ βλαστήματι, 𝔍 *specioso germini* as Aram. נוֹף, *branch of tree, bough*. It might be rendered *beautiful plant*, cf. צמח for the fertile land Is. 4², and for the king Je. 23⁵ 33¹⁵ cf. Zc. 6⁹⁻¹⁵; but more prob. in accord. with context נוף is *elevation*, *B*DB. after Arab. analogies; cf. כלילת יפי La. 2¹⁵. — יַרְכְּתֵי צָפוֹן] cf. Is. 14¹³, where הַר מוֹעֵד is the Oriental Olympus; here most prob. *northern back* of Mt. Zion, the seat of the temple, contemplated from the south. — רָב] 𝔐, Vrss., adj. with מֶלֶךְ, but without support in usage and against the measure. It is needed as Qal pf. vb. רִיב, *strive*, in the next l. — **4.** ‡ אַרְמְנוֹתֶיהָ] *her citadels*, rather than palaces, as v.¹⁴, cf. 122⁷ Am. 6⁸ La. 2⁵·⁷ Ho. 8¹⁴ Mi. 5⁴. — **5.** הַמְּלָכִים] 𝔙 *reges terrae* is interpretation. — **8.** אֳנִיּוֹת תַּרְשִׁישׁ] as Is. 2¹⁶ 23¹ +, destroyed by divine judgment; not ships belonging to or bound for Tarshish, but great ships such as made this distant voyage. This v. is a gl. — **9.** כַּאֲשֶׁר] prosaic addition, injuring the measure; no more needed here than in v.⁶. — בְּעִיר יהוה צְבָאוֹת] is a gl. enlarging the l. without reason and introducing the divine name יהוה against the usage of 𝔈. — בְּעִיר אלהינו] also a gl. — **10.** דִּמִּינוּ] Pi. pf. דמה, *compare, liken, ponder*, 50²¹ (prob. *17⁴*) Is. 10⁷. — בְּקֶרֶב הֵיכָלֶךָ] 𝔐, 𝔍; but 𝔊 ἐν μέσῳ τοῦ λαοῦ σου improb.; λαοῦ early error in 𝔊 for ναοῦ. — **11.** † קַצְוֵי אֶרֶץ] † [קָצוּ] n.[m.] only this phr., elsw. 65⁶ Is. 26¹⁵, both with כל. — **12.** יִשְׂמַח הַר־צִיּוֹן] belongs to previous clause ‖ תָּגֵלְנָה בנות יהודה, phr. elsw. 97⁸ which has cited this l., adding יהוה, given here also by 𝔊, but not by 𝔐, 𝔍. — **13.** סֹבּוּ] Qal imv. סבב in sense of *go about*, only here and *17¹¹* in ψ; elsw. *turn about* 114³·⁵, *surround* 18⁶ 22¹³·¹⁷ 49⁶ +; in Po. however, *march, go about*, 55¹¹ 59⁷·¹⁵, in processions 26⁶. — **14.** חֵילָהּ] α.λ. err. for חֵילָהּ; 𝔊 εἰς τὴν δύναμιν αὐτῆς. — פַּסְּגוּ] α.λ. *traverse, pass between*, *B*DB., cf. Aram. פסג, *tread;* but 𝔊 καταδιέλεσθε, 𝔍 *separate* = הפלו, Hiph. פלה, *distinguish;* Gr., Che., פקדו improb. — **15.** הוא ינהגנו על מות] 𝔐, 𝔍, but not 𝔊; is a gl. על מות might be for על עלמות as 46¹, a musical direction, appended as Hb. 3; but this Ps. was not in 𝔇𝔐, which alone makes these additions. It might belong to Ps. 49 𝔇𝔐, as Horsley, Bä., Che., al., if it could be thought suitable. The other words would then be expl. addition.

## PSALM XLIX., 2 STR. $14^3$, RFS. $2^3$.

**Ps. 49 was a lament of the pious over the riddle of death. (1) Complaint to God of experience of the iniquity of the rich (v.$^{6-7}$), who yet cannot ransom themselves from death (v.$^{8.10}$); the wise and the foolish alike die and their graves become their everlasting home (v.$^{11-12}$). (2) Those who are self-satisfied are assigned to the dominion of death in Sheol, and continually waste away (v.$^{14-15}$); therefore the rich should not be feared, for they must abandon their wealth in death, however much they may have congratulated themselves on their possessions; and never more shall they see the sunlight (v.$^{17-20}$). The Rf. states the enigma: man like the beasts abideth not (v.$^{13.21}$). An introductory gloss calls all the world to meditation upon the enigma (v.$^{2-5}$). Intermediate glosses represent that the ransom from death is too costly for man to pay (v.$^{9}$), but that Yahweh will ransom the righteous (v.$^{16}$).**

WHY should I fear in evil days,
When my deceitful (foes) encompass me with iniquity;
They that trust in their wealth,
And boast of the abundance of their riches.
Man cannot at all give ransom,
Cannot give to Yahweh His price,
That he should live forever,
(And) not see the Pit.
The wise die together,
The stupid and brutish perish,
And abandon to successors their wealth;
Their graves are their homes forever,
Their dwelling places to all generations,
Theirs whose names are upon lands.
*Man in worth abideth not,*
*He is to be compared to beasts that are no more.*

THIS is the way of them that have self-confidence,
And the latter end of them that are pleased with their portion.
They are as a flock that are put in Sheol,
Death is their shepherd and their ruler;
Every morning their form wasteth away,
In Sheol, far from the lofty dwelling.
Fear not, when one groweth rich,
When the glory of the house is increased;
For he cannot take it all in his death,
His glory cannot descend after him.
Though in his life-time he congratulated his soul,

**And lauded it because it was doing well to itself;**
**It will go to the generation of his fathers,**
**Who forever see not daylight.**
***Man in worth abideth not,***
***He is to be compared to beasts that are no more.***

Ps. 49 was taken up into 𝔐, then into 𝔈 and 𝔇ℜ from 𝔎 (*v.* Intr. §§ 28, 31, 32, 33). It resembles 73: (*a*) שָׁתוּ √שתת v.$^{15}$, elsw. only $73^{9}$; (*b*) יָבָּר(ים) v.$^{15}$, prob. same use as $73^{14}$; (*c*) אַחֲרֵיהֶם v.$^{14}$, prob. error for אַחֲרִיתָם $= 73^{17}$; (*d*) use of בַּעַר v.$^{11} = 73^{22}$; (*e*) בְּהֵמוֹת v.$^{13.\,21}$, cf. $73^{22}$; (*f*) use of לָקַח v.$^{16}$, for taking of righteous by God, prob. a gl.; cf. $73^{24}$; (*g*) besides, there is the same essential tone and situation throughout the Ps. V.$^{1-5}$ also resemble $78^{1-3}$ in the general appeal, and especially in the use of מָשָׁל and חִידָה, although in the former the appeal is to the world, in the latter to the people of God. This introductory Str. has also terms of WL. חָכְמוֹת, תְּבוּנוֹת, v.$^{4}$; but חֲכָמִים, כְּסִיל, כֶּסֶל, v.$^{11.\,14}$ do not imply WL. V.$^{2}$ חֶלֶד as in $17^{14}$, the antith. of בְּנֵי אָדָם and בְּנֵי אִישׁ as $62^{10}$. But these are in introductory Str., which shows most of the evidence of dependence on other Literature. The only other case of dependence is v.$^{7}$, which implies $52^{9}$ 𝔇. Ps. 49 is so different from all others of 𝔎 and so much more like Pss. of 𝔄, that it would be classed with the latter rather than the former, were it not for לִבְנֵי קֹרַח in title. But it is quite possible that an early copyist unconsciously made this mistake, because this Ps. followed 42–48, all 𝔎, notwithstanding that it was followed by 50 of 𝔄. The antith. between the wicked rich and the pious poor implies a commercial situation, either the Greek period, if the writer lived in Palestine, or possibly a late Persian period, if he lived in the Diaspora. The latter is more probable, if it be a Ps. of 𝔄. The former is difficult to reconcile with the date of 𝔎 as determined from a study of all the other Pss. of 𝔎. 𝔍 inserts in title appropriately *vox ecclesiae super lazaro et divite purpurato*. The use of שחת v.$^{10}$ for the Pit of Sheol with ראה as $16^{10}$ is not earlier than Ez.; but זְבֻל v.$^{15}$ is an early word, 1 K. $8^{13}$ Hb. $3^{11}$ Is. $63^{15}$. On the whole the Ps. is best explained as originally of 𝔄.

The Ps. has an introductory Str. of a later date. It is composed of two syn. tetrastichs.

Hear this, all ye peoples!
Give ear, all ye inhabitants of the age!
Both sons of mankind and sons of men,
Rich and poor together!
My mouth will speak holy wisdom,
And the meditation of my mind will be sound understanding;
I shall incline mine ear to a parable,
I shall open upon the lyre mine enigma.

— **2–5.** *Hear this, all ye peoples,* ‖ *all ye inhabitants of the age*], of the duration of the world, $17^{14}$; analysed in antith. classes; *both sons*

*of mankind*, the common people, ‖ *poor; and sons of men*, those of position and station, ‖ *rich*, cf. $62^{10}$; and all these *together*, in a like situation, needing common instruction. They are summoned to *hear this*], that which is to follow, ‖ *give ear to* — the *holy wisdom*], wisdom in its abstract, intensive sense, as summed up in sacred things and relations, ‖ *sound understanding*], complete, entire, and perfect, to be set forth in a *parable*], which, in the OT. sense, is a comparative, emblematic, shrewd saying, ‖ *mine enigma*], one that involves a difficult, puzzling question, such as the Rfs., v.[13. 21]. The poet is about to give utterance to such a poem. — *My mouth*, emphatic, *will speak*, ‖ *the meditation*], not internal of the mind, but the murmur of the voice in giving expression to the reflection of the mind. On the one side, the poet himself says: *I shall incline mine ear*], to catch the inspiration from the parable, and on the other side, — *I shall open*], explain it, render it as a song to the accompaniment of *the lyre*, with instrumental as well as vocal music.

Str. I. is divided, as usual in fourteen-lined Strs. (cf. Ps. 18), into two parts, of eight and six lines, the former having two tetrastichs, the latter two tristichs. — **6**. *Why should I fear*], remonstrance with oneself. While fear has apparent justification, it has no real basis, as is now to be explained, cf. v.[17]. — *in evil days*]. It is quite true that the times are bad; *when my deceitful foes encompass me with iniquity*], so essentially 𝔖, Origen, Hi., De., Bä.; "iniquity of them that would supplant me," RV.[m], JPSV., Dr., Kirk., in accordance with context; but 𝔊, 𝔍, Σ, PBV., AV., refer the iniquity to the singer as a confession of sin, "iniquity of my heels." It is possible that this may have been the interpretation in later Heb. liturgical use; for such confessions of sin are not uncommon as glosses to Pss.; but certainly this idea is altogether foreign to the context and thought here. An intermediate position is taken by RV., Pe., "iniquity at my heels," which is a possible translation of MT., but not probable in itself. — **7**. *They that trust in their wealth*]. They had become wealthy by craft and deception, as well as by their iniquity, and having been successful, as such men always are, they had an unlimited confidence in their ability to purchase any and every thing. Accordingly they *boast of the abundance of their riches*], cf. $52^{9}$. If the rich were correct in their self-

confident boasting (*v.* v.[19]), the poor would have sufficient ground for fear; but they are not correct, for wealth cannot purchase the most essential thing, the life of its possessor, or the ability to enjoy wealth, or to direct who else shall enjoy it, cf. Ec. $5^{13-17}$.—**8.** ***Man cannot at all give ransom***], emphatic denial by adding inf. abs. to the impf. tense of verb. This has been generalized by an early copyist through the interpretation of "man" as the object of the verb; which then seemed to require the insertion of the subj. "brother"; but this is awkward, and most moderns give various unsatisfactory explanations. Man might pay ransom according to the Law for his life, Ex. $21^{30}$, when his carelessness had been the occasion of the death of his neighbour. And it was not uncommon for the rich to purchase exemption from the crime of murder, though it is prohibited in the Law, Num. $35^{31}$; but when Yahweh demands his life from a man, no ransom is possible: ***He cannot give to Yahweh His price***]. Yahweh cannot be purchased by any price whatever to relinquish His purpose.—**10.** ***That he should live forever***], continue to live and enjoy his riches in this life, —***and not see the Pit***], the Pit in Sheol, $16^{10}$ $30^{10}$ $55^{24}$ $103^{4}$, the dark, gloomy abode of the wicked dead, who suffered punishment there. EV$^{s}$. perpetuate ancient mistakes in regarding the term as abstract, "corruption," AV., RV., or "grave," PBV.—**9.** A later gl., wishing to emphasise this still more, inserted: "Indeed, the ransom of life is too costly," even for the rich man to pay; and therefore he warns him: "desist forever" from such a vain effort and from confidence in its success. If this v. came from the author it must be parenthetical, but no good explanation of it has been given. It is of a different measure from the previous and subsequent lines, and makes the Str. too long.—**11.** ***The wise die***] = not the wise rich men, but the pious wise. This is as much as to say, that even those possessed of holy wisdom die, and that —***together***], all together, all alike in a death common to all. A prosaic copyist, wishing to bring this statement of fact in closer connection with the rich men of the previous context, prefixed: "for He seeth that," namely, the wise die; but this spoils the measure of both lines, forcing MT. and Vrss. to attach "together" to the next line, thus making it a tetrameter.—***Stupid and brutish***], in antith. to the wise, those who are stupid and dull, and

so, gross and dumb like the brute, they *perish*], probably in the sense of descending to Abaddon, a syn. of the Pit in Sheol; and they *abandon their wealth*], cf. v.[18]. They cannot take it with them, can no longer use it; it has become of no value to them. — *to successors*], any one that may succeed to their property; not even defined by a suffix, as it might have been, to indicate their own successors, their descendants. — **12.** *Their graves*], so after 𝔊, 𝔙, 𝔖, 𝔗, and most moderns; "their inward thought," of 𝔐, 𝔍, followed by EV[s]., is due to a copyist's transposition of letters of Heb. word. The former is so suited to the context, and the latter is so unsuitable, that there should be no doubt as to the original. — *are their homes forever*], taking the place of their temporary earthly homes, cf. Ec. 12[5] Tobit 3[6]. — *Their dwelling places to all generations*]; and this not merely for the poor and pious wise men, and the dull, dumb, brutish men, who have no ability to acquire wealth; but also for those who have been so exceedingly rich, that they have become great landed proprietors; *whose names are upon lands*], having their names attached by public recognition to their lands. This has been strengthened, at the expense of the measure, by prefixing the verb "call." — **13.** The Rfs. here and v.[21] sum up the real enigma of the situation: *Man*], the general term for mankind, comprehending all of the race; and no longer men, as v.[8], referring to men of position and wealth. — *in worth*], preciousness; carrying on the idea of price of v.[8], and not honour, EV[s]., which is less exact and from a different point of view. — *abideth not*], does not continue to lodge or abide in his lodging place in the world, so 𝔐, Σ, 𝔍, 𝔗; but 𝔊, 𝔖, "understandeth not," as v.[21], 𝔐, and all Vrss. It is improbable that the Rf. would differ in this verb. The difference in Heb. is of a single letter, which is an easy copyist's mistake. Though the weight of external testimony is strongly for the latter rendering, the former is supported by still stronger evidence; for it is much better suited to the context and thought of the entire Ps., and it gives the less frequent Heb. word, and on that account the most difficult reading. — *He is to be compared*], or likened in a simile, — *to beasts*]. In the matter of death the difference between them is slight, if at all. — *that are no more*], both man and beast alike are cut off from life in the world, and have no further existence apart from the abode of the dead.

**Str. II.** has the same structure as Str. I., save that, on the principle of inclusion, the first six lines are in general correspondence with the last six lines of Str. I. — **14.** *This is the way of them*], the course of life which they pursue, leading on to its goal, — *And the latter end of them*], as $73^{17}$, best suited to the context. But a copyist's error of a single letter, ח for ת, made a difficult text, which is explained in various ways by Vrss., all unsatisfactory; EV$^{s}$., "their posterity," after Σ, least of all. — *that have self-confidence*], as RV.$^{m}$, JPSV., Dr., Kirk., the earlier and usual meaning of Heb. word, more suited to the context than the later meaning, "folly," of EV$^{s}$. — *that are pleased with their portion*], literally their mouthful, the portion for their mouth to enjoy as a delicious morsel; a conception more frequent in the phrase, "double portion," assigned usually to the first-born son, Dt. $21^{17}$. The Vrss. and interpreters generally, overlooking this meaning of the Heb. word, and thinking of the more usual meaning, "mouth," paraphrased, as 𝔊, or thought of speech of the mouth, as EV$^{s}$. after Σ; or interpreted the Heb. verb as another form, with the meaning "run," as Aq.; all thinking of others than the wicked rich men of the previous line, and so impairing the strength of the syn. couplet. — **15.** *They are as a flock*], simile, as $42^{1}$, followed by relative clause. — *that are put in Sheol*], the abode of the dead being conceived as their fold, in which they are shut up for the night. — *Death*], personified, — *is their shepherd*], as 𝔊, RV., JPSV.; possibly antith. to Yahweh Himself, as the shepherd of His people, $23^{1}$ $80^{2}$ $95^{7}$. AV., "feed on them," is a slight improvement on PBV., "gnaweth," which, though possible, as justified by a rare usage of the verb, $80^{14}$, with the conception that death is a wild beast, is not suited to the context, and is improbable in itself. — *and their ruler*], having dominion over them. A later glossator, misled by a copyist's mistake in writing sg. "morning," for pl. "mornings," and thinking of the morning of the Messianic day of the redemption of Israel, and then interpreting the verb as referring to the dominion of the righteous over the wicked, inserted his explanation in the text, at the expense of the measure and the syntax, making the passage a crux to all subsequent interpreters. The original was really, *every morning*, continually, as $73^{14}$, belonging to the next line to complete its measure. — *their form*], figure, the shape and appear-

ance of their disembodied being; not to be paraphrased into "beauty," EV$^{s}$., or to be regarded as a poetic reference to their bodies, mouldering in the grave, Kirk. — *wasteth away*], becoming old and worn out by age and decay, cf. Jb. $14^{10-22}$. — *Sheol*] belongs to the following line, 𝔊, 𝔍, PBV., AV., as the measure requires; and is not the subject of verb, as RV., Pe., Dr., Kirk. — *far from its lofty dwelling*], that of the form; paraphrased by 𝔊, 𝔙, and referred to the glory of the rich men themselves. The dwelling in Sheol, where they are doomed to waste away, is contrasted with the lordly dwelling of the rich in this life, as in v.$^{12}$, with which v.$^{15}$ is parallel. RV., "that there be no habitation for it," is not justified by the usage of the Heb. word or the context. — **16**. A later editor, possibly 𝔈, wishing to make the Ps. more useful for public worship, inserted this gloss, asserting the antithetic beatitude of the righteous, in what is really a prose sentence: "But God will ransom my life from the hand of Sheol, for He will take me." The interpretation of this passage depends in great measure upon the view taken of its relation to the context. The first clause may be interpreted either of ransom from death, or of ransom from Sheol after death; but the last clause defines it as a taking by God, which is suited not to the former, but only to the latter. The verse probably is based on $73^{24}$, and both Pss. on the story of Enoch, Gen. $5^{24}$ (P), which preceded both Pss. in its date of composition; cf. also 2 K. $2^{9.10}$ Is. $53^{8}$. It implies the assumption of the righteous dead by God to Himself, to the paradise of the departed, which developed in later Judaism in antith. to Abaddon or the Pit. Du. and Charles agree with De., among recent commentators, in this opinion. Most moderns, even A. B. Davidson and Salmond, minimise the Eschatology of the ancient Hebrews, so as to reduce it much below the level of that of the ancient neighbouring nations. — **17**. Resuming v.$^{6}$ with a self-exhortation, — *Fear not, when one groweth rich* ‖ *when the glory of the house is increased*], as the context indicates, and as good usage occasionally allows, referring to wealth, which indeed is substituted in RV.$^{m}$, but without sufficient reason. — **18**. *For he cannot take it all*], with him in his death, when he dies and descends to Sheol. — *His glory cannot descend after him*], in his train, as baggage, as it would in his travels in this world. The text resumes

the word "glory" in this clause, and this favours the opinion that *all*, the whole, of the previous clause, refers to all his riches; not with the implication that he might take some of it with him, but that he must leave it all behind as no longer of any real worth to him, as v.[7-8. 11].—**19.** *Though in his life-time*], in antith. to his death-time, v.[18]; resuming the thought of v.[7].—*he congratulated his soul*], cf. 62[5]; blessing himself for what he had acquired in the wealth in which he trusted, v.[7a]; ‖ *lauded it*], the soul, the self, as such men usually do, taking all the praise to themselves for their success in life.—*because it*], the soul, the self,—*was doing well to itself*]. This had been and continued to be its habit during its life-time, boasting of the abundance of riches, v.[7b]. All this really amounts to nothing, so far as prevention or consolation is concerned; it only makes the antith. all the more striking and distressing.—**20.** *It*], this very soul, or self,—*will go to the generation of his fathers*], not simply to the ancestral tomb, for this was not always the case; but to the gathering of the fathers in the realm of the dead, who were regarded as living as nations, tribes, and families, a shadowy existence, reflecting the associations of this world, cf. Gn. 15[15].—*Who forever*], these fathers, all departed souls.—*see not the daylight*], which shines in this world, but does not shine in the dark and gloomy cavern of Sheol, or its Pit, whither the wicked rich must go.

**2.** כָּל־יֹשְׁבֵי־חָלֶד] combined for two tones. חלר, *v.* *17*[14].—**3.** בני־איש . . . בני אדם] men of low degree, common men, antith. men of high degree, of position and influence, as 62[10], *v.* *4*[3].—**4.** הגות] α.λ. *meditation, musing*, as הגיון 19[15]; why not הָגוּת Qal inf. cstr. vb.? *v.* *1*[2].—חָכְמוֹת, תְּבוּנוֹת] abstr. intensive pls., terms of WL., *v.* ‡ תְּבוּנָה n.f. in ψ only (1) *act of understanding* 78[72] 136[5]; (2) *object of knowledge*, here and 147[5]. For חכמה *v.* *37*[30].—**5.** מָשָׁל] may refer to Ps. as a whole, the original conception of its author, cf. 78[2] Nu. 21[27-30] 1 K. 5[12], or to the proverbial saying in Rf. v.[13. 21], *v.* *44*[15].—‡ חִידָה] n.f. *riddle, obscure saying, enigma*, such as the Rf.; elsw. 78[2] Nu. 12[8] (JE) Ez. 17[2] Pr. 1[6].—**6.** יְמֵי רָע] as 94[13]; but 𝕲, Du., יוֹם as Am. 6[3], prob. only inexactness of translation.—עֲוֹן עֲקֵבַי יְסוּבֵּנִי]. 𝕲, 𝕵, Σ, PBV., AV, עֲקֵבַי, *my heels*, with עון cstr. of subj., *iniquity of*, or *attached to my heels*, implying confession of iniquity; an unexampled phr., difficult to understand, modified by RV., Pe., as cstr. of obj. *at my heels*, in vindictive pursuit, no less unexampled. *B*DB interprets עָקֵב adj. vb. *overreacher*, but while possible as a form, it is not used elsw. Origen, followed by Bä., Ecker, *ακουββαει* = עֲקֻבַי, *my insidious, deceitful* (foes), as Je. 17[9], paraphrased by 𝕾, *mine enemies*, is most probable. Origen

gives also ιεσουββουνει יְסֻבֻּנִי 3 pl. for 3 sg. עָוֺן is therefore, as the context suggests, the iniquity of these enemies. — **7.** [עַל־חֵילָם] עֲלֵי is needed for measure. חֵילָם, *their wealth*, as v.[11] 62[11] 73[12]. — **8.** [אָח] is suspicious. Usage requires אח . . . אח or איש . . . איש. Houb., Ew., Du., Bä., Che., rd. אַךְ as v.[16], but it is probably a gl. due to the interp. of איש as obj. of vb. Moreover it makes l. too long. — [פָּדֹה] inf. abs. to intensify vb. לא is uncommon before the combination, but cf. Gn. 3[4] Am. 9[8]. 𝔊 has two clauses, ἀδελφὸς οὐ λυτροῦται, λυτρώσεται ἄνθρωπος, taking אח ‖ איש. — **9.** [וְיֵקַר] ו intensive, asseverative with Qal impf. [יָקַר] *be precious*, of life 72[14] 1 S. 26[21] 2 K. 1[13. 14]; here its *redemption*. 𝔊 τὴν τιμὴν, 𝔙 *pretium* = יְקָר n., so 𝔖. — [נַפְשָׁם] so 𝔍, but 𝔊 נַפְשׁוֹ; both sfs. interpretations. — [וְחָדַל] ו consec. pf. after יֵקַר, but improb. It should be pointed as imv. of exhortation, as 𝔖. The whole l. is a prose gl. or pentameter, which Du. makes into two trimeters by adding from v.[10] ויחי עוד at the cost of syn. parall. of next couplet. — [וִיחִי] ו subord. with juss. of purpose, dependent on v.[8]. — **11.** [כִּי יִרְאֶה] introductory gl. to connect the two ll. more closely, makes this l. too long. — [וְעָזְבוּ] ו consec. pf. — **12.** [קִרְבָּם] 𝔊, 𝔙, 𝔖, 𝔗, קִבְרָם, so Houb., Kenn., Lowth, Street, Bä., Du., Dr., Kirk., Charles, alone suited to context. — [בָּתֵּימוֹ] archaic sf. for euphony. — [קָרְאוּ] interpretive and expansive gl. inconsistent with עֲלֵי, archaic and euphonic for עַל, which therefore is original. — **13.** [וְאָדָם] ו, not in v.[21] and not suited to Rf., is a gl. — † [יְקָר] n.m. *preciousness*, as Pr. 20[15] Jb. 28[10] Je. 20[5] (om. 𝔊) Ez. 22[25], of *price* Zc. 11[13], not *honour* as Est. 1[4] + 9 t. Est. — [יָלִין] so Σ, 𝔍, 𝔗; but 𝔊, 𝔖, Cap., Houb., Kenn., Lowth, Horsley, Dathe, Ew., יָבִין, as v.[21]. Rfs. must have been alike. External evidence favours the latter, internal the former. — [נִדְמוּ] Niph. pf. rel. clause. ‡ דמה, *cut off*, early word Ho. 4[6] Zp. 1[11] Ob.[5] of people, Ho. 10[7] of king, Is. 15[1. 1] Je. 47[5] of city. — **14.** [זֶה] emph. subj. — [לָמוֹ] archaic sf. euphonic. — ‡ [כֶּסֶל] 𝔍 *insipientiae*, *folly*, as Ec. 7[25]; cf. v.[11]; not so prob. as *self-confidence* Ps. 78[7] Pr. 3[26] Jb. 8[14] 31[24]. 𝔊 σκάνδαλον, 𝔙 *scandalum* = מכשול improb. — [אַחֲרֵיהֶם]. 𝔊 μετὰ ταῦτα, 𝔙 *postea*, 𝔍 *post eos*, Σ οἱ δὲ μετ' αὐτοὺς, all improb. Rd. with We., Du., אחריתם ‖ דרכם, as 73[17] Dt. 32[20. 29] Je. 12[4] 31[17]. — [בְּפִיהֶם] 𝔊 ἐν τῷ στόματι αὐτῶν, 𝔍 *juxta os*, Aq. כפיהם. פה is usually interp. as referring to speech, after λόγον of Σ. It is rather *portion*, as mouthful. פִּי שְׁנַיִם Dt. 21[17] 2 K. 2[9] Zc. 13[8]. — [יִרְצוּ]. 𝔊 εὐλογήσουσιν, interp. of רצה as 119[108], but 𝔊[A. R. T], Σ, εὐδοκήσουσιν; Aq., 𝔍, *current*, יָרֻצוּ √רוץ. — **15.** [כַּצֹּאן] simile, followed by rel. clause, as 42[2]. — [שַׁתּוּ] Qal pf. † שׁתת, elsw. 73[9], = שׁית. 𝔊 ἔθεντο, 𝔍 *positi sunt*, so Aq., Ki., al. — [וַיִּרְדּוּ בָם יְשָׁרִים לַבֹּקֶר] 𝔊 καὶ κατακυριεύσουσιν αὐτῶν οἱ εὐθεῖς τὸ πρωί, so 𝔍. This sentence is tetrameter and leaves the previous and subsequent lines defective, therefore improb. Rd. וַיֵּרְדוּ, and attach it to previous l. to complete it. ‡ רדה, *have dominion*, c. ב Gn. 1[26] (P) Ez. 29[15], c. בקרב Ps. 110[2], acc. pers. Ez. 34[4], רדם Ps. 68[28], abs. 72[8]. The change was due to the insertion of the interpretative ישרים as gl., and the interp. of לבקר as the morn of the Messianic day when the righteous would rule, an idea much later than our Ps. לבקר, then, belongs to the next l. to complete it, and we should rd. pl. לבקרים, as 73[14] 101[8]. — [צִירָם] Kt. † [צִיר] n.m. *image*, *idol*, Is 45[16]. Qr. צירם = צוּרָם,

*their form,* ‡ n.f. as Ez. $43^{11}$, so 𝔖, 𝔍, *figura.* 𝔊 ἡ βοήθεια αὐτῶν, Σ τὸ κρατερὸν = צור, *rock,* is improb. — [לְבַלּוֹת] Pi. inf. cstr. *purpose.* 𝔊 παλαιωθήσεται, 𝔙 *veterascet,* 𝔍 *conteretur.* Rd. prob. Qal, for שאול is not connected with this vb. and is needed for next l., as 𝔊, 𝔍, *in Sheol.* — [מִזְּבֻל לוֹ]. 𝔍 *post habitaculum suum.* † זְבֻל n.m. is *elevation, lofty abode,* of sun and moon 1 K. $8^{13}$ = 2 Ch. $6^2$ Hb. $3^{11}$, of God in heaven Is. $63^{15}$. It is improbable that it could refer to the abode in Sheol. It probably refers by antith. to the glorious abode of the rich in this world; so that 𝔊 ἐκ τῆς δόξης αὐτῶν, 𝔙 *a gloria eorum,* in their paraphrase are essentially correct. מן in the sense of *far away from,* v. BDB. — [לוֹ] 3 sg. refers to צורם. 𝔊, 𝔙, pl. interpret as referring to the rich לָמוֹ, so Street, Horsley, Ew., Hi., al. — **19.** [ויודך]. The 3 pl. between 3 sg. m. and f. is awkward and improb. ךָ is dittog. of כי. Rd. יודה; so לָהּ for לְךָ, which has been assimilated.

## PSALM L., 3 STR. $6^6$, RF. $2^6$.

**Ps. 50 is a didactic poem. (1) God shines forth from Zion in theophany, summoning earth, and heaven, and His godly ones to be present at the judgment of His people for infidelity to the covenant at Horeb (v.$^{1-7}$). (2) He declines to accept their ritual sacrifices, which they had offered in sufficient numbers, for He has no need of them; the animals belong to Him already. He will accept, however, thank-offering and votive-offering, and will rescue His people in their trouble (v.$^{8-15}$). (3) He convicts them of professing fidelity to the covenant, while at the same time they were violating the seventh, eighth, and ninth Words. He warns them not to forget Him; but rather to glorify Him by thank-offerings; and then He will let them see His salvation (v.$^{16-23}$).**

YAHWEH doth speak, and call the earth from the rising of the sun unto the going down thereof.
Out of Zion, the perfection of beauty, Yahweh cometh shining forth;
Fire devoureth before Him, and round about Him it storms exceedingly.
He calleth to the heavens above, that He may judge His people:
"Gather my godly ones to Me, they that made a covenant by peace-offering;
And let the heavens proclaim righteousness, that (Yahweh) Himself is about to judge."
"*Hear, My people, and I will speak; Israel, and I will protest to thee;*
*I, (Yahweh) thy God, (who brought thee up from the land of Egypt).*"

"NOT for thy peace-offerings will I reprove thee, nor for thy whole burnt-offerings which are before Me continually;
I will take no bullock out of thine house, nor he-goats out of thy flocks;
For Mine are all the beasts of the forest, the cattle upon mountains where thousands are;

I know all the birds of (the heavens), and that which moveth in the field is in My possession.

If I were hungry, I would not tell thee; for the world is Mine and the fulness thereof.

Shall I eat the flesh of the mighty bulls, or drink the blood of he-goats?"

*"Sacrifice to (Yahweh) thank-offering, and pay thy vows unto 'Elyon;*
*And call upon Me in the day of trouble; I will rescue thee and thou shalt glorify Me."*

"WHAT hast thou to do with telling My statutes, and taking My covenant by thy mouth?

Seeing thou hatest discipline, and hast cast My words behind thee.

When thou sawest a thief, thou wast pleased, and with adulterers was thy portion;

Thy mouth thou hast put forth for evil, and thy tongue frameth deceit;

Thou sittest down to speak against thy brother, against thy mother's son thou allegest fault.

These things thou hast done, and I have kept silence; thou didst deem that I was like thee."

*"I will convict thee, and set it forth before thine eyes; consider this, ye forgetters of Me.*
*Whoso offereth a thank-offering glorifieth Me. I will let him see the salvation of (Yahweh)."*

Ps. 50 was in 𝔄 and 𝔐 before it was taken up into 𝔈 (*v.* Intr. §§ 29, 31, 32). The author uses in v.$^{1}$, Dt. $32^{1\,sq.}$ Is. $1^{2}$; in v.$^{2-3}$, Dt. $33^{2}$, cf. Ps. $80^{2-3}$ (𝔄); the Ten Words (7, 8, 9) in v.$^{18-20}$; the preface of the Ten Words in v.$^{7}$; רברים for the Ten Words in v.$^{17}$; the חקים of E, D, in v.$^{16}$; כרת בריה in v.$^{5}$, phr. of J, E, D, not used in P; עַל זבח of Ex. 24 in v.$^{5}$. The limitation of sacrifices to זבח, עֹולה, תורה, נדר, v.$^{5.\,8.\,14}$, is Deuteronomic. All this favours dependence on D and priority to P. V.$^{1}$ מזרח שמש עד מבאו $= 113^{3}$ Mal. $1^{11}$, but earlier, because it refers to the earth in antith. to the heavens, and not to its own inhabitants in a universalistic sense. V.$^{2}$ מכלל יפי is related to La. $2^{15}$, and is probably a proverbial expression used of Zion in preëxilic times, and so attached to it that it persisted in postexilic usage, even though the later temple could not compare in beauty or grandeur with the former, cf. Ps. $48^{3}$. V.$^{7}$ is related to $81^{9}$ in its citation of the preface to the Ten Words, and v.$^{2-3}$ to $80^{2-3}$, v.$^{11}$ to $80^{14}$ (both 𝔄) and v.$^{9}$ מכלאה to $78^{70}$, cf. Hb. $3^{17}$. עֶליון in v.$^{14}$ is characteristic of 𝔄. The Ps. is thus similar to others of 𝔄. The heaping up of divine names v.$^{1}$ as Jos. $22^{22}$ is redactional; אנכי v.$^{7}$ is in citation; אֱלֹוהַּ v.$^{22}$ is a late gl.; מן אטרף v.$^{22}$ is a gl. citing from $7^{3}$. These give no evidence of date. מוסר v.$^{17}$ is used in the earlier sense of Je., and not in the later sense of WL. The syntax is early: ו consec. impf. v.$^{1.\,17.\,18}$, cohort. v.$^{7.\,8}$. The other examples, v.$^{3.\,6.\,7}$, are glosses or misinterpretations of MT. The judgment is of the people of Yahweh as Dt. 32, and not of the nations. The people are apparently dispersed in the earth, though the temple is standing and Yahweh is present there. The Ps. was prob. composed in the Eastern Diaspora in the late Persian period subsequent to Nehemiah.

**Str. I.** has a tetrastich with introverted parallelism, and a synth. couplet. — **1.** *Yahweh*], doubtless original to the Ps. throughout, for which 𝔈 substituted *Elohim*, which by dittog. became *El Elohim;* finally a later editor restored *Yahweh*, thus heaping up divine names, as elsewhere only Jos. $22^{22}$. This destroyed the measure and induced various explanations. — *doth speak and call*], in the sense of summon to attend at the seat of judgment. — *the earth*], personified, and repeated in gloss after *the heavens above*], v.[4]; based on Dt. $32^{1-2}$ Is. $1^2$. They are summoned as witnesses or assessors at the judgment, they taking their part in commotions such as usually accompany theophanies. —*from the rising of the sun unto the going down thereof*], from the extreme East to the extreme West, for the entire earth between these two extremities; and not as $113^3$ Mal. $1^{11}$, for the nations inhabiting the entire earth; for they have no place whatever in this judgment of Israel. — **2–3.** The theophany for judgment is now described: *Out of Zion*], the royal residence of Yahweh, implying that the temple was standing and the ceremonies of worship were carried on there. — *the perfection of beauty*], the proverbial description of Zion as it appears in La. $2^{15}$, not, however, implying a preëxilic situation. That the second temple was not equal in beauty to the first might well have been the feeling of the old men who had seen the ancient temple and could compare them; but not of their posterity, still less of the Diaspora to whom Zion was a glorious ideal, cf. $48^3$ (𝔎) 1 Mac. $2^{12}$. — *Yahweh cometh shining forth*]. The measure requires this combination. The coming is the theophanic coming forth from the throne-room of the temple; it is a shining forth of the light of the Glory, cf. $80^2$ (𝔄) Dt. $33^2$. 'A copyist inserted in the margin, "let Him not keep silence," in a time when the advent of Yahweh was longed for by His people. This eventually became a part of the text, and occasioned the separation of "come" from the previous line and the insertion of its subject, "our God," giving four tones of an incomplete line additional to the Str., and making the negative jussive in its context a crux of Heb. syntax. — *Fire devoureth before Him*], as frequently in theophanies; the light of the glory accompanied by devouring fire, cf. $97^3$. — *and round about Him it storms exceedingly*], cf. the advent in a storm, $18^{8-16}$ Jb. $38^1$. — **4.** *that He may judge His people*]. The theophanic

advent, the summoning of the witnesses, is, as the subsequent context shows, for testing them by the covenant to which they had pledged allegiance. The nations are not to be judged at this advent, as in the royal Pss. 96–100, cf. 9–10; but the people of Israel alone, as Dt. 32[36]. — **5.** *Gather to Me*], assemble from various places. Yahweh Himself speaks, addressing the heavens, Hu., Bä.; not the angels understood, Moll., Kirk., which do not appear in this Ps. — *My godly ones*], usually referred to pious Israelites, scattered about over the earth, which is apparently favoured by the addition of the gloss, "earth," to "the heavens above," in the previous clause. If, however, the heavens are the agents, it is more probable that others than pious Israelites are in view, especially as it is the people as a whole that are to be judged, and not merely wicked Israelites. It is probable that the ancient worthies, Moses and the elders, are summoned from the gathering place of the departed to witness this judgment of Israel. This best suits the context, for they were the ones *that made a covenant by peace-offering*], at the institution of the covenant at Horeb, Ex. 24[5]. The later generations inherited the covenant with its obligations, but did not share in the peace-offerings in connection with which it was made. — **6.** *Let the heavens proclaim righteousness*], make the solemn, public proclamation that righteousness is about to be administered, ‖ *that Yahweh Himself is about to judge*], decide the case of His people as regards their fidelity to covenant obligations. Even 𝔐 attaches the suffix "his" to righteousness, although it is not suited to the words of Yahweh, which continue here and throughout the Ps. The suffix is an interpretation, as probably also in the previous verse, in both 𝔐 and 𝔊, the one using the 1st pers., the other the 3d pers. — **7.** *Hear, My people*]. Now for the first time, in presence of the witnesses and assessors, Yahweh addresses His people. This is a couplet of Refrain, as v.[14-15] v.[21c-23]. — *And I will speak*]: what I have to say as judge of the case in hand ‖ *and I will protest to thee*], solemnly bear witness. — *I, Yahweh, thy God*], asserting His right as the God who had taken them into covenant at Horeb, *who brought thee up from the land of Egypt*, reaffirming, therefore, the introductory sanction of the Ten Words. The measure requires this clause, which is indeed cited in 81[11], and which was probably omitted here by an

early copyist as an abbreviation, the introductory words sufficiently suggesting it to the pious Jew.

Str. II. has three syn. couplets. — **8.** *Not for thy peace-offerings*] emphatic in position, the festal offerings with their communion meals, ‖ *whole burnt-offerings*], those entirely consumed on the altar, expressive of worship. — *which are before Me continually*], because offered daily in the Levitical ritual, morning and evening, so that in later times these offerings gained the name *Tamidh;* cf. Nu. 28[3], which Kirk. thinks is alluded to here; but this is improbable, because the Ps. depends on J, E, D, and shows no knowledge of the institutions of P. — *will I reprove thee*], that is, because these were insufficient or not in proper form, in accordance with the ritual Law. The reproof has, as the subsequent context shows, not ritual, but ethical reasons. — **9.** *I will take*], in the sense of accept as satisfactory. — *no bullock*], the most valuable of the offerings of the herd. — *nor he-goats*], the most valuable of the offerings of the flock. — *out of thine house*], in the larger sense, including the out-houses where the cattle were stalled. These, the most valuable of all offerings, were not acceptable because they were not offered by a people in right relations with their God. — **10.** *For*], giving as a reason of the previous couplet, that God has no need of such offerings, preparatory to the chief reason, which is reserved for Str. III. — *Mine*], emphatic in position and statement, — *are all the beasts of the forest*], the wild animals roaming there in free and vigorous life. — *the cattle*], grazing *upon mountains where thousands are*], so Aq., 𝕵, RV.[m], and most moderns; in vast numbers, and not "thousand hills," as PBV., AV., or, "and oxen," 𝕲, 𝖀. — **11.** *I know*], as a shepherd knows his herd and flock ‖ *in My possession.* — *all the birds of the heavens*], as 𝕲, 𝕾, 𝕿, more probable than "of the mountains," 𝕳, 𝕵, EV[s]. ‖ *and that which moveth in the field*], as 80[14]; possibly reptiles, but uncertain in reference. All kinds of animals belong to God, and He can use them at His pleasure without receiving them from men. — **12.** *If I were hungry*], a conditional clause implying a negative answer. — *I would not tell thee*], as if I had need of anything the people could give me; *for the world is Mine*], all belonging to me, as its proprietor. — *and the fulness thereof*], all its inhabitants, all living things and all vegetation, everything in it that could be

eaten. — **13.** *Shall I eat* ‖ *drink*], implying an indignant negative, — *the flesh of the mighty bulls*], those of Bashan, the strongest and most valuable, — *the blood of he-goats*], as offered in sacrifice and given to God as His share, in the flame of the altar. If God accepted His share of the sacrifices in this way, it did not imply the gross idea that He, like men, ate and drank these things. — **14.** The Rf. is a couplet of exhortation, after the previous remonstrance. — *Sacrifice to Yahweh thank-offering*], usually interpreted of thanksgiving expressed in prayers and songs, in antith. to a sacrifice of animals; but this is improbable, as the ‖ *pay thy vows unto 'Elyon*], can only be understood of votive offerings; both characteristic of 𝔇, and regarded as voluntary offerings, expressive of a real, pious disposition of the offerer; as distinguished from prescribed ritual offerings, which too often become perfunctory, and merely empty ceremonial forms. This is as much as to say: make real, sincere, and voluntary offerings, and pay the votive offerings you have vowed; get into right relations with your God; and then, — **15.** *Call upon Me*, in petition or intercession, — *in the day of trouble*, when divine help is especially needed; *I will rescue thee*, from the trouble, and then *thou*, on thy part, *shalt glorify me*, in public thanksgiving and praise.

**Str. III.** has all its lines in synth. relations with their predecessors, in pressing home one serious charge after another, until the climax is reached. — **16.** A glossator, wishing to separate this Str. more distinctly from the previous one, prefixes the clause: "and to the wicked God said," which gives but half a hexameter, and one line too many for the Str., or else, if attached to the first line, make that much too long. The context makes the address sufficiently obvious without this prosaic addition. — *What hast thou to do*], an idiomatic phrase: is it thine affair, or business? — *with telling My statutes*], the brief, terse sentences of Law, usually with the penalty attached (*v.* Br.[Hex. 239]); proclaiming them and teaching them, when they do not obey them themselves, addressing the people in their solidarity, as in the Ten Words, and not as individuals. — *taking My covenant by thy mouth*], taking up the ancestral covenant, renewing it by oral assumption of its obligations, as was done by the nation in the times of Hezekiah and Josiah. — **17.** *Seeing thou hatest discipline*], instead of loving it as a true

child of God, in the earlier sense of prophetic instruction, as in Je. $17^{23}$ $32^{33}$ $35^{13}$ Zeph. $3^{2.7}$. — *My words*], as v.$^{18-20}$, the sentences of the Ten Words, Ex. 20 Dt. 5 (*v.* Br.$^{\text{Hex. 181}}$). — ***hast cast behind thee***], of positive, scornful, and determined rejection. The specifications of the charge follow rapidly: — **18.** (*a*) ***When thou sawest a thief***], instead of visiting him with punishment according to the Eighth Word, ***thou wast pleased***], accepted him with gratification. — (*b*) ***and with adulterers***], the violators of the Seventh Word, ***was thy portion***, sympathising with them in their unlawful acts, instead of putting them to death as the Law required. — **19.** (*c*) ***Thy mouth thou hast put forth***], in utterance; let it loose in speech, — ***and thy tongue frameth***], deliberate construction; — ***evil*** ‖ ***deceit***], to the injury of neighbours, by false witness in violation of the Ninth Word; and this even against near kindred. — **20.** ***Thou sittest down***], of deliberate action, — ***to speak against*** ‖ ***allegest fault***], of complaint before the ministers of justice, in false witness, — ***against thy brother***], the son of the same father, and, still worse in a polygamous society, — ***against thy mother's son***]. These three Words were doubtless taken as specimens of violation of the primitive tables of the Covenant, just as in the discourse of Jesus, Mt. $5^{21-37}$. They are sufficient to lead to the summary statement, — **21.** ***These things thou hast done, and I have kept silence***], not visiting them with punishment, apparently not noticing them or caring for them; and so, from this seeming neglect; ***thou didst deem that I was like thee***], in caring for none of these things, or in being pleased with them. A kind but firm rebuke is now given in the climax. — ***I will convict thee***], make the matter so plain and distinct that it cannot be evaded, — ***and set it forth before thine eyes***], so clearly that it must be seen. — **22–23.** The Rf. summons to serious reflection: ***Consider this, ye forgetters of Me***]. Only forgetfulness of Yahweh could let them think that He would act so contrary to His covenant as to overlook the persistent violation of its fundamental Words. A later editor, dissatisfied with the mildness of the rebuke, inserted at the expense of the measure, from $7^{3}$: "lest I tear you in pieces and there be none to deliver"; and at the same time makes the previous word more objective by substituting "God" for the suffix "Me." — The Ps. concludes with essentially the same thought as

v.$^{14}$; only the exhortation is changed into a statement of fact: *whoso offereth a thank-offering glorifieth Me*]. The last clause is made more difficult by the insertion of a sentence evidently designed to make it more definite: "There is the way wherein"; as 𝔊, 𝔖; otherwise explained by other Vrss., ancient and modern, but without agreement or satisfactory results. The clause is indeed essentially the same as v.$^{15}$. If Israel, on his part, offers the acceptable thank-offering, Yahweh, on His part, *will let him see*], look upon with gratification, *the salvation of Yahweh*.

**1.** אֵל אֱלֹהִים יהוה] three distinct divine names, cf. Aq., Σ, Θ, 𝔍; but 𝔊, 𝔙, 𝔖, אֵל cstr. *θεὸς θεῶν κύριος*. יהוה in 𝔈 improb. אלהים is a simple variant of the poetic אֵל. — עַד־] 𝔊 וָעֶד, makes a separate tone. — **2.** מִכְלַל יֹפִי] ἁ.λ. כְּלִילַת יֹפִי La. 2$^{15}$ of Zion, Ez. 27$^{3}$ of Tyre; final ת has been elided by txt. err. מ is prosaic repetition of מִן. — הוֹפִיעַ] rightly attached by 𝔊 as adv. *ἐμφανῶς* to יָבֹא, as the measure requires. — **3.** וְאַל־יֶחֱרַשׁ] no good explanation of neg. juss. here, except as gl. of petition. It is rendered by Vrss. ancient and modern as indicative with לא. — נִשְׂעֲרָה] Niph. pf. 3 m. impersonal, *it storms*. † שׂער for סער, elsw. Qal *58$^{10}$*, Pi. Jb. 27$^{21}$, Hithp. Dn. 11$^{40}$. — **4.** מֵעָל] for מִמַּעַל, as Gn. 27$^{39}$ 49$^{25}$ (JE); so Houb., Lag., We., Che., here. — ואל הארץ] is a gl. — **5.** אִסְפוּ־לִי] elsw. c. אֶל. 𝔊 לו or אליו, so 𝔖. The difference of sfs. extends to חסידי or חסידיו, בריתי or בריתו. צדקו v.$^{6}$ 𝔐, 𝔊, favours 3 sg.; but all these sfs. are prob. gls. of interpretation, the originals being without any of them. The interp. of 𝔐 is, however, correct in all save צדקו; for God is speaker. — **6.** וַיַּגִּידוּ] ו consec. impf. must go back to pfs. of v.$^{1}$, as the response of heaven to the divine call. But 𝔊 rd. simple ו, as apodosis of imv. It is best to take it as ו coörd. and the vb. as juss. — הוּא] is a copula in 𝔊, 𝔍. Ew., Pe., take it as emph. demonst., *self*. — שֹׁפֵט] Qal ptc. may have nominal force, as 𝔊, 𝔍, Bä., Du., or verbal as Dr. — **7.** וַאֲדַבֵּרָה] ו apod. of imv., cohort. impf. 𝔊 has *σοι* = לָךְ, against the measure. — אָנֹכִי] older form in citation from Ex. 20$^{2}$. — **9.** מִמִּכְלְאֹתֶיךָ] has two accents. † [מִכְלָאָה] *enclosure, fold*, √כלא, 78$^{70}$ Hb. 3$^{17}$. — **10.** לִי] ל of possession, emph. — חַיְתוֹ־יָעַר] as 104$^{20}$ Is. 56$^{9}$, cf. Gn. 1$^{24}$ (P) Pss. 79$^{2}$ 104$^{11}$, *v.* Ges.$^{§ 90n}$; archaic case ending, merely euphonic. — הַרְרֵי־אָלֶף] fuller form cstr. for הָרֵי, poetic and euphonic. Cstr. before number is unexampled; so Du. הרים אלף. But Aq., 𝔍, *in montibus milium;* so De., Bä., RV.$^{m}$, al. 𝔊 *καὶ βόες*, 𝔙 *et boves*, so 𝔖, = וָאֶלֶף, elsw. always pl. Ps. 8$^{8}$, cf. 144$^{14}$. Ols., Oort, Bi., We., Ecker, rd. הַרְרֵי אֵל. — **11.** עוֹף הָרִים] 𝔐, 𝔍, improb. phr. due to error of eye of copyist taking הרים from previous l.; given correctly השמים 𝔊, 𝔖, 𝔗, Street, Du., Che. — † וְזִיז שָׂדַי] = 80$^{14}$, cf. As. *zizánu*, coll. *reptiles*, BDB. *moving things*. — **15.** וּתְכַבְּדֵנִי] as v.$^{23}$; the l. is defective, prefix ואתה. — **16.** וְלָרָשָׁע אמר אלהים] is expl. gl. — וַתִּשָּׂא] ו consec. impf. after inf. makes both aorist. — **18.** וַתִּרֶץ] ו consec. impf. Qal. רצה Dr., Du.; but 𝔊, 𝔖, 𝔗, Luther, Gr., Oort, Bä., וַתָּרָץ, רוץ *run*. — עִמּוֹ] is prob. dittog. of the

ועם that follows; it makes l. too long. — **19.** תַּצְמִיד] Hiph. impf. † צמד vb. Niph. c. לְ, *attach oneself to*, 106[28] Nu. 25[3, 5] (JE). Pu. *be bound*, of sword on loins 2 S. 20[8]. Hiph. *bind together*, *frame*, here. Gerber thinks it is denom. of צֶמֶד. — **20.** תֵּשֵׁב] impf. frequentative; variation from previous aorists. — † דָּפִי] i.p. elsw. BS. 44[19], cf. N.H. דופי, *blemish*, *fault*: 𝔊 *σκάνδαλον*, Aq., Σ, 𝔍, *opprobrium*. — **21.** וְהֶחֱרַשְׁתִּי] ו coörd. emph. antith. of man's actions and God's. — הֱיוֹת] Qal inf. cstr. with vb. unexampled and improb. There is conflation of two variants, as l. is one word too long. Inf. cstr. as more difficult is prob. original. One only is known to 𝔍. 𝔊, Θ, 𝔖, *ἀνομίαν ὅτι ἔσομαι* = הות אהיה; הַוּוֹת = *ἀνομία* 57[2]. — וְאֶעֶרְכָה] txt. err. for אַרְכֶּכָה, 𝔖. — **22.** שֹׁכְחֵי אֱלוֹהַּ] makes the l. too long. אֱלוֹהַּ is a late insertion; rd. שֹׁכְחֵי. — **23.** זֹבֵחַ] ptc. MT., 𝔖, Σ, 𝔍; but 𝔊 זֶבַח n. subj. vb. — יְכַבְּדָנְנִי] cf. v.[15] ותכבדני. The second נ is dittog. The נ of the energetic form is improb. — וְשָׂם דֶּרֶךְ] 𝔊, 𝔖, Luther, Lowth, *there is the way*. De., Dr., expl. ו consec. pf. שׂים, *and prepare a way*. Hare, Street, Gr., Oort, Kau., וְתָם. It makes l. long, and is doubtless an expl. gl.

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# THE BOOK OF PSALMS

CHARLES AUGUSTUS BRIGGS
EMILIE GRACE BRIGGS

VOL. II

THE INTERNATIONAL CRITICAL COMMENTARY

# A CRITICAL AND EXEGETICAL COMMENTARY

ON

# THE BOOK OF PSALMS

BY

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## ERRORS AND ADDITIONS, VOL. I.

PAGE

xxxi, l. 19. *Protestantische* for *Protestanische.*

xli, l. 30. Sidney for Sydney.

cv, l. 1. Del. Asterius († 410) already given ciii, l. 36.

cv, l. 12. Rhabanus for Rhabamus.

cviii, l. 31. Add after $1889^{5}$ Minocchi 1905.

cix, l. 1. Davison for Davidson.

cix, l. 2. Add after 1904 Davies 1906.

27, l. 10. $12^{6}$ for $18^{3}$.

34, l. 12 sq. *α β γ δ ε* for *a b c d h.*

41, l. 26. Hithp. for Hiph.

45, l. 22. $18^{47}$ for $1^{1}$.

49, l. 26. $90^{13}$ for $90^{3}$.

50, l. 26. § 35 for § 39.

l. 39. עֶ֫רֶשׂ for עֶרֶשׂ.

58, l. 21. Before **8** insert — צִוִּיתָ] Pi. pf. rel. clause √‡ [צוה], not used in Qal, but Pi.: (1) *give charge to*, c. ל pers. $105^{8}$ Ex. $1^{22}$ (E) Is. $13^{3}$; c. acc. pers. ל concerning whom, Ps. $91^{11}$ Nu. $32^{28}$ (P); (2) *charge, command*, c. acc. *pers. et rei*, Pss. $78^{5}$ $119^{4.138}$ ברית $111^{9}$; (3) *commission*, c. acc. חֶסֶד $42^{9}$ ברכה $133^{3}$; (4) *appoint, ordain*, in creation $33^{9}$ $148^{5}$ Is. $45^{12}$, providence Ps. $78^{23}$ Am. $6^{11}$ $9^{9}$; redemption Pss. $7^{7}$ $44^{5}$ $68^{29}$ $71^{3}$.

60, l. 34. קָדְקֹד for קָוְקֹד.

82, l. 25. After **6** insert — גָּעַרְתָּ] Qal pf. 2 sg. † גָּעַר vb. Qal *rebuke* in ψ alw. of God: $9^{6}$ $68^{31}$ $106^{9}$ $119^{21}$ Is. $17^{13}$ $54^{9}$ Na. $1^{4}$ Zc. $3^{2.2}$ Mal. $2^{3}$ $3^{11}$, of man Gn. $37^{10}$ (E) Ru. $2^{16}$ Je. $29^{27}$.

85, l. 17. Before **20** insert — **19.** ‡ תִּקְוָה n.f. (1) *hope* $62^{6}$; (2) ground of *hope* $71^{5}$ Jb. $4^{6}$; (3) things *hoped for*, here as Ez. $19^{5}$ $37^{11}$ and WL.

104, l. 8. Maskilim for Maskelim.

122, l. 26. *qametz* for *quametz.*

PAGE

134, l. 26. *10*[2] for *10*[4].

151, l. 6. **2** for **1**.

152, l. 5. § 1 for § 35.

173, l. 18. Add cf. $25^{10}$ $78^{56}$ $93^{5}$ $99^{7}$ $132^{12}$. These with pl. forms in 119 usually derived from [עֵדָה]; but Mas. pointing is artificial; *v.* BD*B*.

174, l. 16. Before **11** insert: Elsw. ψ [צדק] Qal *be justified* by acquittal $143^{2}$ Is. $43^{26}$; *be just*, of God $51^{6}$, Hiph., *do justice* $82^{3}$.

228, l. 37. פנה for פנח.

276, l. 23. Maskilim for Maskelim.

333, l. 38. טבח for טבה.

373, l. 5. שָׁחַח for שָׁחָה.

# A COMMENTARY ON THE BOOK OF PSALMS.

# A COMMENTARY ON THE BOOK OF PSALMS.

## PSALM LI., 4 STR. $10^3$.

**Ps. 51 is a penitential prayer of the congregation in the time of Nehemiah: (1) Petition that Yahweh in His kindness will cleanse His people from sin (v.[3-4]), who confess it in vindication of His just judgment (v.[5-6]). (2) The sin goes back to the origin of the nation, in antithesis with the faithfulness in which Yahweh delights (v.[7-8]); cleansing alone will give joy (v.[9-11]). (3) Petition for renewal of heart, the continued presence of the Holy Spirit, and the joy of salvation (v.[12-14]); with a vow to teach the divine ways and praise His righteousness (v.[15-16]). (4) The sacrifices of Yahweh are the praises of a contrite spirit (v.[17-19]). The final petition is that He will rebuild the walls of Jerusalem and accept the sacrifices there (v.[20-21]).**

BE gracious to me (Yahweh), according to Thy kindness;
According to Thy compassion blot out my transgressions.
Wash me thoroughly from mine iniquity,
And purify me from my sin.
For my transgressions I am knowing,
And my sin is before me continually.
Against Thee, Thee only, have I sinned,
And the evil in Thine eyes have I done;
That Thou mightest be just in Thy (words),
(That) Thou mightest be clear when Thou judgest.
BEHOLD in iniquity I was brought forth,
And in sin did my mother conceive me.
Behold in faithfulness Thou dost delight;
The confidence of wisdom Thou makest me know.
Cleanse me from sin with hyssop, and I shall be pure;
Wash me, and I shall be whiter than snow.
Let me hear joy and gladness,
The bones which Thou hast crushed will exult.
Hide Thy face from my sins.
And all mine iniquities blot out.

THE heart into a pure one transform for me,
The spirit into a steadfast one renew.
Cast me not away from Thy presence,
And Thy holy Spirit take not away.
Restore the joy of Thy salvation,
And with the princely Spirit uphold me.
I will teach transgressors Thy ways,
And sinners unto Thee will return.
Deliver me from bloodshed (Yahweh).
My tongue will ring out Thy righteousness.
O LORD, my lips mayest Thou open;
And my mouth will declare Thy praise;
For Thou delightest not in peace-offering,
In whole burnt-offering Thou takest no pleasure:
Sacrifices of a broken spirit,
A heart crushed, Thou wilt not despise.
O do good in Thy good pleasure unto Zion;
Mayest Thou rebuild the walls of Jerusalem:
Then wilt Thou delight in peace-offering and whole burnt-offering;
Then will they offer bullocks on Thine altar.

Ps. 51 was in 𝔇 and 𝔐, then in 𝔈 and 𝔇ℜ (*v.* Intr. §§ 27, 32, 33). The historical allusion was already attached to the Ps. in 𝔇 as a conjectural illustrative situation, but without historical value. It is impossible to adjust the Ps. to the situation. The language is related chiefly to Literature of the Exile or early Restoration. (1) Is.$^{1.2}$ seem to have been chiefly in mind: (*a*) in the conception of the purification of the nation's sins v.$^{3.4.9}$; cf. Is.$1^{18}$, the use of מחה Is. $43^{25}$ $44^{22}$, כבס for the person Je. $2^{22}$ $4^{14}$, טהר Je. $33^{8}$ Ez. $36^{33}$ $37^{23}$ Mal. $3^{3}$. The vb. חטא for purification from sin is elsw. only in P when applied to the person, but is in Ez. when applied to the altar. It does not therefore necessarily imply P. אזוב is used in J as well as P, and was doubtless ancient. (*b*) For the personal experience of v.$^{5}$, cf. Is. $59^{12}$. (*c*) ששון ושמחה v.$^{10}$, cf. Is. $22^{13}$ $35^{10}$ $51^{3.11}$. (*d*) רוח קדש v.$^{13}$, elsw. only Is. $63^{10.11}$. (*e*) For the bruised spirit v.$^{19}$, cf. Is. $66^{2}$. (*f*) For the son of the mother v.$^{7}$, cf. the sin of the first father Is. $43^{27}$ and of Zion the mother $54^{1-8}$. (2) Other linguistic traces are: כליל v.$^{21}$, an early syn. of עולה, cf. Dt. $33^{10}$ 1 S. $7^{9}$; יחם v.$^{7}$, for conception, cf. Gn. $30^{41}$ $31^{10}$ (E). (3) Evidences of later date are: רוח נדיבה v.$^{14}$, cf. Ex. $35^{5.22}$ (P); but see Ps. $110^{3}$, also רוח נכון v.$^{12}$ $57^{8.8}$ $108^{2}$; v.$^{6}$ is prob. earlier than $19^{10}$, which agrees with it in use of Qal of צדק. (4) The only substantial evidences of very late date are: בטחות v.$^{8}$, cf. Jb. $38^{36}$, but prob. txt. err., explained by ס־ם, prob. gl. The Ps. in its theology depends on the postexilic sections of Is.$^{2}$, and in its deep penitence represents the spirit of the people of the Restoration in the time of Nehemiah. The prayer for rebuilding the walls of Jerusalem was probably real and not ideal, and indicates that the author was one of the companions of Nehemiah in the great effort to give the city walls.

**Str. I.** has a syn. tetrastich and a hexastich composed of three syn. couplets. — **3–4.** *Be gracious to me*], show favour, usually in the bestowal of redemption from enemies, evils, and sins, a characteristic term of 𝔇; with the two syn. nouns: *kindness*, the loving disposition to do acts of kindness ($4^{4}$), and *compassion* ($25^{6}$), the affectionate sympathy, especially of parent to a child, cf. $103^{13}$. — *Yahweh*], here and throughout the group, Ps. 51–72, for which 𝔈 substituted *Elohim*. — *My transgressions*], sins, conceived as rebellion, transgression of the Law, or will of God, with the two chief syns., *iniquity*, sin as a distortion or perversion of right, and *sin* as a failure from the norm or aim of life. These three terms for sin are antithetical to the three terms for the divine kindness, and have three mediating terms for its exercise in cleansing the nation. The transgressions stain the people, blackening their reputation and character, therefore *blot out*, wipe out, obliterate them, so that they no longer can be seen, cf. $109^{14}$. The iniquity soils them as a filthy garment, therefore *wash me*, cleanse all this filth away, so that I may be clean; do it so thoroughly that not the least trace may remain, cf. v.[9]. The sins produce religious pollution, unfitting for the worship of God; therefore *purify me*, apply the appointed means of purification, that I may enjoy communion again, cf. v.[9]. The poet doubtless had in mind Is. $1^{16-18}$, thinking of sin in its subjective effects on the person, rather than of its objective effects upon the places of divine presence. It is therefore the ritual of purification that he has in mind, rather than the ritual of sacrifice. He feels that the nation needs something more than the ritual; they need the personal favour of Yahweh Himself; His interposition as the administrator of this national cleansing. — **5.** *I am knowing*], present, active, personal, experimental knowledge of sin, as thus staining, soiling, polluting, the nation. — *before me continually*]. I cannot escape from seeing it and contemplating it in all its odiousness, cf. Is. $59^{12}$. — **6.** *Against Thee*], emphatic in position, to indicate that the sin was especially against Yahweh, intensified by, *Thee only*]. The national sin was against their God, "not against the Babylonians," as Theodore of Mopsuestia, Theodoret, cited by Bä. with approval; or indeed against the Persians, or the minor nations who so cruelly used them, opposing every effort of Israel to reëstablish himself in Jeru-

salem. — *in Thine eyes*], before the face of God, in His very presence; and so high-handed, without excuse, which exposed to just retribution, relief from which could come only from His kindness. — *That Thou mightest be just* ‖ *be clear*], final clauses, not dependent on the act of sin as if the commission of sin was in order to justify God in dealing with it; but on the confession of sin against God only. This public confession made it evident that God's dealings with His people during their long exile and in the long-continued afflictions of the people, in their efforts to restore the national life and worship in Jerusalem, were in accordance with His law, and so just. — *Thy words*], referring to the Ten Words of the primitive Law by which the nation is judged here, as in $50^{16-20}$, so 𝔊, 𝔙, 𝔍, Rom. $3^4$, and not "when Thou speakest," 𝔐, $EV^s$., which gives a form α.λ., assimilated by copyist's error to — *when Thou judgest*] that is, according to these Words; as 𝔐, 𝔍, AV., RV., $50^4$, which is to be preferred to 𝔊, 𝔙, Rom. $3^4$, PBV., "when Thou art judged," as if the poet thought of a higher judgment seat before which God Himself could be tried, a conceit which, however suited to Greek and modern ideas, was not suited to the religion of the Old Testament.

**Str. II.** is an antistr., beginning with confession in a tetrastich of two syn. couplets, and concluding with a hexastich of petition of three syn. couplets. — **7.** *Behold*], calling emphatic attention to the antithesis between Yahweh's requirements and the actual historic condition of His people, the latter coming first. — *I was brought forth*], not referring to the iniquity of the parent, or to an iniquitous condition of the infant when brought forth; implying the doctrine of original sin, transmitted from Adam and Eve in accordance with Traducianism, or imputed to the child as created as part of a sinful race, according to Creationism. I myself hold to the speculative dogma of Traducianism; but I must say that neither of these doctrines has any support whatever in the OT. The poet here alludes to the historic origin of the nation in their patriarchal ancestors, as in Is. $43^{27}$. Their first father committed sin, and all his posterity since his day have followed him in transgression. — *did my mother conceive me*]. This is certainly not the mother of David, as if she were especially a sinner at the time of her conception, or as if sin were attached to the unborn fœtus

which she conceived; but the mother here is Mother Israel, in accordance with the conception of Is.², especially Is. $54^{1-8}$. — 8. *in faithfulness*], fidelity to Yahweh and His words ‖ *the confidence of wisdom*, the confidence in Yahweh which true wisdom imparts. This, by the misunderstanding of an early copyist, has been interpreted as a word, elsewhere only Jb. $38^{36}$, and variously explained by 𝔐 and Vrss. as referring to the reins or inward parts of the man. It was defined by the addition of a late Hebrew word meaning "closed," or secret place of the breast, making the line too long, and compelling an explanation of the line, as referring to the future and so as out of parallelism with its mate in the couplet. In fact, both lines set forth the divine requirements, over against the sin of the past history of the nation in the father Jacob and the mother Zion; and so the verbs are presents. — *Thou dost delight*], that is, the confidence is acceptable as satisfying the divine requirements, giving gratification and delight to Yahweh. — *Thou makest me know*], by the teaching of the Words of the Law, carrying on the idea of v.$^{6c}$. These words impart true wisdom, and so confidence in Yahweh the great Teacher. — 9. *Cleanse me from sin*], a term of the ritual Ez. P. — *with hyssop*], a bunch of small branches of the caper plant, used in the ritual, to gather up the water or blood, and scatter it upon the person or thing to be cleansed. This is a renewal and intensification of v.$^{4}$ — *and I shall be pure*], in the religious sense, as thus cleansed in accordance with the ritual; which is intensified in *I shall be whiter than snow*. The poet is evidently, in the use of the terms of Is. $1^{18}$, thinking of the sins of the nation as scarlet and crimson in their colour, of bloodguiltiness; for they had committed a high-handed, death-deserving sin, cf. v.$^{16}$. — 10. *joy and gladness*], phr. of Is. $22^{13}$ $35^{10}$ $51^{3.11}$, which they at the same time *hear* and also utter. Even *the bones* exult in sympathy with the exhilaration of the soul. This was expressed by voice, and probably also by dancing, though the bones had been *crushed* by Yahweh Himself in the afflictions He brought upon the nation. The bones are personified as those of an individual, severally suffering. The bones ache with the anxiety of the soul, cf. $22^{15}$ $32^{3}$. — 11. *Hide Thy face from my sins*], do not look upon them, overlook them (*$10^{11}$*), take no account of them, cf. $32^{2}$; another conception of Yahweh's gracious attitude

toward sin. This is in some respects the reverse of the conception of the syn. line, which is a simple renewal of v.3[b], although the word for sin varies.

**Str. III.** has a hexastich of three syn. couplets of petition, followed by two syn. couplets, the latter the climax of the Str.— **12.** *Transform* ‖ *renew*]. These verbs do not imply creation out of nothing, which indeed the Hebrew ברא never means (*v.* BD*B.*); or creation of a new heart out of other material in place of the old heart, views which depend on a misunderstanding of the terms in Vrss.; but the transformation of the former heart, or mind, of the nation into a heart of an entirely different character, the making of the spirit, or disposition of the nation, over new into an entirely different spirit. According to the previous context they had been stained, soiled, and polluted; they were to be made *pure* and *steadfast*, the former in accord with v.[9], the latter in accord with the faithfulness and confidence of v.[8].—*for me*], as 𝔍, not "in me," of 𝔊, 𝔙, and most Vrss., which is an inexactness of translation, not implying a different text.—**13.** *Cast me not away from Thy presence*], banish from the sacred places of worship in Jerusalem, cf. 42[3].—*Thy holy Spirit take not away*]. The divine Spirit was holy, as it was the presence of the holy God, requiring His people to be holy, not in the sense of ethical perfection, but in the sense of consecration, a keeping apart from all that was impure or defiling, in accordance with the conception of holiness in H and Ez. The phr. is used elsewhere only Is. 63[10. 11], where the divine Spirit is identified with the theophanic angel of the Presence who led Israel up out of Egypt into the Holy Land. The people had then grieved Him. The poet conceives that the same Holy Spirit now dwells in Israel of the Restoration, just as Hg. 2[5] Zc. 4[6] conceives of the divine Spirit as standing in their midst and about to fulfil all divine promises. The poet fears lest owing to the guilt of the people the Holy Spirit may depart from their midst, leaving them desolate—**14.** *Restore the joy of Thy salvation*], the joy that salvation will produce, cf. v.[10].—*And with the princely Spirit uphold me*], so 𝔊, 𝔙, 𝔍, in accord with previous verse, thinking of the divine Spirit, with the attribute noble, princely, on account of its being the leader and guide of the nation, the princely representative of the King Yahweh Himself; cf. PBV.,

AV., "Thy free Spirit." This best suits the verb, always used of God's sustaining His people (*3*[6]). RV. and most moderns think of the spirit of man or the nation, the steadfast spirit of v.[12] becoming the free, voluntary spirit, or disposition to serve God, especially in songs of praise. — **15.** *I will teach transgressors Thy ways*]. This line doubtless refers to the transgressors in Israel, who might still remain after the nation itself had been purified as a whole. The nation, cordially accepting the divine words and ways, will become a great teaching body. This is in the spirit of the times of Nehemiah, cf. 32[9]. — *And sinners will return*], in repentance from sin, unto their God Yahweh, cf. Is. 42[24]. — **16.** *Deliver me from bloodshed*], in accordance with usage (cf. *16*[4]), the shedding of blood in death, the affliction of the nation by banishment from Yahweh and withdrawal of the Holy Spirit, reaching its climax in death, so Ols., Hi., Bä.; but EV[s]. and most moderns think of "bloodguiltiness" in accord with v.[9], a meaning possible to the Hebrew word, but not sustained by usage. — *Yahweh*], the original divine name for "Elohim," which was intensified by an ancient glossator by adding "God of my salvation," making the line just these two words too long.

**Str. IV.** has a hexastich of three syn. couplets and a tetrastich of two syn. couplets. — **17.** *My lips* ‖ *my mouth*], the organs of speech, thus far used in confession of sin and humble pleading for purification, anxious now to *declare* the *praise* in public worship of Yahweh, if only He will enable them so to do by granting their prayers, cf. v.[10.14.16], and thus *open* their lips to this glad service. — **18.** *For Thou delightest not* ‖ *takest no pleasure*], syn. terms for acceptance of the ritual worship as expressed in the *peace-offering*, characteristic of festivals, and *whole burnt-offering*, characteristic of the ordered worship at all sacred times. Such sacrifices were easily made, and habitually offered, even while the nation was most stained with sin, cf. Is. 1[12-20] Ps. 50[7-15]. — **19–21.** The sacrifices that really were acceptable to Yahweh and which He did not *despise*, as He did the merely external sacrifices, were "sacrifices of God" = "sacrifices of righteousness," v.[21]. These qualifications of the sacrifices were both explanatory glosses, in accordance with Dt. 33[19] Ps. 4[6]. They are not to be regarded as in antithesis to the ritual sacrifices, as if the sacrifices of God,

those which He required, were altogether internal states of soul, without external expression in ritual. Those sacrifices were also peace-offerings and whole burnt-offerings, consisting especially of the most costly animals, *bullocks*, offered on the divine *altar* in Jerusalem; only the external sacrifices were to be offered by a nation purified from sin, and living righteously in accordance with the words and ways of Yahweh; and indeed by a nation truly penitent for all past and present sins and transgressions. They are *sacrifices of a broken spirit*, made by a broken spirit; *a heart crushed*, by divine discipline, v.[10], cf. Is. $57^{15}$ $66^{2}$ Pss. $34^{19}$ $147^{3}$. — *O do good unto Zion*], bestow good things upon her, treat her well. This is especially defined as *rebuild the walls of Jerusalem*, which the people needed for safety from their enemies, and for the honour of Yahweh Himself in His royal city. — *in Thy good pleasure*], accepting her repentance and purifying her; taking delight in her sacrifice, offered now with a contrite, pure, righteous, steadfast disposition. He might justly deal kindly with her. This verse is not a late addition to the Ps., as many have thought, because of a mistaken reference of it to the experience of David, or to a misinterpretation of the previous context, as if there were an unreconcilable antithesis between the Ps. and this conclusion; rather it is essential to the completeness of the Str., and expresses the historical situation of the poet.

**3–4.** חָנֵּנִי] Qal imv. חנן (*$4^{2}$*), characteristic of 𝔇, but not of 𝔎 or 𝔄, ‖ חֶסֶד *kindness* (*$4^{4}$*) and רחמים pl. abstr. *compassion* (*$25^{6}$*). — אלהים] for an original יהוה, as throughout 𝔇, used by 𝔈. — כְּרֹב] though in 𝔊, 𝔍, is intensification, making l. too long. 𝔊, 𝔍, also intensify in previous l., 𝔊 *κατὰ τὸ μέγα ἔλεός σου*, 𝔍 *secundum magnam misericordiam tuam*. — מְחֵה] Qal imv. (*$9^{6}$*) *blot out*, as v.[11]; with sins elsw. in Qal Is. $43^{25}$ $44^{22}$, Niph. Ps. $109^{14}$ Ne. $3^{37}$, syn. כַּבְּסֵנִי Pi. imv. ‡ כבס vb. Pi. *wash*, person elsw. only v.[9] Je. $2^{22}$ $4^{14}$; ‖ טַהֲרֵנִי vb. Pi. imv. ‡ טהר, a technical term for ceremonial purification, so v.[9] (Qal) by the use of hyssop; common in P, but also Je. $33^{8}$ Ez. $36^{33}$ $37^{23}$ Mal. $3^{3}$ +. — הרבה] Kt. הַרְבֵּה Hiph. inf. abs. רבה as adv. $130^{7}$, so 𝔊 *ἐπὶ πλεῖον*, 𝔍 *multum*, Ges.[75 ff.] to be preferred to Qr. הֶרֶב abr. Hiph. imv., Ges.[75 gg.]. — וּמֵחַטָּאתִי] has two tones. — **5.** אֲנִי] makes l. too long, unnecessary gl. — אֵדָע] Qal impf. i.p. present experience, ‖ נֶגְדִּי תָמִיד, cf. *$16^{8}$* Is. $59^{12}$. — **6.** לְךָ לְבַדְּךָ] emphatic ‡ בַּד n.m. *separation*; with לְ, in a state of separation, *alone*, by oneself; always of God in ψ, elsw. $71^{16}$ $72^{18}$ $83^{19}$ $86^{10}$ $136^{4}$ $148^{13}$. — וְהָרַע בְּעֵינֶיךָ עָשִׂיתִי] adj. רע with article, emphatic; phr. of 𝔇, Dt. $4^{25}$ $9^{18}$ $17^{2}$ $31^{29}$ + 57 t. — לְמַעַן] conj. final clause with impf. as $9^{15}$ $30^{13}$ $48^{14}$. — תִּצְדַּק] Qal impf. 2 m. *be just*, as

*19$^{10}$*. — בְּדָבְרֶךָ] form *a.λ.* Qal inf. cstr. attracted to form of בשפטך; but 𝔊, 𝔍, Rom. 3$^{4}$ pl. דְּבָרֶיךָ, referring to words of *Law*, then resembling still more Ps. 19. — תִּזְכֶּה] Qal impf. † [זכה] vb. Qal (1) *be clean*, *pure*, of man in the sight of God Jb. 15$^{14}$ 25$^{4}$; (2) *be clear*, in justice, of God Ps. *51$^{6}$* Mi. 6$^{11}$. Pi. *make* or *keep pure*, the (ב)לב Ps. 73$^{13}$ Pr. 20$^{9}$, ארח Ps. 119$^{9}$. Hithp. *make oneself clean* Is. 1$^{16}$. 𝔊 νικήσῃς, cf. Rom. 3$^{4}$; so Σ, Θ, 𝔙, 𝔍, after Aram. usage. 𝔊 also prefixes καί, which may be for an original כי needed for measure, omitted in 𝔐 because of previous ךָ-. 𝔊 Rom. 3$^{4}$, 𝔙, PBV., also interpret בשפטך as passive, which is improbable. — **7.** ‡ הֵן] interj. *lo! behold!* used in early prose but chiefly in poetry, so v.$^{8}$ 68$^{34}$ 78$^{20}$ 139$^{4}$, for the more frequent הנה. — ‡ חֵטְא] n.m. (1) *sin* v.*$^{11}$* Is. 31$^{7}$ Ho. 12$^{9}$ Dt. 19$^{15}$; (2) *guilt* of sin v.$^{7}$ 103$^{10}$ Is. 1$^{18}$ Dt. 15$^{9}$ 21$^{22}$ 23$^{22.23}$ 24$^{15}$. — יֶחֱמַתְנִי] Pi. pf. † [יחם] Pi. elsw. only of conception of cattle Gn. 30$^{41.41}$ 31$^{10}$ (E). This form is for the normal יִחֲמַתְנִי, cf. Ju. 5$^{28}$ Ges.$^{64 h}$. — **8.** † טֻחוֹת] n.fpl. in Jb. 38$^{36}$, acc. to 𝔗 and Rabb. *reins*, but impossible there, as refer. is to dark cloud layers; *inward parts*, *B*DB., as covered over, concealed, 𝔊 τὰ ἄδηλα, 𝔙 *incerta*, 𝔍 *absconditum*; 𝔊, 𝔙, 𝔍, all attaching to next l. — וּבְסָתֻם] is doubtless a gl. explanatory of בטחות Qal ptc. pass. ‡ סתם *stop up*, in Qal and Pi. of stopping wells; in a higher sense Dn. 8$^{26}$ 12$^{4.9}$ (Qal) of shutting up prophetic words, here of the closed chamber of the breast, therefore *late*. All this is improbable; it gives no suitable parall. Rd. with Hi. בטחות abstract pl. בטחה *confidence*, *security*, cf. Is. 30$^{15}$ Jb. 12$^{6}$; cstr. before חכמה (*37$^{30}$*), the confidence or security that Wisdom affords. — **9.** תְּחַטְּאֵנִי] Pi. juss. *purify from sin;* elsw. in this sense, of person, only P; Nu. 19$^{19}$ (Pi.) Nu. 8$^{21}$ + 7 t. (Hithp.); of place (altar, house) Ez. 43$^{20}$ + 4 t. Ez. Lv. 8$^{15}$ + 2 t., all P (Pi.). — † אֵזוֹב] n.m. the *hyssop*, prob. *caper*, described by Tristram. "The stem has short, recurved spines below the junction of each leaf. The leaves are oval, of a glossy green, and in warmer situations evergreen." The plant is mentioned 1 K. 5$^{13}$; elsw. in ritual use for sprinkling blood at Passover Ex. 12$^{22}$ (J), for cleansing of leper Lv. 14$^{4.6.49.51.52}$ (P), for cleansing from contact with the dead Nu. 19$^{6.18}$ (P), of cleansing from sin here only. — וְאֶטְהָר] ו subord., the final ה omitted in late style; so also with אַלְבִּין Hiph. impf. † לבן vb. denom. Hiph. (1) *make white* = purify (ethical) Dn. 11$^{35}$; (2) *shew whiteness*, *become white*, of tree Jo. 1$^{7}$, of moral purity cf. שלג Is. 1$^{18}$ and here; Hithp. *be purified* Dn. 12$^{10}$. — **10.** שָׂשׂוֹן וְשִׂמְחָה] phr. Is. 22$^{13}$ 35$^{10}$ 51$^{3.11}$. — דִּכִּיתָ] Pi. pf. rel. clause; cf. v.$^{19}$ *10$^{10}$*. — **12.** בְּרָא] Qal imv. ברא *create* in the sense of *transform*, as Is. 41$^{20}$ 65$^{17.18}$. — אלהים] is gl. making l. too long. — רוּחַ נָכוֹן] נכון Niph. ptc. כּוּן, *firmly established* in the religious and moral sense, cf. נכון לב 57$^{8.8}$ 108$^{2}$, also 78$^{37}$ 112$^{7}$. — חַדֵּשׁ] Pi. imv. † חדש Pi. (1) *renew*, only here in religious sense, of face of ground 104$^{30}$, kingdom 1 S. 11$^{14}$, years La. 5$^{21}$, witnesses Jb. 10$^{17}$; (2) *repair*, cities Is. 61$^{4}$, temple 2 Ch. 24$^{4.12}$, altar 2 Ch. 15$^{8}$. Hithp. *renew*, youth Ps. 103$^{5}$. — בְּקִרְבִּי] is a gl., making l. too long. — **13.** אַל־תַּשְׁלִיכֵנִי] is neg. juss. Hiph. with two accents. — מִמֶּנִּי] expl. gl. — **14.** הָשִׁיבָה] Hiph. imv. cohort. לי is expl. gl. — שְׂשׂוֹן יִשְׁעֶךָ] phr. *a.λ.* *v. 12$^{6}$*. — רוּחַ נְדִיבָה] phr. *a.λ.*, but נְדָבָה רוּחוֹ Ex. 35$^{21}$ (P), cf. נדיב לב Ex. 35$^{5.22}$ (P) 2 Ch. 29$^{31}$, willing, freely

offering oneself; 𝔊 ἡγεμονικῷ, 𝔙 *principali*, 𝔍 *potenti* in the other mng. *noble, princely*, so Street. — **15.** אֲלַמְּדָה] Pi. cohort. — **16.** דָּמִים] abst. pl. *bloodshed*, Ols., Hi., Bä.; most think of blood-guiltiness. — אלהים אלהי תשועתי] amplification, only one name needed for measure; rd. יהוה, for which אלהים was substituted by 𝔈. — תְּרַנֵּן] Pi. juss., apod. of imv. ($5^{12}$). — **18.** לא] neg., so 𝔍, but 𝔊 לוּא conditional particle due to וְאֶתֵּנָה Qal cohort. נתן, apod., which certainly implies a previous conditional clause. But this vb. makes l. too long and is doubtless an expl. gl. — **19.** אלהים] is gl. in both ll.; it puts God in 2d and 3d pers. in same v. זִבְחֵי is then cstr. before רוח. It is prob. that נשׁבר after לב is an expl. gl. inserted before the unusual נִדְכֶּה. — **20.** הֵיטִיבָה] Hiph. imv. cohort. יטב ($33^3$). 𝔊, 𝔍, insert אדני, but at expense of measure. — **21.** עוֹלָה] is expl. gl. for the unusual ‡ כָּלִיל n.m. *whole, entire offering*, as Dt. $33^{10}$ 1 S. $7^9$; for other mng. *v.* $50^3$.

## PSALM LII., 2 STR. $6^5$.

**Ps. 52 is a didactic poem of the time of Jeremiah: (1) denouncing a crafty noble who worked mischief with his lying tongue ($v.^{3-6}$); predicting his speedy downfall ($v.^7$); (2) triumphing in the antithesis between the noble's vain trust in his wealth, and the sure trust of the righteous in Yahweh ($v.^{8-11a}$). The Ps. concludes with a liturgical gloss ($v.^{11b}$).**

WHY boastest thou of evil, thou mighty man, all day long?
Engulfing ruin thou devisest, thy tongue is as a whetted razor;
Thou dost love evil rather than good, lying rather than right;
Thou dost love all devouring words, the deceitful tongue.
'El also will pull thee down, forever He will snatch thee away;
He will pluck thee up out of thy tent, and so root thee out of the land of the living.

THEN the righteous will see and revere, and will laugh at him:
"Behold (the mighty man) that used not to make (Yahweh) his refuge,
But used to trust in the abundance of his riches, used to be strong in his (wealth).
As for me, I am in the house of (Yahweh) as a luxuriant olive tree;
I trust in the kindness of (Yahweh) forever and ever.
I will laud Thee that Thou hast done it, and I will wait on Thy name."

Ps. 52 was a מַשְׂכִּיל at first in 𝔇, and subsequently in 𝔈 and 𝔇ℜ (*v.* Intr. §§ 26, 27, 32, 33). In 𝔇 it had the following historical reference: בְּבוֹא דֹּאֵג הָאֲדֹמִי וַיַּגֵּד לְשָׁאוּל וַיֹּאמֶר לוֹ בָּא־דָוִד אֶל־בֵּית אֲחִימֶלֶךְ = "When Doeg the Edomite came and told Saul, and said unto him, David is come to the house of Abimelech." This is based on 1 S. $22^{9-10}$, but makes a clumsy use of the narrative. This reference was made not with the view that the Ps. was actually composed at that time; but that it might

be conceived as expressing the emotions of David under those circumstances. In fact the Ps. in some respects would suit the situation; but in others not. Both the internal and the external evidence make such a time of composition impossible. The גבור v.[3. 9] refers to a warrior, and evidently, in the context, to a false and wicked one such as Doeg certainly was. But it is easy to think also of Shebna (Is. 22[15 sq.]), Pashhur (Je. 20[1 sq.]), Hananiah (Je. 28[1 sq.]), or Sanballat (Ne. 6). But these were doubtless only representatives of a class constantly appearing in Jewish history and denounced by the prophets. The זית רענן v.[10] = Je. 11[16] does not involve dependence on Je., for the simile is an easy one and the use of it is not the same. The reference to the house of Yahweh, however, implies either preëxilic or postexilic times, when the temple was the established place of worship. The crafty and lying use of the tongue denounced in the Ps. is especially prominent in the denunciations of the preexilic prophets, cf. Je. 9[8 sq.] Mi. 6[12]. The same is true of the early Restoration. But subsequently falsehood, under Persian influence, assumes a more ethical character, and is denounced not only for its injurious effects, but for its own immoral nature. The language and style favour a preëxilic date. The Ps. is best explained from the time of Jeremiah.

Str. I. has a tetrastich of three syn. lines explaining the first, and an antith. syn. couplet. — **3.** *Why boastest thou, . . . thou mighty man?*] Some noble, a rich and powerful warrior, is referred to, such as Shebna (Is. 22[15 sq.]), Pashhur (Je. 20[1 sq.]), Hananiah (Je. 28[1 sq.]), or Sanballat (Ne. 6), who was indulging in self-confident boasting of his success and impunity in *evil.* This was all the more irritating that it was continuous, *all day long.* An ancient glossator impatient for the antithesis v.[10], attached to the margin the "kindness," making that "all day long." This subsequently came into the text at the expense of the measure, and the simplicity of the movement of thought in its parallelism. The Vrss. greatly differ here. — **4.** *Engulfing ruin*]. The evil is explained as a ruin in which one falls and is engulfed or swallowed up, a term of 𝔇, 5[10] 38[13] 55[12] 57[2]. Such overwhelming ruin he *deviseth* against the righteous. He has a definite plan and purpose to ruin them, and it is expressed in crafty words of false witness. — *thy tongue is as a whetted razor*], phr. α.λ., cf. Ps. 7[13] Je. 36[23]. The tongue has a deadly purpose, and so it is compared to a razor which has been whetted in order to make it as sharp as possible. The glossator added "working deception," as 101[7], making the line too long whether referring to the tongue or the man, whether in apposition or vocative. The Vrss. differ. —

**5–6**. *Thou dost love*], emphatic present, repeated in syn. line for greater emphasis. The evil tongue represents an evil nature, whose affection is set on *evil rather than good*, defined more precisely as the evil of *lying rather than* the good of speaking that which is just and *right*. The climax is reached in *all-devouring words*, whose purpose is to swallow up and devour, cf. v.[4], — *the deceitful tongue*], as $120^{2.3}$ in apposition 𝔊, 𝔖, 𝔍, to be preferred to the vocative: "O thou deceitful tongue" of EV[s]. and most moderns. — **7**. *'El also*] on His part, as an additional actor, appears unexpectedly to the wicked noble. This divine name was left in the Ps. by 𝔈. Vbs. are heaped up, two in each line, to indicate the great variety of motions by which God overthrows this vainglorious noble. — *will pull thee down*] from a firm position; — *snatch thee away*] elsewhere of snatching up coals from a hearth with tongs or shovel; — *pluck thee up out of thy tent*], out of and away from the inmost dwelling, the very home; — *and so root thee out of the land of the living*]. It is extermination, leaving neither root nor branch behind in the land where only the living dwell, *v*. $27^{13}$.

Str. II. has a line introducing the words of the triumphant *righteous* which declare in an antith. couplet the trust of the wicked noble, and, in a syn. triplet, the trust of the righteous. — **8**. *See and revere*], see the fall of the wicked noble, and revere, in reverential fear of Yahweh who overthrew him, cf. $40^{4}$. — *and will laugh at him*], the triumphant laugh of scorn and derision. This is just as appropriate for the people of Yahweh when Yahweh triumphs over His enemies and theirs, as it is for Yahweh Himself, Ps. $2^{4}$. — **9**. *Behold the mighty man*], the same person as in v.[3]; but 𝔐 and Vrss. by a different pointing of the same consonant letters, interpret the term as the more general and comprehensive "man." — *used not to make Yahweh his refuge*], frequentative, of habitual action; so probably the following vbs. also. EV[s]., after 𝔍, render "strength" or "stronghold," but improperly, *v*. $27^{1}$. — *in the abundance of his riches*]. This noble had great riches as well as great power, and in these he used to trust, instead of in his God, as every true Jew should have done. — *used to be strong in his* (*wealth*)] so 𝔖, 𝔗, and most moderns, as best suited to context. 𝔐 gives the same form as v.[4], which is variously explained

by Vrss. and interpreters. But, if correct, it must be interpreted as their "engulfing ruin," and we must think of his strengthening himself in the ruin he has brought on others, building himself up on their ruins. — **10**. *As for me*], emphatic antithesis. — *as a luxuriant olive tree*], fresh, green, fat, and flourishing in the richest soil; not that the olive tree was *in the house of Yahweh* and therefore especially luxuriant, but that the righteous man was a guest there and on that account was to be compared to such a tree. His trust was in the kindness of Yahweh, in antithesis with the trust of the wicked noble in his riches; and therefore he would continue to flourish after the wicked noble had been overthrown with his wealth. — **11**. *I will laud Thee*], the vow of public worship in the temple in thanksgiving, as usual at the conclusion of Pss. — *that Thou hast done it*]. The special theme of the praise was that which Yahweh had done to the proud oppressor of the righteous. — *and I will wait on Thy name*]. Although this phr. is *a.λ.*, yet the name of Yahweh frequently takes the place of Yahweh Himself in other phrases, and there is no good reason why it should not do so here. The remainder of the v. is too much for the measure and Str. — *for it is good in the sight of Thy pious ones*]. This is doubtless a gloss. The name is good, benign. The pious so regard it as they contemplate it. The name of Yahweh in late usage is for Yahweh Himself.

**3**. תִּתְהַלֵּל] Hithp. impf. *make one's boast*, as $49^{7}$. — הַגִּבּוֹר] vocative, as usual with article. — חֶסֶד אֵל] is a gl., originally in margin simply as חסד, from v.$^{10}$, referring to the kindness of Yahweh, antith. to the wickedness of this boaster. But 𝔊 *ἀνομίαν*, Aq., Quinta, *ὄνειδος* = חסד as Aram. *shame*, *reproach*, elsw. Pr. $14^{34}$ Lv. $20^{17}$. אֵל was a later insertion in 𝔐, 𝔍, to define חסד as God's. But it is interpr. by 𝔖, Houb., Oort, We., Du., as inexactness for עַל חסיד. Hi., Dy., rd. חַסֵּר עַל adv. inf. But all are improbable and unsatisfactory. The two words in fact destroy the measure. — **4**. הַוּוֹת] emph. *engulfing ruin*, *v*. $5^{10}$. — כְּתַעַר מְלֻטָּשׁ] phr. *a.λ.* ‡ תַּעַר n.m., *razor*, as Is. $7^{20}$ Ez. $5^{1}$. לטש, *v*. $7^{13}$, of sword. — עֹשֵׂה רמיה] is explan. gl. — **5**. מִדַּבֵּר צֶדֶק] phr. elsw. Ps. $58^{2}$. צדק of rightness of speech, elsw. Pr. $8^{8}$ $12^{17}$ $16^{18}$, cf. צדקה Is. $45^{23}$ $48^{1}$ $63^{1}$ Je. $4^{2}$ Zc. $8^{8}$. The vb. is a gl. making the l. too long, so Bä. — **6**. דִּבְרֵי־בָלַע] phr. *a.λ.* † בֶּלַע n.[m.] *devouring*, elsw. Je. $51^{44}$, *v*. Ps. $55^{10}$, also vb. $21^{10}$. It is tempting with Be., Che., to rd. בְּלִיַּעַל. — לְשׁוֹן מִרְמָה] phr. *a.λ.* in apposition, not vocative; usual phr. לׄ שקר $109^{2}$ Pr. $6^{17}$ $12^{19}$ $21^{6}$ $26^{28}$, לׄ רמיה Ps. $120^{2.3}$ Mi. $6^{12}$. — **7**. גַּם־אֵל]. Two tones are needed. Therefore rd. וְגַם אֵל as usual in such cases. — יִתָּצְךָ] Qal future ‡ נתץ vb. Qal (1) *pull down*, a structure

Ex. $34^{18}$ (J) Dt. $7^5$ +; (2) a nation Je. $1^{10}$ $18^7$, an individual Jb. $19^{10}$, so here; the jaw teeth of lions Ps. $58^7$. — יְחְתְּךָ] Qal impf. † חתה vb. *snatch up*, coals from hearth Is. $30^{14}$, cf. Pr. $6^{27}$ $25^{22}$; here fig. involved. — וְיִסָּחֲךָ] ו coörd. Qal impf. † נסח vb. Qal *tear away*, as Pr. $2^{22}$ $15^{25}$; Niph. Dt. $28^{63}$. — וְשֵׁרֶשְׁךָ] ו consec. after the impf. expressing result; † שׁרשׁ vb. demon. Pi. *root out*, elsw. Jb. $31^{12}$; Pu. Jb. $31^8$; Poel Is. $40^{21}$; Poal Je. $12^2$; Hiph. also *strike root* Ps. $80^{10}$ Is. $27^6$ Jb. $5^3$. — **8.** 𝕲 attaches *καὶ ἐροῦσιν*, which is implied indeed, but not usually expressed in poetry. — **9.** הַגֶּבֶר] so 𝕳 and all Vrss.; but certainly a mispointing for גִּבּוֹר, v.[8]. — לֹא־יָשִׂים] neg. rel. clause, vb. frequent. — אלהים] for original יהוה as throughout 𝕰. — יִבְטַח] ו consec. after impf., emph. change of tense; improb. It should be ו coörd. and vb. frequent. — בְּרֹב עָשְׁרוֹ] original of *49⁷*. — יָעֹז] Qal freq. *be strong*, $9^{20}$. — בְּהַוָּתוֹ] as v.[4], but dub. rd. with 𝕾, 𝕿, Lag., Gr., Bi., Bä., Oort, Du., Dr., *B*DB., בְּהוֹנוֹ *in his wealth*, *v.* $44^{18}$. — **11.** לְעוֹלָם] is gl., making l. too long. — אֲקַוֶּה שִׁמְךָ] phr. *a.λ.*, but קוה with acc. י׳ frequent. The substitution of *name* for *Yahweh* is common with other vbs., why not with this? It is however not suited to כִּי־טוֹב נֶגֶד חֲסִידֶיךָ, and therefore Dy., Hi., Gr., *B*DB., rd. אֲחַוֶּה, Hu., Oort, אקרא. But in fact this last heterogeneous clause makes an additional l. to the Str. however we may divide the ll. It is indeed a double gl.: כי טוב (*v. 25⁸*); נגד חסידיך still later, cf. $79^2$ $89^{20}$ $132^9$ (= 2 Ch. $6^{41}$) $145^{10}$.

## PSALM LIII.

**Ps. 53 is an Elohistic edition of Ps. 14, with variations of text and editorial changes, all of which are discussed under Ps. 14.**

## PSALM LIV., 2 STR. $6^3$.

**Ps. 54 is a prayer for national victory in the early days of Josiah. (1) Petition to Yahweh to save the nation from its terrible foreign foes (v.[3-5b]), (2) that the enemy may be exterminated, and the people gaze in triumph upon them (v.[6-7. 9]). Glosses assert that the enemy ignores God (v.[5c]), and vow praise and sacrifice in the temple (v.[8]).**

YAHWEH, by Thy name save *me*,
And by Thy might execute judgment for *me*.
Yahweh, hear *my* prayer;
Give ear to the words of *my* mouth:
For (proud ones) have risen up against *me*,
And terrible ones have sought *my* life.

LO, Yahweh, Helper to *me!*
Yahweh, Upholder of *my* life!
Let evil return to *my* watchful foe;
In Thy faithfulness exterminate (*mine* enemy);
From all trouble deliver *me*,
And on mine enemy let *mine* eye look.

Ps. 54 was a *Maskil* in 𝔇. It was then taken up into 𝔇𝔐, and received the assignment בְּנְגִינֹת. It was also taken up into 𝔈. The historical reference בבוא הזיפים ויאמרו לשאול הלא דוד מִסְתַּתֵּר עמנו, refers to the incident mentioned 1 S. $23^{19\,sq.}$, cf. $26^{1\,sq.}$ (*v.* Intr. §§ 26, 27, 32, 33, 34). This Ps. could not have been composed by David at this time, but the circumstances there referred to might illustrate some of the features of the Ps. It is a prayer for national deliverance in peril from enemies; and indeed עריצים, powerful, cruel, and terrible ones, v.$^{5}$, such as the Babylonians, cf. $37^{35}$ $86^{14}$ Is. $13^{11}$ $29^{5}$. The language and style are of the earlier Pss. of 𝔇. The reference to temple worship and sacrifice, v.$^{8}$, is a gloss. The prayer that they might look in triumph on their enemies, v.$^{9}$, implies a preëx. situation, in which the armies of Judah were still in the field and might hope to overcome their enemies in battle. The early years of Josiah best suit this situation.

**Str. I.** has three syn. couplets, the last giving the reason of the prayer. — **3.** *By Thy name*]. The name of Yahweh, as known to His people and made known to their enemies, is a saving name, giving confidence to His people, and invoking fear in their enemies, owing to the renown of His previous historical achievements, *v.* $20^{6.8}$ $33^{21}$ $44^{6}$ $89^{13.17.25}$ $105^{3}$ $118^{10.11.12}$ $124^{8}$. — *Thy might*], as exhibited in the putting forth of warlike power, *v.* $20^{7}$ $21^{14}$ $80^{8}$ $89^{14}$. — *save me*], as the context shows, by deliverance from enemies in war, implying victory over them ‖ *execute judgment for me*], vindicate my cause in battle, *v.* $110^{6}$. — **4.** The petition of the previous couplet is indeed *prayer*, as expressed in *words of my mouth*, oral prayer, which *Yahweh* is urged to *hear* ‖ *give ear to*, usual terms in such circumstances, *v.* $4^{4}$ $5^{2}$. — **5.** The reason for this petition is given in this couplet, *proud ones*], the probable original, as 𝔗 and many codd. 𝔥, rather than "foreigners," foreign enemies, of most codd. 𝔥 and other Vrss. These are defined as *terrible ones*, such as the Assyrians, Is. $29^{5}$, and Babylonians, Is. $13^{11}$ Ez. $28^{7}$. — *have risen up against me*], in war ‖ *have sought my life*], to destroy the nation so that it could no longer have national independence or existence. A glossator, without regard to the structure of the Ps. as composed of couplets, added

a line to give another characteristic of these enemies, "they do not set God before their eyes," cf. $10^{4}$ $14^{1} = 53^{2}$, probably influenced by the latter passage.

**Str. II.** has also three syn. couplets. — **6.** *Lo*], calling emphatic attention to the wish expressed in v.$^{7}$, introduced by the vocatives in v.$^{6}$. — *Helper to me*], not predicate of *Yahweh*, as Vrss.; but in apposition to Yahweh, as His characteristic. — *Upholder of my life*] the One who had been throughout history the sustainer of His people, maintaining their national existence in every peril and against all enemies. — **7.** *Let evil return*], so Kt., in requital, cf. $7^{17}$ $94^{15}$, to be preferred to Qr., 𝔊, 𝔍, "He will return," "requite," as $18^{21.25}$ $28^{4}$ $79^{12}$, which requires the interpretation of Yahweh as subj. in the 3d pers. against the uniform usage of this Ps., which is a prayer to Him, in the 2d pers. Such an interpretation is indeed forbidden by the syn. imv. *exterminate*, otherwise the transition from the one person to the other in a syn. couplet would be exceedingly abrupt and uncalled for. — *In Thy faithfulness*]. The usual meaning of the Hebrew word is alone appropriate here; namely, the faithfulness of Yahweh to His people, as helper and sustainer. The EV$^{s}$. give the unusual meaning "truth," which has no propriety in this context. These enemies of v.$^{5}$ are here described as *my watchful foes*], who lie in wait, a term of 𝔇, *v.* $5^{9}$; also in general as *mine enemy*, an insertion which the uniform assonance of this Ps. in *î* requires, as well as the measure, in place of the suffix "them," of 𝔐, Vrss. — **8.** This vow disturbs the order of the prayer and the structure of the Str.; but was needed to make the Ps. appropriate for public worship in later times. — *In voluntariness will I sacrifice to Thee*], so Vrss., AV., cf. PBV., expressing the glad, voluntary participation in public sacrifice, cf. $51^{14}$. RV. "freewill offering," while a possible rendering of the Hebrew word, is a specific kind of sacrifice which was only appropriate on special occasions, and not at all characteristic of public sacrifice in the temple, or indeed appropriate to it. — *I will laud Thy name, Yahweh,* (*saying*) *for He is good*], the oral choral praise, with the Rf. of the Hallels, *v.* $135^{3}$, and Intr. § 35. — **9.** *From all trouble deliver me*], continuation of the prayer, the verb being interpreted as imv. MT., 𝔍, 𝔗, pf. 3 sg., 𝔊, 𝔖, pf. 2 sg., are due to the insertion of the gloss v.$^{8}$, separating v.$^{9}$ from its

connection with the imv. v.$^{7b}$. — *Let mine eye look*]. The context of the original Ps. requires the jussive here, as against pf. of 𝔐 and Vrss., due to the gloss. The eye of Israel hopes to gaze in triumph upon the enemy, defeated and exterminated, cf. $112^{8}$ $118^{7}$.

**3.** אלהים] for an original יהוה; also v.$^{4.6}$. — וּבִגְבוּרָתְךָ] has two tones, as usual in long words, with ו conj. — תְדִינֵנִי] Qal juss. after imv. ($7^{9}$). — **4.** לְאִמְרֵי־פִי] two tones, the first thrown back from ultima to penult of אִמְרֵי as usual; *v.* $2^{12}$, phr. Pss. $19^{15}$ $78^{1}$ $138^{4}$ Dt. $32^{1}$ +. — **5.** זָרִים] marked as dub. by Paseq, was prob. originally זדים, as 𝔗 and many codd. MT.; so Oort, Gr., Bä., Du. — עָלַי] the usual prep. with קום, but the pl. sf. impairs the assonance in ־ִי. Rd. therefore כִּי as $27^{12}$. — עָרִיצִים] pl. adj., as $37^{35}$ $86^{14}$, both 𝔇; cf. Is. $13^{11}$ $29^{5}$. — לא שמו אלהים לנגדם] is an extra l. to the Str., lacks the characteristic rhyme, and is doubtless a gl. — **6.** עֹזֵר לִי] phr. $30^{11}$ (𝔇). — אֲדֹנָי] prob. for original יהוה. — בְּסֹמְכֵי] 𝔊 ἀντιλήμπτωρ, 𝔍 *sustentans*, imply sg. without בְּ; the latter is due to the interpretation of form as pl., and is prob. not original, *v.* $3^{6}$. — **7.** יָשׁוּב] Kt.; יָשִׁיב Qr., so 𝔊, 𝔍; the former is more suited to the context if יהוה is vocative in foregoing, the latter if it is subject of clauses; the former more probable, only it should be juss. — שֹׁרְרָי] pl. is against assonance; rd. sg. *v.* $5^{9}$. — הַצְמִיתֵם]. The suffix is contrary to the assonance in ־ִי characteristic of Ps. A word is also missing for the measure: rd. אֹיְבַי. — **8.** ‡ נְדָבָה] n.f. (1) *voluntariness* of love Ho. $14^{5}$, of volunteering for military service Ps. $110^{3}$, of copious rain $68^{10}$, of voluntary offering of sacrifice $54^{8}$, adv. acc. Dt. $23^{24}$; elsw. always *freewill offering*, in ψ only $119^{108}$ unless this mng. be found here also. — אֶזְבְּחָה] Qal cohort. 1 sg. expressing resolution; the accent is retracted before לָךְ whether Makkeph is used or not; cf. v.$^{4}$. — אוֹדֶה שִׁמְךָ] Hiph. impf. cohort. ידה, *v.* Intr. § 35, cf. $44^{9}$, $99^{3}$, $138^{2}$ $142^{8}$. — יהוה] suspicious in 𝔈. The rhyme does not appear in this v. It is a gl. — כִּי־טוֹב] *v.* $52^{11}$. — **9.** כִּי is a gl. of interp. — הִצִּילָנִי] Hiph. pf. 3 sg. changes from 2d to 3d pers. without sufficient reason: 𝔊, 𝔖, 2d pers., so Horsley, Gr., Che.; rd. imv. הַצִּילֵנִי as Street. — רָאֲתָה] Qal pf. 3 f. is not suited to context, even if explained as future pf. or pf. of sure future. The original Ps. required, as Street, תראה juss. The text has been changed from imv. and juss. because of intervening gl. — אֹיְבַי] should be sg. sf. as above.

## PSALM LV.

**Ps. 55 is composite. (*A*) A prayer for deliverance, with the longing to flee away from the terrible anxiety to a sure refuge (v.$^{2\text{-}3.\ 5\text{-}9a}$). (*B*) Imprecations upon treacherous foes within the holy city (v.$^{9b\text{-}12}$), and upon a treacherous friend (v.$^{13\text{-}15a.\ 21\text{-}22.\ 24ab}$).**

**Glosses express confidence in Yahweh (v.$^{23\ 24c}$), make vows of public prayer (v.$^{17-18}$) and urgent petition (v.$^{20a}$), refer to deliverances from battle (v.$^{19}$), and enlarge upon various features of the original (v.$^{4.\ 16b.\ 20b}$).**

*A.* V.$^{2-3.\ 5-9a}$, 3 STR. $4^3$.

O GIVE ear, (Yahweh), to *my* prayer;
And hide not Thyself from *my* supplication.
O attend to me, and answer *me*.
I am depressed, and I moan in *my* complaint.
MY heart writhes within *me*,
And terrors have fallen upon *me*.
Fear comes upon *me*,
And trembling and shuddering cover *me*.
PINIONS O that *I* had!
As a dove *I* would fly away and settle down,
So I would make afar off *my* flight.
I would haste away to *my* place of escape.

*B.* V.$^{9b-16a\ 21-22.\ 24ab}$, 3 STR. $5^5$.

WITH a tempestuous wind, O Lord, divide their tongues.
For I see violence and strife in the city;
Day and night they go round about upon the walls thereof.
Trouble and mischief are in the midst of it, engulfing ruin in its (square);
And oppression and deceit depart not from its square.
FOR it is not an enemy who reproaches me, I could get away (from him).
It is not he that hateth me that magnifieth himself against me, I could have hidden from him.
But thou, a man mine equal, mine associate and my familiar acquaintance!
Together we used to hold sweet counsel, we used to walk in concord.
Let death come treacherously upon them, let them descend alive to Sheol.
HE put forth his hands against his confederate: he profaned his covenant;
His face was smoother than curds; but war was in his mind.
His words were softer than oil, but they were drawn swords.
But, O Thou, (Yahweh), bring them down to the Pit of Sheol.
Let not men of blood and deceit live out half their days.

Ps. 55 was in 𝔇, of the class משכיל, which is justified by the original Ps.$^{A}$, not by the present Ps. It was taken up into 𝔈, when the divine name was changed as elsw. It was also in 𝔇ℜ, where it was assigned בנגינת (*v.* Intr. §§ 26, 27, 32, 33, 34). The Ps. has an unusual number of glosses. (1) V.$^{17}$ has יהוה. This could not have been in 𝔈, or in 𝔇ℜ, which follows its sources in its use of divine names. The three hours of prayer, v.$^{18}$, appear elsw. Dn. $6^{11}$ as a late usage. V.$^{19}$ belongs with v.$^{18}$. It implies deliverance from a recent battle. These verses all come from a Maccabean editor adapting the Ps. to the circumstances of his times. V.$^{20b}$ belongs also to the same hand,

and it is probable that he changed v.$^{20a}$, which was an earlier marginal gl. with ענה in the sense of *answer*, to ענה in the sense of ***humiliation*** of the enemies. V.$^{4}$ is a couplet of similar tone, and probably came from him also. (2) V.$^{23}$ has יהוה also, and must have been a gl. later than 𝔇ℜ. It expresses, however, a calm confidence in Yahweh which was more characteristic of the Greek period before the Maccabean trials. V.$^{23}$ is based on 22$^{9}$ 66$^{9}$. The Aramaic יהב is also an evidence of late date. V.$^{24c}$ is also a trimeter gl., concluding the Ps. with an expression of trust in Yahweh. After the glosses have been removed, the Ps. is composite of an early Maskil, v.$^{2-3.\ 5-9a}$ and a later imprecatory Ps., v.$^{9b-16a.\ 21-22.\ 24ab}$. The former was a little prayer, which originally was apart by itself, resembling Ps. 54. It was doubtless in 𝔈, because the original יהוה has been changed to אלהים. The combination with the prayer may have been made by 𝔈. The imprecatory Ps. is based in v.$^{10a}$ upon the story of the dispersion from Babel Gn. 11$^{1-9}$ (J); in v.$^{16}$ on the story of Korah and his company Nu. 16$^{33}$ (P). The traditional ascription of the Ps. to David in the time of the treachery of Ahithophel, 2 S. 15, has no other propriety than that Ahithophel was just such a person as is described in v.$^{13-15.\ 21-22}$; but he could hardly have been regarded as the equal of the king. The reference to Pashhur, Jer. 20, would be more probable, if we could suppose that the Ps. was composed by Jeremiah; but this is improbable, and there is no evidence that Pashhur was such an intimate friend as is here described. The reference to the walls of the city and its public squares, v.$^{11-12}$, prevents us from thinking of the times of the restoration previous to Nehemiah. It is therefore probably a Ps. of the time of Nehemiah, when there was no special peril from foreign enemies, but great corruption, violence, and strife in the city itself.

## PSALM LV. *A*.

**Str. I. 2–3** is a prayer in a syn. tristich with a synth. line giving reason.—**2–3.** *O give ear* ‖ *O attend to me*, and the climax, *answer me*, are usual terms of petition.—*and hide not Thyself*]. Yahweh seems to hide His face from His people if He gives no response to their prayers when they are in trouble; cf. 10$^{1}$.—*I am depressed*], lit. brought down in humiliation, as 𝔍, favoured also by paraphrase of 𝔊, PBV., AV., to be preferred to 𝔐, RV., and most moderns, from a different Hebrew stem, "I am restless."—*I moan*], as v.$^{18}$, 𝔊, 𝔍, RV., to be preferred to 𝔐, "am distracted."—*in my complaint*], plaintive expostulation with Yahweh for leaving him in this condition.

**Str. II.** is a syn. tetrastich, continuing the description of suffering.—**5.** *My heart writhes*], in the pain and anguish of the situation.—*And terrors*] of the consequences which will result if

Yahweh does not save him. The specification "of death" was due to dittography, and was not original, as indeed it makes the line too long for the measure. — **4** is a pentameter gloss, assigning a reason for the anxiety. The *enemy* and *wicked* are a plurality of foreign enemies, as v.[17-20]. These *dislodge trouble*], a metaphor of rolling stones down from heights upon enemies in the valley beneath, or in a siege from walls upon those assailing them. — *cherish animosity*]. They habitually and with set purpose, due to *anger*, take every opportunity of hostile action. — **6**. *shuddering*] is an intensification of *fear* and *trembling*. These have not only *come upon* him, as a dark and gloomy cloud, but *cover* over, enveloping and shutting him in from any relief except from his God.

Str. III. is a tetrastich of stairlike advance. — **7–9 a**. *O that I had*], the usual formula of the wish. — *pinions*]. He is unable to escape in any other way than by the wings of a bird. — *As a dove*]. This belongs to the second line. The poet is thinking not simply of flying, but that he himself is like a dove, too weak to resist the enemy, whose only hope is in flight. — *I would fly away*], seeking refuge in clefts of the rocks, Ct. 3[14]. — *and settle down*], in safety. — *afar off*], away from the danger of the city. — *I would lodge in the wilderness*], abandoning the metaphor of the bird for that of the traveller, as Je. 9[1]. This is not suited to the context, it destroys the measure of the line, and is doubtless a gloss from Je. — *hasten*], syn. with previous lines and so intransitive.

## PSALM LV. *B*.

**Str. I.** is a pentastich, giving an introductory line of imprecation and the reason for it in a syn. tetrastich. — **9 *b***. *with a tempestuous wind*]. There is here a conflation, due to textual error, of "stormy wind" and "devouring tempest." All of these words except "devouring" are attached to previous lines by 𝔐 and Vrss. at the expense of measures and right connection of the two Pss. As so connected it represents a wayfarer flying for refuge from an impending storm, but really it belongs with the next v. as the instrument used by Yahweh for the purpose of division. — **10–12**. *O Lord, divide their tongues*], imprecation upon persons not mentioned as yet, a divine visitation such as that upon the builders of Babel, Gn. 11[1-9], and indeed in the same way by a

theophanic storm. — *For I see*]. The reason for the previous wish is now given, and the peril is explained as something that was distinctly seen. The places are *in the city*], Jerusalem; *upon the walls thereof*], the place of watchful defence; *in the midst of it*], in its public square, a place of public concourse. This is as much as to say, in its enclosing walls and in its public places, within the city in its entirety. — *violence and strife*], these as personified are guilty of preying on the city instead of defending it, ‖ *trouble and mischief, engulfing ruin, oppression and deceit*], heaping up epithets, to describe the utter corruption that prevailed in the city, especially among its rulers and soldiers, who ought rather to have defended the city from all such things.

Str. II. is a pentastich, with four lines syn. and the fifth synth. thereto as an imprecation, thus in the reverse order of Str. I. on the principle of inclusion. — **13–15.** *For it is not an enemy*], neither foreign, as v.[4. 16. 19], nor even domestic, *he that hateth me*], a personal enemy; but the very reverse, — *Thou, a man mine equal*], of like estimation, of the same rank and public esteem as himself. — *mine associate*], in close social relations. — *my familiar acquaintance*], well known by friendly personal intercourse. — *Together used to hold sweet counsel*], accustomed to meet together in the intimacy of a confidential circle and take counsel together, and this was made sweet by mutual words and acts of friendliness. — *we used to walk in concord*], 𝔊, 𝔙, "as friends" PBV., which is greatly to be preferred to RV. "with the throng," thinking of the procession in the temple as $42^5$, which latter meaning has no appropriateness if "the house of God" is regarded as a gloss, making, as it does, the line too long. Indeed, there is no good reason for limiting the walking in concord to the walk in temple processions, which would not be suggested by anything else in this Ps. Such was the man who was at the bottom of all this trouble, and such were the circumstances under which he had acted. — *who reproaches me*]. The man who was not an enemy acts as an enemy, and makes false representations and bitter taunts. He who did not hate now acts as if he hated, by making unworthy comparisons with his equal, by magnifying himself in hostility to his friend. This inconsistency between their present and former relations made it extremely difficult to act

wisely. — He *could get away from* an open enemy; he *could have hidden from* a man that was pronounced in his hatred; but what could he do in this strange situation in which his best friend had become his worst enemy? — **16.** *Let death come treacherously upon them*]. These are the enemies led by the treacherous friend; cf. the personified attributes of wickedness v.[10b-12]. This is an imprecation upon them. The wish is that death may beguile them, coming upon them when they least expect it, taking them unprepared. — *Let them descend alive to Sheol*]. The author is thinking of Korah and his company, Nu. 16[33] (P), who by divine visitation were swallowed up by an earthquake, and, without the experience of death, descended living into the gulf and went down to the cavern of Sheol. A glossator thought it needful to append a reason for the imprecation: — *for evils are in their dwellings*], the place where the enemies dwell, their houses, the enemies being resident in the same city as the author.

**Str. III.** is a further description of the false friend. The pentastich has an introductory line and two syn. couplets. — **21–22.** *He put forth his hands*]. His reproaches had advanced to personal violence, cf. v.[10], and that *against his confederate*, the one who was in a covenant of peace and friendship with him, sealed as it was in the times of the Psalmist by the communion meal and the joint application of the blood of the victim; and so he *profaned his covenant*], defiled it, as a sacred thing in which God, by the sacrifice, was also involved, and so was guilty of impiety toward the God of the covenant. The false friend is now described in the inconsistency between his words and deeds, his profession and practice. — *His face*], so 𝔊, required by pl. vb.; better than "his mouth," 𝔐, which has been assimilated to *his words*. The antith. between face and mind is more natural. The face *was smoother than curds*]. With a round, smiling, beaming face, he addressed his friend; but in his mind, hidden away in secret, was *war*, which he was only waiting for a convenient opportunity to wage. — *softer than oil*], were his words; they were smooth, oily, flattering in appearance, but in reality they were drawn swords, sharp, taunting, piercing reproaches. This Str. is interrupted by a gloss which inserts a comforting exhortation to the afflicted before the imprecation:

Cast upon Yahweh thy lot and He will sustain thee,
He will not forever suffer the righteous to be moved.

**23.** *Cast upon Yahweh thy lot*], cf. 22[9] 37[5]; an exhortation to take up the burden of trouble and cast it upon Yahweh, that He might bear it for them. This is the lot, portion, or way, assigned one in this life, however difficult it may be. — *He will sustain thee*], give personal support in the trouble, enabling to endure it. This is enforced by an antithetical couplet, gnomic in character: *He will not suffer the righteous to be moved*]. They will be enabled to bear their burdens, endure the lot given them to endure, and will stand firm under it, not tottering from their position. — *forever*]. The sustaining will go on and the restraint from trouble without ceasing.

**24.** *But, O Thou, Yahweh*], strong antith. — *bring them down to the Pit of Sheol*]. The final imprecation wishes them to descend by a violent deed of God into the Pit, the place of punishment in Sheol. — *Men of blood and deceit*], such as the false friend described above and the treacherous enemies in the city. — *Let them not live out half their days*]. This in the original was doubtless jussive as the context requires, and not indicative, "will not live," as 𝔐, Vrss., because of the gl. — **24** *c*. *But as for me, I trust in Thee*], certainly a more appropriate conclusion for a Ps. used in public worship.

A series of glosses was inserted v.[17-20]:

But as for me, unto God will I call, and Yahweh will save me.
Evening and morning and at noon I will make complaint and moan;
And He heard my voice, He ransomed me in peace,
From the battle that I had: for with many were they against me.
May 'El hear and answer them, even He that is enthroned of old!
There are no changes for them that fear not God.

**17-18.** *But as for me*]. The Jewish nation speaks here a vow of worship. — *unto God will I call*], in supplicatory prayer, and this in the syn. line at the three hours of daily prayer of later Judaism, *evening and morning and at noon*. — *I will make complaint and moan*]. The prayer is a complaint for the evils experienced from enemies, and moaning in the pain involved in them. The prayer is not doubtful of its result, — *Yahweh will save me*], that is, by giving victory over these enemies. — *And he heard my*

*voice*]. This begins a new line, and should not be attached to previous line, as a consequence of its petition, against the measure. It refers to a deliverance already experienced as a basis for a plea for another act of deliverance.—**19**. *ransomed me in peace*]. The peace is peace from war, the ransom is from enemies; and so it is defined, *from the battle that I had*], doubtless in the Maccabean wars in which the Jews had won the victory, and that notwithstanding the fact that: *with many were they against me*]. Their enemies had been very numerous. This is therefore a later gl., with no original connection with its context.—**20**. *'El*], the ancient divine name, ‖ *He that is enthroned of old*], the King of Israel, enthroned on His heavenly throne, reigning as their king from the most ancient times. These are poetic expressions which do not suit the method of the Maccabean editor. They, with the imvs. *hear* ‖ *answer*, were probably a gloss, which the Maccabean editor found and adapted to his purpose by interpreting the latter vb. as from another stem meaning "humble," or "afflict," thinking of the enemy thus as humbled by defeat and slaughter. The Vrss. and interpreters find great difficulty with this v.—*There are no changes for them*]. The enemies have no changes of fortune to expect; they will meet the same defeat in the future as in the past, because they *fear not God*]. Only the God-fearing people may expect salvation and victory.

## LV. *A*.

**2**. האזינה] Hiph. imv. cohort., *v.* $5^{3}$.—אלהים] for original יהוה, as usual in 𝕰.—תִּתְעַלַּם] Hithp. juss. עלם Ges.$^{54. (3) k}$.—תְּחִנָּתִי] *v.* $6^{10}$ $119^{170}$.—**3**. אָרִיד] Hiph. impf. † רוד vb., cf. Arab. stem, *go to and fro;* Qal Ho. $12^{1}$ (𝔊 otherwise) Je. $2^{31}$ (txt. err., prob. ירד); Hiph. Gn. $27^{40}$ *show restlessness* (dub. *B*DB.). There is no certain use of the form in Heb. Here 𝔊 has ἐλυπήθην, 𝔙 *contristatus sum*, and 𝕴 *humiliatus sum*, which favour an original אֵרַד, as Is. $15^{3}$.—שִׂיחִי] 1 sg. sf. ‡ שִׂיחַ n.m. (1) *plaint, complaint*, so $64^{2}$ $102^{1}$ $142^{3}$, elsw. Pr. $23^{29}$ Jb. (5 t.); other mngs. dub. in ψ only, (2) *muse* $104^{34}$, as 1 K. $18^{27}$ (E). The word should be at the end of l. for rhyme in ־ִי.—אָהִימָה] dub. *B*DB., as most, Hiph. cohort. † [הוּם or הִים] *show disquietude*, elsw. Mi. $2^{12}$ (of fold and pasture); but Hi., De., Now., Qal *be driven about, distracted;* elsw. Dt. $7^{23}$ *discomfit* by defeat; Lag., Gr., Bu., אֶהֱמֶה, as v.$^{18}$; Du. Niph. אֵהוֹמָה, as 1 S. $4^{5}$ Ru. $1^{19}$ 1 K. $1^{45}$ *be in a stir*. In all these cases the form is cohort. and must be given a modal force not easy in the context. Ols., Che., Bä., rd. אֶהֱמָיָה, as $77^{4}$, √המה; Lag., Gr., Bu., Dr., אֶהֱמֶה √המה,

which is favoured by 𝔊 ἐταράχθην, 𝔍 *conturbatus*, v.[18] and Ps. 39[7]. 𝔐 makes the sentence close here, but 𝔊, 𝔍, make the subsequent context depend on this vb. — **4.** עָקַת] cstr. עָקָה n.f. α.λ. *pressure*, √עוק Aram. *press* α.λ. Am. 2[13] (txt. err. for פוק). The only other form from this stem in Heb. מוּעָקָה n.f. α.λ. Aramaism Ps. 66[11], 𝔊 θλίψεις, 𝔙 *tribulationes*. Here 𝔊 θλίψεως, 𝔍 *persequentis*, interpret עקת as מועקה, and that is best suited to context. צעקת, suggested by Ol., Dy., Now., is syn. with קול; but the sense *cry of distress* suits not the wicked adversary, but rather the singer of the Ps. It is easier to think of a defectively written צָקַת cstr. † צוּקָה n.f. *distress* Is. 8[22] 30[6] Pr. 1[27]; the substitution of Aram. for Heb. form easy for a later scribe. — יִשְׂטְמוּנִי] Qal impf. † [שָׂטַם] vb. Qal *cherish animosity against*, c. acc. pers., as Gn. 27[41] (J) 49[23] (Poem) 50[15] (E) Jb. 16[9] 30[21]. This v. is of different measure from its context and is an explanatory gl. — **5.** לִבִּי] emph. in position. — יָחִיל] Qal impf. descriptive, *writhe in pain*, √חול, as 77[17] 97[4]. — אֵימוֹת] pl. ‡ אֵימָה n.f. *terror*, poetic word, elsw. ψ, 88[16]; cf. Ex. 15[16] Dt. 32[25]. — מָוֶת] dittog. of previous word, as Che. — **6.** Not in 𝔊[B]. † רַעַד n.m. elsw. Ex. 15[15]. It belongs in the next l. for measure. — וַתְּכַסֵּנִי] ו consec. impf. after impf., improb. here; rd. ו coörd. It was interp. as result of previous movement. — † פַּלָּצוּת] n.f. *shuddering*, as Is. 21[4] Ez. 7[18] Jb. 21[6]; but 𝔊[א. R. T. λ] σκότος, צלמות, so 𝔍 *caligo*, 𝔙 *tenebrae*, so 𝔖, Gr., Che., but Σ φρίκη. — **7.** וָאֹמַר] prosaic gl., as often; not usual in poetry. — מִי־יִתֶּן־לִי] *wish*, as 14[7] = 53[7], should close the l. for rhyme. — † אֵבֶר] n.m. *pinions* of dove, elsw. eagle Is. 40[31] Ez. 17[3]. — ‡ כַּיּוֹנָה] n.f. *dove*, elsw. 56[1] 68[14]. A new l., as Che., and not as MT. at close of l. — וְאֶשְׁכֹּנָה] ו coörd. Qal cohort. שכן for an original וישכנתי, required for rhyme. — **8.** אַרְחִיק] Hiph. impf. רחק (*22[12]*), although not cohort. in form must, between cohortatives of v.[7. 9], be cohort. in mng. Prob. the cohort. ending has been omitted by an early copyist. — נְדֹד] Qal inf. cstr. obj. previous vb., which has force of auxiliary or adverb It should have sf. for rhyme in ־ִי. — **9.** אָחִישָׁה] Hiph. cohort. חוש (*22[20]*) *hasten*; so Aq., Θ, Σ, 𝔍, but 𝔊 προσεδεχόμην, 𝔙 *expectabam* = אוחילה Hiph. יחל (*31[25]*), so 𝔖. — מִפְלָט] α.λ. n.m. acc. obj. *escape*, Hu., Bä., or acc. direction, taking previous vb. as intrans. *haste; place of escape*, We., Du.; but 𝔊 τὸν σώζοντά με, so 𝔖, 𝔙, imply מְפַלֵּט לִי Pi. ptc. (*17[13]*), cf. 144[2]. 𝔐 is most prob.

## LV. *B*.

סֹעָה] α.λ. ptc. סעה *rushing*, as in cognate Syr. and Arab. stems, *B*DB., but dub.; 𝔊 ὀλιγοψυχίας, 𝔙 *pusillanimitate spiritus* = צֹעָה, as Is. 51[14], but this is improb.; 𝔍 *spiritu tempestatis*; Aq., Θ, λαιλαπώδους. Gr., Hu., Dy., rd. ‡ סוּפָה n.f. *storm wind* 83[16] Am. 1[14] Na. 1[3]. It is prob. txt. err., variation of † סַעַר n.m. *tempest*, elsw. 83[16] Am. 1[14] Jon. 1[4. 12] Je. 23[19] 25[32] 30[23]. — **10.** בַּלַּע] Pi. imv. (*21[10]*) attached to this l. as פַּלַּג (*48[14]*), although pointing of latter attracted to former, Ges.[52 (2) n]; but rd. prob. בַּלַּע, as 52[6], because it is dependent on סַעַר. It is prob. that we have conflation here. סער בלע is expl. of רוח סעה. The original was מרוח סער. The מן is then instrumental, qualifying

the following vb. — אדני פלג לשונם] refer to Gn. $10^{25}$. — **11.** און ועמל] phr., cf. עמל ואון $10^{7}$ $90^{10}$. — **12.** הַוּוֹת] *v.* $5^{10}$, rightly attached to previous l. by 𝔊; necessary to complete its measure. — בְּקִרְבָּהּ] improb. repetition, not in 𝔊. A word is, however, needed for measure. It was prob. בִּרְחֹבָהּ. The copyist was confused between the two words, and attaching one to this l. he naturally used קרבה; whereas if one were attached to the previous l. he would have used רחבה. — יָמִישׁ] Hiph. impf. freq. ‡ מוש Qal *depart*, not in ψ. Hiph. trans. *remove*, not in ψ; but intrans. here, as Ex. $13^{22}$ $33^{11}$ Na. $3^{1}$ +. — תוך ומרמה] cf. *$10^{7}$*. — **13.** לֹא־אוֹיֵב] emph. in position. 𝔊 takes it as לֹא conditional; but context favours 𝔐, 𝔍. — יְחָרְפֵנִי] Pi. impf. freq., prob. relative clause. — וְאֶשָּׂא] the apod. as 𝔊, only of an implicit, not explicit, prot. as Dr., and not ו subord. as 𝔍 *ut sustineam*, so Bä. The l. is defective, needing מִמֶּנּוּ as truly as syn. l. נשׂא here in the sense of *lift up* the foot in going away, *betake oneself away*, *get away*, so $139^{9}$, as Gn. $29^{1}$; not *bear*, *endure*, which is against the syn. vb. — עָלַי הִגְדִּיל] as $35^{26}$ $38^{17}$. Σ adds עָקֵב, as $41^{10}$, but it makes l. too long and indeed is out of place there. — **14.** וְאַתָּה] emph. antith. — ‡ עֵרֶךְ] n.m. (1) *order*, *row*, not in ψ, but (2) *estimate*, *valuation*, of like estimation with myself, only here. — † אלוף] adj. (1) *tame*, of animals; *docile*, of lamb Je. $11^{19}$, of cows Ps. $144^{14}$ (usually as אֶלֶף *thousand*); (2) of friends, intimates, here as Mi. $7^{5}$ Je. $3^{4}$ $13^{21}$ Pr. $2^{17}$ $16^{28}$ $17^{9}$, but 𝔊 ἡγεμών μου, 𝔙 *dux meus* = אַלּוּפִי, as Ex. $15^{15}$. — מְיֻדָּעִי] as $31^{12}$ $88^{9.19}$. — **15.** אֲשֶׁר] is prosaic gl. — נַמְתִּיק] Hiph. impf. 1 pl. freq. † [מתק] denom. *be* or *become sweet;* Qal Ex. $15^{25}$ Pr. $9^{17}$ Jb. $21^{33}$, suck Jb. $24^{20}$ (?); Hiph. Jb. $20^{12}$, with סוד only here. 𝔊 ἐδέσματα = either צַיִד or סַעַד n. α.λ. from סעד vb. as 𝔖. — בבית אלהים] is a gl. of definition. — רֶגֶשׁ] α.λ. *company*, *companionship*, or *concord*, 𝔊 ἐν ὁμονοίᾳ, *v.* רִגְשָׁה $64^{3}$, רָגְשׁוּ *$2^{1}$*. — **16.** ישימות] Kt. α.λ. pl. [יְשִׁימָה] n.f. *desolation* √ישׁם improb., Qr. יַשִּׁי מוֹת, as 𝔊, 𝔙, 𝔍; יַשִּׁי Hiph. impf. defective for יַשִּׁיא √† נָשָׁא *beguile*, Ges.[74 (3) k]; Niph. *be beguiled* Is. $19^{13}$; Hiph. *beguile*, c. acc. pers. Gn. $3^{13}$ (J) Je. $37^{9}$ $49^{16}$ Ob.$^{3.7}$ 2 K. $19^{10}$ = Is. $37^{10}$ 2 Ch. $32^{15}$; sq. לְ 2 K. $18^{29}$ = Is. $36^{14}$ Je. $4^{10}$ $29^{8}$; c. עַל only here, pregnant, implying descent, Ges.[119 (4)]. 𝔊, 𝔙, 𝔍, give the vb. the mng. *come upon*, which is prob. paraphrase. — עָלֵימוֹ] archaic poetic sf. There is a reference to Nu. $16^{33}$. It is possible therefore that with Brüll we should rd. יבלעמו. — מְגוּרִים] n. sf. 3 pl. † [מָגוּר] n.[m.] *sojourning* place, elsw. pl. Jb. $18^{19}$, ארץ מ׳ Gn. $17^{8}$ $28^{4}$ $36^{7}$ $37^{1}$ Ex. $6^{4}$ (P) Ez. $20^{38}$, שְׁנֵי מ׳ Gn. $47^{9}$, יְמֵי מ׳ Gn. $47^{9}$. בֵּית מ׳ Ps. $119^{54}$. But 𝔊, 𝔖, have pl., and it seems prob. that the form has been attracted to בְּקִרְבָּם. There are in this v. three trimeters, and the clause with כִּי is doubtless a gl. — **17.** The use of יהוה in 𝔈 is improb. It is in 𝔊, 𝔍, and is doubtless original, though 𝔖 has אלהים only. It indicates that the entire v. is a gl. — **18.** אָשִׂיחָה] Qal cohort. שׂיח (*$6^{3}$*). — וְאֶהֱמֶה] ו coörd. Qal impf. also cohort. המה (*$39^{7}$*), *v.* v.$^{3}$. — וַיִּשְׁמַע] ו consec. result of prayer; goes with פדה of next v. 𝔊 makes both impfs. and interprets ו as conjunctive; so Gr., Du., We. These vbs. are usually regarded as pfs. of certainty. — **19.** קְרָב] n.m. *battle*, *war*, as v.$^{22}$ $68^{31}$ $78^{9}$ $144^{1}$ Zc. $14^{3}$ Jb. $38^{23}$ Ec. $9^{18}$, so Ra., Ki., EV$^{s}$., Now., Du.; but Vrss. Qal inf. cstr. קרב *draw nigh*, Hi., De., Bä. But the former is favoured, if the l. begins here. — בְּרַבִּים]

The בּ is taken as ב *essentiae* by Bä., Dr., after Σ, 𝔍; but 𝔊 ἐν πολλοῖς, so Du., Now. — עָמָּרִי] *against me*, as Σ πρὸς ἐμέ, 𝔍 *adversum me*, cf. עִם $94^{16}$. — **20.** וְיַעֲנֵם] ו conj. Qal impf. sf. 3 pl. ענה *answer*, as usual after שמע. But 𝔊 καὶ ταπεινώσει αὐτούς, 𝔍 *humiliabit eos*, so 𝔖. יְעַנֵּם Pi. ענה. The sf. is often an interp. and is prob. incorrect. It really refers to the psalmist. The original was without sf. — חֲלִיפוֹת] pl. ‡ [חֲלִיפָה] n.f. *change* (1) of garment Gn. $45^{22.22}$ Ju. $14^{19}$; (2) relays 1 K. $5^{28}$ Jb. $10^{17}$, or relief from service Jb. $14^{14}$. We may think of changes of character here in accord with (1) Now., or of changes of fortune, vicissitudes, in accord with (2) Calv., Dr., Kirk., al. — **21.** שְׁלֹמָיו] for איש שלומי $41^{10}$, cf. שולמי $7^{5}$, possibly here שַׁלְמָיו; 𝔊 ἐν τῷ ἀποδιδόναι, 𝔙 *in retribuendo*, interp. as Pi. inf. cstr. שלם *recompense* ($22^{26}$), but 𝔍 *pacifica sua*. — חִלֵּל בְּרִיתוֹ] as $89^{35}$ Mal. $2^{10}$. — **22.** חָלְקוּ] Qal *be smooth*, α.λ. (Ho. $10^{2}$ from other stem, so 𝔊 here); Hiph. *v.* $5^{10}$. — מַחְמָאֹת] α.λ. pl. cstr. *butter-words* for usual חֶמְאָה n.f. *curd, curdled milk*, not in ψ; but dub., as Vrss. take מ as prep. ‖ מִשֶּׁמֶן, which is most prob.; point therefore מֵחֶמְאֹת. 𝔊 ἀπὸ ὀργῆς τοῦ προσώπου αὐτοῦ rd. מֵחֲמַת פניו from חֵמָה n.f. *burning anger*, so 𝔖, 𝔙, but other Vrss. as 𝔐; פניו is prob. correct, as vb. is pl. — רַכּוּ] Qal pf. 3 pl. † [רכך] vb. *be tender, soft*: (1) of heart, *fearful* Is. $7^{4}$ Je. $51^{46}$ Dt. $20^{3}$; *softened, penitent*, 2 K. $22^{19}$ = 2 Ch. $34^{27}$; (2) of treacherous words, only here. Pu. *be softened* with oil Is. $1^{6}$; Hiph. caus. of Qal (1), Jb. $23^{16}$. — פְּתִחוֹת] α.λ.; pl. [פְּתִחָה] n [f.] *drawn* sword; why not Qal ptc. pl. פְּתֻחוֹת, as Qal for drawing swords $37^{14}$. — **23.** הַשְׁלֵךְ] Hiph. imv. שלך, cf. $22^{9}$ $37^{5}$, all עַל יהוה. יהוה in 𝔈 evidence that not only this word, but entire v. is a gl. — יְהָבְךָ] α.λ. n.m. sf. 2 m. *lot*, Aramaism, *B*DB.; 𝔊 τὴν μέριμνάν σου, dub.; יְחָבְךָ Qal impf. חבב, as Aq., Σ, Quinta, Sexta, ἀγαπήσει σε, 𝔍 *caritatem tuam*. But this vb. also Aramaism; in OT. only Dt. $33^{3}$. In any case the word is late and another evidence of glossator. — הוּא] emph. demonst. — יְכַלְכְּלֶךָ] Pilp. impf. fut. ‡ כול vb. Pilp. *sustain, support;* elsw. acc. pers. Gn. $45^{11}$ $50^{21}$ (E) Zc. $11^{16}$ +, acc. rei Ps. $112^{5}$. — ‡ מוט] n.m. *shaking*, obj. נתן, as $66^{9}$, cf. $121^{3}$; cf. vb. (*$10^{6}$*). — **24.** וְאַתָּה] emphatic change of pers. — ‡ בְּאֵר] n.f. *pit*, specif. here and $69^{16}$, the Pit of Sheol = בור (*$7^{16}$*), which Bä., Du., rd. — שַׁחַת] *v.* $7^{16}$. — אנשי דמים] = $26^{9}$ $59^{3}$ $139^{19}$ Pr. $29^{10}$. — יֶחֱצוּ] Qal impf. ‡ חצה vb. denom. חֲצִי *half*, so *halve, divide in half;* cf. Is. $30^{28}$. — ואני אבטח בך] 𝔊 had יהוה also, but improb. in 𝔈, and even then l. is too short. Du. adds also אלהי, necessary if l. be original; but it is doubtless a gl.

## PSALM LVI., 4 STR. $6^{3}$, RF. $3^{3}$.

**Ps. 56 is a national prayer for deliverance from enemies: (1) petition that Yahweh will be gracious because of the enemy who is fighting them and treading them down ($v^{2-4}$); (2) that He will weigh out retribution to them for their crafty lying in wait for Israel's life ($v.^{6-8}$); (3) assurance that the enemy will be defeated**

**because of Yahweh's attention to His people's troubles (v.$^{9-11a}$); (4) promise of votive and thank-offerings for the accomplished deliverance (v.$^{13-14}$). Rf. is a resolution of boastful song of praise and fearless trust in Yahweh (v.$^{5.\,11b-12}$).**

BE gracious unto me, for man doth tread me down;
All day long the fighter presseth me;
All day long my watchful foes do tread me down;
For many are fighting against me.
O Most High, in the day I fear,
Unto Thee I trust.
*Of Yahweh I boast with a word of song.*
*In Yahweh do I put my trust without fear.*
*What can flesh do unto me?*
ALL day long with words they vex me.
Against me are all their plans.
For evil they gather themselves together; they lurk;
They watch my footprints,
Even as they wait for my life.
Because of trouble, weigh out to them.
*Of Yahweh I boast with a word of song.*
*In Yahweh do I put my trust without fear.*
*What can flesh do unto me?*
(I MAKE known, I recount them, Yahweh;)
My tears are put (before Thee).
Mine enemies will turn backward.
In the day I call, I know it.
For Yahweh is for me,
Of Yahweh I boast with a word of song.
*Of Yahweh I boast with a word of song.*
*In Yahweh do I put my trust without fear.*
*What can flesh do unto me?*
UPON me is (the obligation of) Thy votive offerings,
I will pay Thee thank-offerings;
For Thou hast delivered my life from death,
And my feet from being pushed down,
That I may walk before Yahweh
In the light (of the land) of the living.
*Of Yahweh I boast with a word of song.*
*In Yahweh do I put my trust without fear.*
*What can flesh do unto me?*

Ps. 56 was in the earlier collection of מכתמים, then taken up into 𝔇 and 𝔈 (*v.* Intr. §§ 25, 27, 32). The reference באחז אתו פלשתים בגת, cf. 1 S. 27, was in 𝔇. Like all such historical references, it was not designed to indicate the circumstances of composition, but circumstances illustrating certain features of the Ps. In 𝔇ℜ it received the assignment על־יונת אלם רחקים (*v.* Intr. §§ 33, 34). The Ps. is ornate, having 4 Str. $6^3$ with Rf. $3^3$, which is retained after

Strs. 1 and 3, but omitted after Strs. 2 and 4. The Ps. is a national prayer for deliverance from numerous and powerful enemies. The language and style are ancient. Words are often repeated: שאף v.$^{2.3}$, לחם v.$^{2.3}$, כל היום v.$^{2.3.6}$, אירא v.$^{4.5.12}$, בטח v.$^{4.5.12}$. There are rare words: לחם v.$^{2.3}$, elsw. $35^{1.1}$; שאף v.$^{2.3}$, as $57^4$ Am. $8^4$ Ez. $36^3$; יגורו v.$^7$ as $59^4$ $140^3$ Is. $54^{15}$; נִדִי v.$^9$ α.λ. dub., prob. txt. err.; סִפְרָה v.$^9$ α.λ. also prob. txt. err.; רחי v.$^{14}$ = $116^9$. There are also rare uses of words: מרום v.$^3$, as $92^9$; עקבי ישמרו, phr. α.λ. v.$^7$; פַּלֶּט v.$^8$; as $32^7$, but more prob. פלס, as $58^3$; אור החיים v.$^{14}$, phr. elsw. Jb. $33^{30}$. V.$^{14}$ is cited $116^{8-9}$, and is therefore much earlier. The temple worship is in existence, with words of song, votive offerings, and thank-offerings, v.$^{11.13}$. The people have been delivered from their enemies, though they are still in peril. The Ps. dates therefore from the Babylonian period before the exile.

Str. I. has a syn. tetrastich and an antith. couplet. — **2–3.** *Be gracious unto me*], usual petition in peril, *v.* $4^2$. — *for man*], collective for the enemy of the nation, $9^{20-21}$ $10^{18}$ $66^{12}$, — *fighter*], engaged in *fighting*, v.$^{3b}$ ‖ *watchful foes*, *v.* $5^9$. — *doth tread me down*], repeated in v.$^{3a}$; of the trampling under foot by the victorious enemy, so 𝔊, 𝔍, and other Vrss., as $57^4$, greatly to be preferred to "swallow me up," EV$^s$., which is based on a Hebrew word of similar form. — *presseth me*], the pressure of conflict on the battle-field; for the context shows that the fighting was still in progress. The enemy is powerful and numerous, and the danger is great. — *O Most High*], as 𝔍, PBV., AV., is better suited to the context than adv. "proudly," RV., which, though favoured by many moderns, is not so well sustained by Hebrew usage, and is not in accord with the position of the word, which the measure requires should be in l. 5 and not in l. 4. — **4.** *in the day I fear*], the time of extreme peril in battle, when there was every reason to fear, I yet will *trust* in Yahweh. This leads to the Rf., which is a syn. couplet with a synth. line of challenge. — **5.** *Of Yahweh I boast with a word of song*]. Usage requires that we should render "boast," and not "praise," as 𝔊, 𝔍, EV$^s$., due to interpreting "word" as word of promise. While this is possible, it is not suggested by the context. "His word" of 𝔐 is not sustained by "my words" of 𝔊; but the simple "word" of 𝔍 is sustained by v.$^{11}$, 𝔐, Vrss. This is most naturally explained as the word of song, as Dt. $32^{44}$ Pss. $18^1$ $45^2$ $137^3$, cf. Ju. $5^{12}$ Jos. $10^{12}$. The people boast in song of the victory they are assured that Yahweh will eventually give them. — *trust without fear*]. The trust in divine help is so

firm and sure that the fear natural under the circumstances passed away and no longer existed. — *What can flesh do unto me?*] Sure of speedy victory over foes, the poet challenges their power to do any permanent or real harm. They are but *flesh*, and therefore impotent to resist God. In v.$^{12}$ "flesh" is changed to "man." This may have been an intentional variation of Rf., but in view of the author's style of frequent repetition, it is more probable that the variation is due to the taste of an editor.

**Str. II.** has a syn. pentastich and a synth. line of imprecation. — **6–7**. *with words they vex me*], as 𝔍. The words are those of the enemy, as the plans are *their plans*. "My words" of 𝔐, 𝔊, EV$^s$., interpret the words as those of the author, which might suit a reference of the Ps. to an individual, or a group of individuals; but hardly to the nation. The words are threatening words, which pass over into plans and finally into deeds of violence. — *For evil*]. The measure requires that this should go with l. 3 and be connected with: *they gather themselves together*, as the purpose of the gathering. Their activity in carrying out their evil purpose is graphically described. They *lurk*, hiding in ambush to spy upon the people and take them unawares; *they watch my footprints*, every movement that is made, following at my heels and tracing out my path. — *wait for my life*], in the climax. Their hope is, that they may take the life of the people of God, destroy the nation altogether. Therefore the final petition. — **8**. *Because of trouble weigh out to them*]. The enemies have made great trouble for the people of God. As deliverance had been implored in the previous Str., so here retribution upon the enemies. It is hoped that this may be weighed out in the exactness of justice. The Vrss. differ from 𝔐 in this line, and it is difficult to explain any of them. The difficulty originated from a copyist's mistake of a single letter, by which he gave a word meaning "escape," instead of the word meaning "weigh out." The only way to explain 𝔐 is as interrogatory, "shall they escape?" EV$^s$., which probably occasioned the insertion of an additional line, making the Str. too long: "In anger cast down the peoples."

**Str. III.** has a tristich composed of syn. couplet, a synth. line, and a synth. tristich. — **9**. *I make known*]. This emendation

seems to explain, in a measure at least, the many different terms of 𝔐 and Vrss. This is emphasized by the cognate verb, *I recount them*], namely, the tears of the next line. The 1 sg. of 𝔊, 𝔖, is to be preferred to 2 sg. of 𝔐, "Thou tellest," EV$^s$., "hast counted," Dr., Kirk. — *My tears are put before Thee*]. So 𝔊, which is to be preferred to 𝔐, "in Thy flask," as better suited to the context and simpler. 𝔐 gives a figure of speech, which is indeed striking and touching, especially if in parall. with the next clause of 𝔐, "are they not in Thy book." This is as much as to say that Yahweh not only records in His book of record the sufferings of His people; but every tear that these sufferings produce is treasured up in the flask, rather the skin bottle of the Orient, which He uses for the purpose. But this last clause is an explanatory gloss, destroying the measure, and the reference to flask, standing alone, is less probable. — **10**. *Mine enemies will turn backward*]. The attention of Yahweh to the sufferings of His people makes it certain that their enemies will be overcome, and that they will be compelled to a disastrous retreat, cf. $9^4$ $44^{11}$. — *In the day I call, I know it*]. As in v.$^4$, the time of extreme peril, the time of fear, was also the time of trust, so here the time when they call upon Yahweh for help is the very time in which they know that Yahweh is able to give them the deliverance they implore. This is emphasized in 𝔐 by the insertion of "lo," both unnecessary and at the expense of the measure. — *For Yahweh is for me*], as PBV., AV., is to be preferred to RV., "that Yahweh is for me," connecting it with "know" in the same line as its obj., which is against the measure.

**Str. IV.** has two syn. couplets and a synth. couplet. — **13**. *Upon me*], incumbent as a duty, or an assumed obligation, because of the deliverance granted. — *Thy votive offerings*], sacrifices vowed and offered up in accordance with such vows, cf. $22^{26}$ ‖ *thank-offerings*, sacrifices expressing gratitude for blessings received, cf. $50^{14.23}$; first distinguished in code of D. — **14**. *And my feet from being pushed down*]. The phr. cited $116^8$ is dub. But the use of the verb makes it evident that the peril was from thrusts or pushes of the enemy, which would result in his stumbling and falling prostrate in death, unless delivered. — *that I may walk before Yahweh*], in the presence of Yahweh, resident in His temple in

Jerusalem; the city of Jerusalem being conceived as the royal city, and the land as His land.—*in the light of the land of the living*]. The Holy Land is a land rejoicing in the light shining forth from Yahweh's presence in the temple, and so it is the land of the living, in which those living by the favour of Yahweh truly live. An ancient copyist reduced the line to "light of the living," a phr. elsw. Jb. 33[30], but it was cited before that mistake was made in 116[9] as "lands of the living," cf. 27[13] 52[7] 142[6]. The measure requires both words.

**2.** אלהים] 𝔊 κύριε. The divine name is a gl., making l. too long.—כִּי] gl. of interpretation.—שְׁאָפַנִי] Qal pf. שאף *pant after*, as 119[131] Je. 2[24] 14[6], so Du., Dr.; but 𝔊 κατεπάτησέν με, 𝔍 *conculcavit me* † שאף II. v.[3] 57[4] Am. 2[7] (?) 8[4] Ez. 36[3], so Bä.—אֱנוֹשׁ] coll. antith. God *8[5]* 9[20. 21], cf. בשר v.[5], ארם v.[12].—כל היום] thrice repeated, v.[2. 3. 6]. It should begin the l. v.[3] as in other cases.—יִלְחָצֵנִי] Qal impf. ‡ לחץ vb. Qal *squeeze, oppress*, as 106[42] Ex. 22[20] 23[9] (E) Ju. 2[18] Am. 6[14].—**3.** מָרוֹם] 𝔊[B] inserts מרום יום before כי רבים, so Aug., Cassiodorus, by txt. err., rendering ἀπὸ ὕψους ἡμέρας = ממרום or מָרוֹם, which meaning is unknown to Heb. usage. 𝔊[ℵ. a. c. T. λ] attach it as 𝔐. 𝔊[A], Eusebius rd. מִמָּרוֹם, but divide as 𝔐, so Houb. מרום, should, however, go with יום as the measure requires. מרום usually is the height of heaven, *7[8]* 10[5] 18[17], but 92[9] *Most High*, 𝔊 ὕψιστος, so here 𝔍 *altissime*, Aq., 𝔗, Quinta, Ki., Calv., AV. It is also used of heavenly beings Is. 24[4]. Bu. gives it adverbial force, *with pride, proudly*, as Σ, Luther, Geier, Moll., RV., Now., Kirk., *with high looks*, Dr., but this is the only example proposed and is dub. The measure requires מרום in v.[4], and *Most High* gives best sense and is better sustained.—**4.** יום] with impf. as v.[10], cf. with inf. 20[10], time when, graphically conceived as a day.—אירא] Qal impf. of state; but 𝔊 φοβηθήσονται makes it prob. that we should rd. inf. ירא, capable of both interpretations.—אני] emph.—**5.** = v.[11b. 12], a Rf. to be inserted also after v.[8a 14].—אֲהַלֵּל] Pi. impf. *v. 5[6]*; c. ב, as in 44[9], *boast of;* c. acc. *laud, praise*. 𝔊 inserts כל היום from 44[9] and interprets vb. as ἐπαινέσω, so 𝔍 *laudavi*.—דברי] 𝔊 דְּבָרַי, both interp. of דבר, 𝔍 as v.[11]; 2d acc. after הלל *with a word*, cf. קול 3[5], etc.—בשר] *flesh, v. 16[9]*; for man antith. God, cf. 78[39] Gn. 6[3] (J) Je. 17[5] and the phr. כל בשר Pss. 65[3] 145[21] ‖ ארם v.[12], which latter is prob. editorial substitution.—לִי] should precede בשר for better measure.—**6.** דְּבָרַי] if obj. must be taken in the sense of *affairs*, Bä., Du.; but 𝔍 has *sermonibus* דברים, which is most prob.—יְעַצֵּבוּ] Pi. impf. 3 pl. i.p. ‡ [עָצַב] vb. *hurt, pain, grieve;* Pi. *vex*, as Is. 63[10]; Hiph. idem Ps. 78[40]. 𝔊 has ἐβδελύσσοντο which translates יתעבו *5[7]* 106[40] 107[18] 119[163], but improb.—עלי] emph.—כל־מחשבתם] has two beats *33[10]* Je. 6[19] 18[12] 29[11] +.—לרע] makes l. too long; should go with next in emph. position, which indeed needs it.—**7.** יָגוּרוּ] Qal impf. גור 𝔊 παροικήσουσιν, usual mng. *sojourn, v. 5[5]*; but 𝔍 *congregabuntur*, so Σ, 𝔗, EV[s]., from another stem † גור mng. *gather together*,

as Ki., Ges., De., Now., elsw. $59^{4}$ $140^{3}$ Is. $54^{15}$. But *B*DB. after Hi., Ew., Di., Bä., makes stem = גרה with mng. *stir up strife, quarrel*, in all these passages. Gr., Du., after AE rd. here and in $59^{4}$ יגורו Qal impf. גדר *troop together*, as $94^{21}$, where, however, Ols. rds. יגודו. — יצפינו] Kt. Hiph. impf. 3 pl., so Jb. $14^{8}$ Ex. $2^{3}$, but Qr. Qal; in either case *hide, lurk, spy*, as Ps. $10^{8}$. — הֵמָּה] emph. referring to same persons. MT. attached to previous vb., but 𝔊 more properly to following in accord with measure. — עֲקֵבַי יִשְׁמֹרוּ] phr. *a.λ.* but idea $89^{52}$. — כַּאֲשֶׁר] *according as.* La., Bi., rd. כארי *as a lion*, but ארי not in ψ ($22^{17}$ txt. err.), and the change unnecessary and improb. — **8.** עַל־אָוֶן פַּלֶּט־לָמוֹ] is difficult in this context. Most who retain the text interpret as a question; but it is certainly abrupt and improb. 𝔍 has *quia nullus est salvus in eis* = על אין פלט למו, taking על = על אשר, cf. $119^{136}$, and אַיִן negative; but this does not suit the context. 𝔊 has ὑπὲρ τοῦ μηθενὸς σώσεις αὐτούς, taking אַיִן as noun, *nothing* and vb. as imv. ‖ הורד. This gives good parall., but a lame idea. The text is certainly corrupt. Bach., Bä., propose אין ,און, 𝔐, Aq., Σ, 𝔗, retaining one, 𝔊, 𝔍, Quinta, 𝔖, 𝔙, the other. This would be easier were it not for the subsequent l. with its imv. But that is an interp. gl. making the Str. too long. Ew., Ols., Hu., Dy., Now., Du., change פלט to † פלס vb. denom. Pi. (1) *weigh out*, as $58^{3}$; (2) *level*, a path, $78^{50}$, as Pr. $4^{26}$ $5^{6.21}$ Is. $26^{7}$. The Rf. which should follow favours imv., and פלס gives a most suitable sense. — **9.** נֹדִי] *a.λ.* ניד n.[m.] sf. 1 sg. *wandering B*DB., or possibly agitation, √נוד vb. *move to and fro, v.* $11^{1}$. But 𝔊 τὴν ζωήν μου, 𝔙 *vitam meam*, 𝔍 *secretiora mea*, 𝔖 *my confession*, Σ τὰ ἔνδον μου, are difficult to explain on the basis of 𝔐. Some simple word with sf. 1 pl. or coll. sg. is needed ‖ דמעתי having a mng. suited to the vb. ספר. Bä., Ecker, think that there is word-play with נאדך, and that 𝔐 is thereby verified; but this is dub. Che. suggests אנחתי, which is certainly an appropriate word, but the derivation of all the texts and translations therefrom is difficult. It is easier to start from 𝔖. This might be הודתי, Hiph. inf. cstr. ידה, cf. הגדי, the same from נגד. If we suppose that נדי and ספרתה have been transposed, the final ה of the vb. which is unknown to 𝔊, 𝔖, would belong to the noun. This would give us הנדי, an easy error for הגד. In this case the ζωήν of 𝔊 and *secretiora* of 𝔍 are what is made known; and 𝔖 interprets it of confession. This would give us a still better word-play, especially if with 𝔊, 𝔍, 𝔖, we read נגדך for נאדך. — סָפַרְתָּה] Qal pf. 2 m. fully written, but 𝔊, 𝔖, סִפַּרְתִּי makes it evident that אַתָּה was not in original text. It is dittog. The l. as in 𝔊 has אלהים at the beginning, making measure complete. — שִׂימָה] MT. Qal imv. cohort. improb., שִׂימָה ptc. pass. f. is to be preferred, cf. ἔθου, 𝔊, 𝔖, so Ew., Hu., Bö., Hi., De. — נֹאדֶךָ] *thy skin bottle*, cf. $33^{7}$ $119^{83}$; but 𝔊, 𝔍, 𝔖, נגדך, as Street most prob. — הֲלֹא בְּסִפְרָתֶךָ] is tautological, a defective l., making the Str. just this l. too long. It is doubtless a gl. or txt. err. by dittog. of ספרתה above, or conflation, as Street. הלא is not in 𝔊, which has ὡς καί, or in 𝔍, which has *sed non*, all interpretative. † [סִפְרָה] n.f. *a.λ.* possibly *book;* but 𝔊 ἐν τῇ ἐπαγγελίᾳ σου, 𝔍 *in narratione tua.* — **10.** אז] 𝔐, 𝔍, but not in 𝔊; a gl. making l. too long. — זֶה] 𝔐, 𝔍, emph., pointing to the following; but 𝔊 ἰδού; both interpretative gl. — כי אלהים לי] 𝔊 ὅτι

*θεός μου εἶ σύ*, so 𝔍 *quia deus meus es.* This is correct if אלהים be original; but if אלהים stands for original יהוה, לי is *for me, on my side, espousing my cause*, which is better suited to context. — **11.** באלהים אהלל דבר] bis in 𝔐, 𝔊, 𝔍, all Vrss. It is tempting to think of dittog., as the only difference is that in v.[11b]. 𝔐 has יהוה; but 𝔊, 𝔍, have אלהים in both lines, so that the variation is dub. The first clause is needed to complete the Str., the second is the first l. of Rf. — **13.** עָלַי] emph., *incumbent on me* as an obligation, as $7^{11}$ $10^{14}$ $16^{2}$ $22^{11}$ $37^{6}$ $40^{8}$ $55^{23}$ $62^{8}$ $71^{6}$. — **14.** This v. is also in $116^{8-9}$, derived from this Ps. The variations are: (1) חלצת $116^{8}$ for הצלת $56^{14}$; (2) the insertion in $116^{8}$ of את עיני מן דמעה, which is a gl. even there, and is not in $56^{14}$; (3) את־רגלי $116^{8}$ is doubtless original for הלא רגלי of $56^{14}$. הלא is interpretative gl. and abrupt, only ו of 𝔊 should be prefixed. † [דְּחִי] n.[m.] *stumbling*, *a.λ.* these two passages. (4) אתהלך $116^{9}$ for inf. להתהלך $56^{14}$ is an intentional variation. (5) לפני יהוה $116^{9}$ = לפני אלהים $56^{14}$; יהוה is certainly original. Ps. 116 was composed before 56 went into 𝔈. (6) ארצות החיים $116^{9}$, cf. אור החיים $56^{14}$. The original was אור ארץ החיים, as measure requires.

## PSALM LVII.

**Ps. 57 is composite: (*A*) a prayer of the community of the Restoration for deliverance from enemies: (1) seeking refuge in Yahweh (v.[2]); (2) crying for interposition from heaven (v.[3-4]); (3) describing the serious situation (v.[5]). (*B*) a national hymn in a later peaceful time: (1) praising Yahweh in the morning in the temple with mind and music (v.[8-9]); (2) exalting Him to all peoples because of the manifestations of His kindness and faithfulness (v.[10-11]). The Rf. exalts Him above heaven and earth (v.[6. 12]). A gloss represents the enemies as fallen into their own pit (v.[7]).**

### *A.* V.[2-5], 3 STR. $4^{3}$.

BE gracious to me, Yahweh, be gracious:
For in Thee I take refuge;
Yea, in the shadow of Thy wings I seek refuge,
Till the engulfing ruin be overpast.
I CRY to 'El, 'Elyon,
To 'El who dealeth bountifully with me.
May He send from heaven to save me,
May He send His kindness and His faithfulness.
I AM in the midst of lions;
I must lie down among those who consume the sons of mankind,
Whose teeth are spears and arrows,
Whose tongue is a sharp sword.

*B.* V.[6. 8-12], 2 STR. $4^3$ RF. $2^3$ = PS. $108^{2-6}$.

*O be exalted above the heavens, Yahweh;*
*And above all the earth be Thy glory.*

MY mind is fixed, Yahweh;
With my mind let me sing and let me make melody.
My glory, O wake with the harp,
With the lyre let me waken the dawn.

LET me praise Thee among the peoples, Adonay,
Let me make melody to Thee among the nations;
For above the heavens is Thy kindness,
And unto the skies Thy faithfulness.

*O be exalted above the heavens, Yahweh;*
*And above all the earth be Thy glory.*

Ps. 57 was in 𝔇 from the collection of מכתמים. It was taken up into 𝔈. The reference בברחו מפני־שאול במערה was in 𝔇 (*v.* Intr. §§ 25, 27, 32). As in similar cases, it did not imply that such was the circumstance of its origin; but that some features of the Ps. might be illustrated. It is doubtful which cave is referred to, whether Adullam 1 S. 22, or that in the wilderness of Engedi 1 S. 24. The Ps. was also taken up into 𝔇𝔐, when it received the musical assignment אל־תשחת (*v.* Intr. §§ 33, 34). The Ps. is really composite: *A* = v.[2-6] a prayer for deliverance, 3 Str. $4^3$, which alone was in 𝔇 with the title מכתם; *B* = v.[6. 8-12], 2 Str. $4^3$ with an introductory and concluding Rf. $2^3$. V.[7], a pentameter couplet, is a late gl. The second Ps. except v.[6] is also contained in the composite Ps. $108^{2-6}$. The use of אלהים in v.[6. 8. 12] makes it probable that this Ps. was also in 𝔈, and that the combination of the two Pss. was made in 𝔈, or they may have been separate and adjoining Pss. in 𝔈. Ps. 108 however uses יהוה v.[4] for ארני $57^{10}$, but אלהים v.[2. 6]. Inasmuch as it uses אלהים in its second part, also a Ps. of 𝔈, ארני was prob. original and יהוה due to a late copyist. In Ps. 57 the language is that of 𝔇. The unusual forms are glosses or errors of copyists. V.[3] גֹּמֵר for גֹּמֵל 𝔊, v.[4] חֵרֵף gloss, v.[5] לְבָאִם mispointing for לביאים, לֹהֲטִים mispointing for (מִ)לַּהֲטִים; חרה as Is. $49^2$ Ez. $5^1$. The situation seems to be the perilous one of the feeble community of the Restoration before Nehemiah. The enemies are the lesser nations who took advantage of the unwalled city to keep the people in constant peril and alarm. Ps. 57*b* is a morning hymn to be sung, שחר, in the temple with the use of נבל and כנור v.[9]. The poet has a wide outlook over all nations and all the earth. This Ps. cannot be earlier than the Persian period subsequent to Nehemiah, when the people were in a peaceful and happy condition. The structure of the Ps. with opening and closing Rf., as well as its tone, resembles Ps. 8.

## PSALM LVII. *A.*

**Str. I.** has a syn. and a synth. couplet.—**2.** *Be gracious*] repeated for emphasis, cf. $56^2$.—*I take refuge*], a usual term of 𝔇; first in

pf. emphatic present, laying stress upon the act as a fact, then in impf. representing the action as a continuous activity in the present. נפשי is, as usual in Hebrew poetry, for the personal pronoun "I," and should not be translated, "my soul," EV$^s$., as if there were any stress upon the activity of the soul as distinguished from the body. — *In the shadow of Thy wings*], a graphic metaphor for *in Thee*, of syn. line, as $17^8$ $36^8$ $63^8$, referring to the cherubic wings guarding the divine presence. — *till the engulfing ruin be overpast*]. The people were in great danger of being engulfed by the peril in which they were situated; but they were assured it could be only temporary; it would eventually pass over. In the meanwhile they need relief, which can only come from Yahweh. In His presence they are in a place of refuge and safety, while their enemies rage in vain.

**Str. II.** has a synth. and a syn. couplet. — **3.** *'El, 'Elyon*], the "most High," and the primitive *'El;* divine names are heaped up as usual in urgent pleading. — *who dealeth bountifully with me*]. That is the characteristic of "'El," as expressed by the Hebrew ptc.; so 𝔊, 𝔙, cf. $13^6$ $116^7$ $119^{17}$ greatly to be preferred to 𝔐, Aq., and most, which render a slightly varying verb in an Aramaic sense possible elsewhere only $138^8$ "completeth for me," inexactly given in EV$^s$. "performeth for me"; only to be explained by the insertion of "all things," and then not at all easy to understand, especially in this context. — **4.** *May He send from heaven*]. The people invoke divine interposition, and that from heaven itself; not here as often theophanic in character, but as defined in syn. line, by sending *His kindness and His faithfulness*]. These are personified and conceived as angelic messengers coming forth from Yahweh in heaven, as $43^3$ $85^{11-14}$, *to save* His people. This strophe does not state the peril or the enemies. An ancient scribe inserted, probably in the margin, a reference to them: "Those that trample upon me taunt." This subsequently crept into the text at the expense of the measure, making the construction of v.$^4$ difficult. These two words and their combination are variously explained by Vrss. and commentators, but with no satisfactory result in this context. This scribe was thinking of such taunts as $42^4$, which the enemies were constantly making because of the apparent failure of prayers for divine interposition. The enemies are described by the term used in the previous Ps. $56^{2.3}$.

**Str. III.** has two syn. couplets. — **5.** *I am in the midst of* ‖ *I must lie down with*]. The people are surrounded by enemies. They are not besieged by a powerful enemy, but rather the city is beset by treacherous foes who keep the people in constant peril. This was just the situation of the people of unwalled Jerusalem prior to Nehemiah. These enemies are described as *lions*, because of their strength and ferocity. The figure is then left for the warriors themselves: their *teeth are spears and arrows* and their *tongue is a sharp sword*, in syn. couplet. It is most natural therefore in the previous difficult line to think of their breath as compared with flames *that consume the sons of mankind.* The Vrss. ancient and modern differ greatly in their interpretation of this line. EV$^s$. following 𝔐 make the ptc. Qal "that are set on fire," and then take the "children of men" as in apposition with it, making an awkward construction difficult to explain. Moreover, the term "sons of mankind" is commonly employed in Hebrew for those who are afflicted and not for warlike enemies.

## PSALM LVII. *B.*

**Rf. 6 = 12**, a syn. couplet at the beginning and close of the hymn, as Ps. 8. — *O be exalted, Yahweh*], as the subsequent context indicates as an object of praise and adoration, as $113^4$. If it were connected with the previous context it would be in victory over enemies, as $18^{47}$ $21^{14}$ $46^{11}$ $138^6$.

**7** is a syn. pent. couplet, representing the enemies as hunters, cf. $7^{16}$ $9^{16\,sq.}$. It is a gloss, due to a misinterpretation of the previous couplet of Rf.

> Snares they prepared for my steps that I might bow down;
> They dug before me a pit, they fell into its midst.

— *Snares they prepared* ‖ *They dug a pit*]. The first line states their purpose: *that I might bow down.* The Heb. נפשי is for the personal pronoun as usual, and it is the person who bows down with his feet caught in the snares. Various other explanations are given, the usual one, "my soul is bowed down," AV., RV., refers it to internal humiliation, which is unsuited to the context. The second line states the antith. result: *they fell into its midst*]. The enemies had dug the pit for the people of Yahweh, but into it they plunged themselves.

**Str. I.** is a syn. tetrastich. **8.** *My mind is fixed*], repeated in 57 but not in 108 𝕳. It is amplification at the cost of the measure. The mind is firmly set and resolved to public praise. — *With my mind*] belongs to the second line and not to the previous one. — *let me sing and let me make melody*] with vocal and instrumental music in the temple; the mind expresses its religious emotion in worship. — **9.** *My glory*], poetic for the soul, the seat of honour in man, his noblest part, as $7^{6}$ $16^{9}$ $30^{13}$ $108^{2}$. — *O wake with the harp*], rouse thyself to the service of public praise ‖ *With the lyre let me waken the dawn*]. The dawning sun preceded by the music of temple praise, is said to be aroused by that music. When the sun appears, it seems as if it had been summoned by the morning worship.

**Str. II.** has two syn. couplets. **10.** *Let me praise Thee among the peoples*]. The public praise is to be not only in temple worship, but world-wide, wherever the people of Yahweh are assembled in their synagogues throughout the Dispersion. — **11.** *For above the heavens is Thy kindness*]. Above the heavens is the seat of Yahweh's throne; there is the source of His kindness, cf. $36^{6}$. It comes from thence to mankind, and therefore extends over all beneath the heavens. This corresponds with the world-wide praise, as giving the reason for it. — *And unto the skies Thy faithfulness*], as $36^{6}$. This divine attribute extends in its vastness of reach up into the heights of the skies, cf. also $85^{11-14}$.

LVII. *A*.

**2.** חָסָ֑יָה] Qal pf. 3 f. הסה *v.* $2^{12}$ for חָסְתָה Ges.$^{75. u}$ Kö.$^{I. 547}$. The original radical is preserved in the form in order to retract accent to antepenult. — עַד יַעֲבֹר הַוּוֹת] neglect of agreement, sg. vb. with abstr. pl. Ges.$^{145 (7)}$; but Bi., Du., rd. תַּעֲבֹרְנָה; change unnecessary. הַוּוֹת in ψ only pl., *v.* $5^{10}$; Du. compares Is. $26^{20}$ עד יעבר זעם for the original idea. It is a similar thought, but in different relations, and there is no sufficient reason for dependence. — **3.** אלהים עליון] originally אל עליון. — גֹּמֵר] Qal ptc.; so 𝕳, Aq.; but 𝕲 *τὸν εὐεργετήσαντά με*, Street, Luzzato, Gr., Bi., Che., Du., גמל *deal bountifully with*, is best suited to context and date of Ps. 𝕵 *ultorem* is from same stem in bad sense. Σ *ἐπιτιμήσαντα* = גער. — **4.** וְיוֹשִׁיעֵנִי] Hiph. impf. ישע, *v.* $3^{8}$, with ו subordinate expressing purpose, and not with ו coörd. — חֵרֵף שֹׁאֲפִי] is dub. and difficult. חֵרֵף Pi. pf. always man subj. שׁאפי is variously explained here as $56^{2. 3}$. If subj., the clause must be rel. and most likely of time when, as Bä., Dr.; but l. is incomplete and awkward, especially as closing l. of Str.

𝔊 ἔδωκεν εἰς ὄνειδος, so essentially 𝔙, 𝔍, 𝔖, 𝔗, give a mng. to חרף appropriate enough in itself, but without usage to justify it. In that case it is better to rd. יחרף, the initial י having fallen out by haplog. But still the l. is defective. It is best to regard it as a gl. influenced by $56^{2.\,3}$. — **5.** לְבָאִם] mispointing for לְבִיאִים pl. לָבִיא *lion* Gn. $49^{9}$ Dt. $33^{20}$ Ho. $13^{8}$ +. 𝔊 *καὶ ἐρύσατο τὴν ψυχήν μου ἐκ μέσου σκύμνων*; so essentially 𝔖, supply vb. from previous v. — לֹהֲטִים] ptc. pl. √ ‡ להט † Qal *blaze up, flame*, elsw. אש להט *flaming fire* $104^{4}$, both dub. prob. Pi. *burn, burn up*, Dt. $32^{22}$ Pss. $83^{15}$ $97^{3}$ $106^{18}$; so prob. here, Pi. ptc. with בני אדם as obj., all the more that בני אדם is used of the humble and rather בני איש of strong enemies. 𝔍 makes the ptc. adj. of lions, *leonum ferocientium*, but against mng.; 𝔊 *τεταραγμένος*, 𝔙 *conturbatus*, ptc. as sg. qualifying vb., usual rendering for בהל or רגז. — † חַדָּה] adj. *sharp*, only f. sg.; elsw. Is. $49^{2}$ Pr. $5^{4}$ Ez. $5^{1}$.

LVII. *B*. = $108^{2-6}$.

**6** = v.[12] Rf. at beginning and end, but it goes with v.[8–12], not with v.[2–5]. **7.** רֶשֶׁת הֵכִינוּ] phr. α.λ. less graphic and later than the usual טמן רשת $9^{16}$ $31^{5}$ $35^{7.\,8}$, cf. $140^{6}$. — לִפְעָמַי] as $58^{11}$ $74^{3}$ $140^{5}$, for idea, cf. Je. $18^{22}$. — כָּפַף] Qal pf. † כפף vb. Qal *bend low down*, inf. Is. $58^{5}$ of head. Ptc. pass. כפופים *those bowed down in distress* Pss. $145^{14}$ $146^{8}$, Niph. *bow oneself* Mi. $6^{6}$. The pf. 3 ms. here difficult, for נפש is f. and the enemies pl. and the Qal is elsw. intrans. 𝔊 *κατέκαμψαν τὴν ψυχήν μου* makes it trans. and pl., which may however be interpretation and not imply a different text. 𝔍 *ad incurvandam* implies inf. as Is. $58^{5}$, and that would explain 𝔊 also; so Street. — כָּרוּ שִׁיחָה] phr. elsw. $119^{85}$ Je. $18^{22}$ (Kt.); כרה c. שוחה Je. $18^{20}$, c. בור Ps. $7^{16}$. The v. is a pentameter couplet based on Je. $18^{20.\,22}$, and is a gl. — **8.** נָכוֹן לִבִּי] bis. $108^{2}$. 𝔐 omits second נכון, but it is given in 𝔊. It is doubtless amplification. It impairs measure, as Street, Che. For phr. cf. $51^{12}$ $78^{37}$ $112^{7}$. — אָשִׁירָה] Qal impf. cohort. ‖ אזמרה. MT. closes v. here, but $108^{2}$ with אף כבודי, omitting first עורה of $57^{9}$. In $108^{2}$ 𝔊 has *ἐν τῇ δόξῃ μου*, 𝔍 *sed et gloria mea*. אף and first עורה are both gls. of amplification. — **9.** עוּרָה] Qal imv. cohort. עור *v.* $7^{7}$, invocation to כְּבוֹדִי for נפש, as $16^{9}$ $30^{13}$ $108^{2}$. — ‡ שָׁחַר] i.p. *the dawn*, elsw. $22^{1}$ $108^{3}$ $139^{9}$; here personified as Ra., Ew., Ols., Hu., Bä, Dr., Du., not acc. of time *at dawn*. — **10.** אודך] Hiph. cohort., the sf. prevents the cohort. form from appearing, but context requires it. — אדני] = יהוה $108^{4}$. אדני is more likely to be original. — אֲזַמֶּרְךָ] with sf. $30^{13}$ $138^{1}$, all ‖ אודך, cf. $47^{7}$; usually with לְ, doubtless here אזמרה לך as measure requires, cf. $101^{1}$ $105^{2}$. — **11** is essentially the same as $36^{6}$. $108^{5}$ has מעל שמים for עַד שׁ׳ of $57^{11}$; in other respects it is the same. But $36^{6}$ has בשמים, and אמונתך for אמתך, this latter a variation in form from same stem, and it omits גדל which is certainly a gl., making l. too long and interpretative. מעל is doubtless original. עד is assimilation to l. 2.

## PSALM LVIII., 2 STR. $8^4$, RF. $2^4$.

**Ps. 58 was written in the early Hebrew monarchy: (1) complaining of unjust rulers for their violence, venomous lying, and deafness to the pleas of the people (v.$^{2-6}$); (2) describing the punitive judgment of Yahweh upon them in several similes, concluding with a firm confidence in Yahweh as judge (v.$^{7-10.12}$). A gloss expresses the joy of a Maccabean editor in bloody vengeance (v.$^{11}$).**

*But do ye indeed speak justice?*
*In equity judge the sons of mankind?*
NAY, in the mind ye do iniquity;
In the land ye weigh violence with your hands.
The wicked become estranged from the womb,
Those who speak lies go estray from the belly.
They have poison like a serpent,
They are like a cobra, deaf and stopping his ear,
Which hearkeneth not to the voice of the charmers,
The binder of spells, the exceedingly skilful.
YAHWEH doth break down their teeth in their mouth,
Yahweh doth tear down the jaw-teeth of the young lions.
They melt away as water, they flow of themselves.
Are they luxuriant as green grass, so they wither away.
As a snail, that melts away, they go.
Hath fire fallen, they do not behold the sun;
Before they perceive it, they become like brambles;
As still living, in hot anger, He sweeps them away in a storm.
*Ye sons of mankind, surely there is fruit for the righteous;*
*Surely Yahweh is judging in the land.*

Ps. 58 was originally in the group of מכתמים, then in 𝔇, subsequently in 𝔈 and also in 𝔇𝔐, where it received the musical direction אל תשחת (*v.* Intr. §§ 25, 27, 32, 33, 34). It has 2 Str. of 8 tetrameters each, with introductory and concluding couplets, which, while varying in detail, are yet of the nature of Rfs., cf. Pss. 8, 57. The language and style are primitive and difficult. It is rich in antique similes and expressions. The Ps. complains of unjust rulers in the style of the preëxilic prophets, and expresses confidence in the retributive judgment of Yahweh. The Ps. is doubtless one of the oldest in the Psalter.

**Str. I.** has an introductory syn. couplet in form of a question, which receives a negative answer in four syn. couplets. This is of the nature of a Rf., beginning the Ps. as a corresponding Rf.

closes it. — **2.** *Do ye indeed speak justice?*]. The question is addressed, as the context shows, to the rulers of the people, ‖ *in equity judge?* The couplet is not easy to render. Text and Vrss. differ. In the first line the same Hebrew consonants with varying vowels give four different interpretations. That which is here preferred is the interpretation of 𝔊, 𝔍, taking the word אלם as adv. emphasizing more strongly the initial "indeed"; so JPSV, "Do ye in very deed." But 𝔐, followed by most moderns, interprets the form as an unusual word, "in silence," RV., in accordance with the thought of v.[6]. Ki. interprets as Aram. word "band," so Calv., PBV., AV., "congregation." Many moderns interpret as still another word, "gods," for rulers, as 82[1.6]. — *sons of mankind*]. Those judged, as most moderns, referring, according to usage of the term, to the common people. But 𝔊, 𝔍, EV[s]., interpret as the rulers, as if it were the antithetical term, "sons of men." — **3.** *Nay*]. A strong asseveration in negative reply to the question. These rulers were the very reverse of what they ought to be. — *in the mind*], mentally, their secret resolution in antith. to the execution of their purpose. — *in the land*, and also *with your hands*]. The hands are graphically conceived as using scales and balances, and thus as weighing out what they are to deliver to others. This should have been in accordance with the conception of justice: just, equal, right measure, which could not be questioned. In fact, it was the reverse: *weigh violence.* — **4.** *Become estranged* ‖ *go estray*], that is, from the principles of justice, the practice of equity. — *from the womb* ‖ *from the belly*], so soon as they are born, they at once begin to stray from right to wrong. This does not refer, as older interpreters thought, to the impulses of original sin or innate depravity; but specifically to the *wicked* in antith. to the "righteous," v.[12]. They begin the practice of their wickedness in their earliest youth. The wicked are here especially judges: *Those who speak lies*]; not lies in general, in the later and higher ethical sense that the lie as such is wicked; but in the early sense, lies as injurious, such as accompany acts of violence, false witness before the judges, or false and lying decisions by the judges themselves against the common people, and in favour of the oppressors. — **5–6.** *They have poison*]. They are venomous in their violence and lies, and so they are *like a serpent* ‖ *a*

*cobra*], an especially venomous kind of serpent, which adds to its venom another dangerous characteristic, that it cannot be charmed by *the charmers*. *The binder of spells*, accustomed to charm all other serpents, can do nothing with this one. Though *exceedingly skilful*, expert in all the arts of the charmer, he utterly fails. This cobra is *deaf, stopping his ear*. So these wicked judges are so intent upon violence to the people and injurious lies, that no pleading, no arguments, however just and right, no influence whatever, can prevent them from executing their wicked will.

**Str. II.** is an antistr., having a syn. couplet, then six syn. similes describing the divine judgment coming upon the wicked judges. — **7**. *Yahweh doth break down their teeth* ‖ *tear down the jaw teeth*], so 𝕲 interpreting the vbs. as pfs., and the subsequent vbs. as impfs., describing the judgment itself; which is to be preferred to taking the vbs. as imvs., and the subsequent vbs. as jussives, imprecating the divine judgment, as MT. and most Vrss. and interpreters. — The wicked rulers are first compared to *young lions*. Their teeth are all broken down to make them harmless. — **8**. *They melt away as water*]. Water is a frequent simile of instability and weakness. So here the first simile compares the judges to water melting away. So weak are they and unstable that they need no one to make them unstable; *they flow of themselves*, of their own inherent weakness and instability. — *Are they luxuriant as green grass*]. The second simile compares them to green grass, which is the common symbol of rapid growth and speedy withering away, cf. $37^2$ $90^5$. But 𝕳, by the wrong attachment of a single letter to the previous instead of the following word, changed the former to the vb. "tread," and the latter to the word "his arrow," and so got a phrase for the usual "tread the bow," which cannot be explained satisfactorily in this context. An archer, aiming his arrows, even if their points are broken, is not a good simile of weakness from the point of view of the context. The grass is luxuriant enough in its growth, but it has a short duration; so these judges *wither away*. The rendering "cut off" is a possible translation of a Hebrew word cognate to that rendered above in the usual meaning "wither"; but no other example of such a meaning can be found. Some refer the cutting off to the arrows, as AV., RV., others to the wicked judges, as

PBV.—**9.** *As a snail*], so most moderns after 𝕿; but 𝕲, 𝕾, 𝖁, Arab. "wax," and other Vrss. various other renderings, making the meaning exceedingly dubious. But whatever the thing may be, as it *melts away*, so the wicked rulers *go*. If it be the snail, the reference is to the slimy track it leaves behind it as it moves along.—*Hath fire fallen, they do not behold the sun*], so 𝕲, 𝕾, 𝖁, the fire of the divine anger; the lightning suddenly descends from heaven upon these wicked judges, they are instantaneously consumed, never more will they see the sunlight. This is in accord with the subsequent context, and the common reference to such visitations in the OT. and the Koran. But MT., 𝕵, influenced probably by Jb. $3^{16}$ Ec. $6^{3}$, by different vowel points with the same Hebrew text, get "an untimely birth of a woman"; but find difficulty in the tense and number of the vb., as is evident from the various renderings of Vrss. and commentators. The propriety of comparing such strong vigorous enemies with a premature birth of a child already dead, and never really alive, may be questioned.—**10.** *Before they perceive it, they become like thorns*]. This continues the thought of the suddenness of the divine visitation. The wicked are taken unawares; before they perceive it, the fire comes upon them, and they are consumed by it like dry thorns. The text has been made difficult by an early copyist, before 𝕲, making a misconnection of two letters, attaching them to the previous word as the suffix "your," when they belong to the following word as prep. "like." A variant gloss to thorns also made it possible to think of a kindred word "pots," and so the interpretation arose—"before your pots perceived the thorns," which conceives of pots containing flesh placed above thorns kindled to make a fire with which to cook a meal. Before these pots are at all heated, the judgment comes upon them. With this interpretation the subsequent line, which contains the principal clause, must be made to correspond, and here still greater difficulty arises. Several words must be given meanings, possible in themselves, but not justified by Hebrew usage. The simple meaning, giving every word its well-attested usage, is in accord with the previous context; *as still living*, while in the full vigour of life, so 𝕲, 𝕵, Σ, as Nu. $16^{30}$; *in hot anger*, the heat of the divine anger, syn. with the "fire" above; *He sweeps them away in a*

*storm*], the storm of wind and rain or hail accompanying the fire of lightning, as usual in such divine visitations. — **11.** *The righteous will be glad when he beholdeth vengeance*]. This gratification of the righteous in looking upon their enemies suffering under divine vengeance, is especially characteristic of the Maccabean age, when this v. was inserted as a gloss. It makes the Str. just these lines too long. — *His feet he will wash in the blood of the wicked*] is an expression of vengeful feelings against foreign enemies in war, and so contrary to the theme of the Ps., which has to do with wicked rulers in Israel. The attitude of mind is distinctly Maccabean. — **12.** This is the closing Rf. *Ye sons of mankind*], vocative, as in accordance with v.[2b]. It has been misinterpreted in 𝔐 and Vrss. as subj. of the verb "shall say," at first understood as usual in poetry, afterwards introduced into the text, and so destroying the similarity of the two Rfs. — *surely*], emphatic expression of assurance and certainty of the divine interposition in behalf of the *righteous*, the people. — They have *fruit;* that is their righteousness will not in the end be unprofitable, but successful. — *Yahweh is judging the land*]. Though the wicked rulers do not judge in equity, but oppress the people of the land, Yahweh Himself interposes, and undertakes Himself their vindication and the punishment of their enemies.

**2.** הַאֻמְנָם] interrog. ה with † אֻמְנָם adv. (√אמן) always interrog. *verily, truly, indeed,* so Nu. 22[37] (E) 1 K. 8[27] = 2 Ch. 6[18]; without ה Gn. 18[13] (J). — † אֵלֶם] n.[m.] *silence* 56[1] (title) and here. Dr. "in dumbness," after Aq., Ges.; but 𝔊 ἄρα, as v.[12]; 𝔙, 𝔍, *utique* = אֻלָם = אולם = *but, indeed,* strong adv., not elsw. ψ, but Gn. 28[19] 48[19] Ex. 9[16] +. This gives good sense. אלהים Houb.; אֵלִם Lowth., Dathe, Street, Ol., De., Ew., Dy., Gr., Bä., *B*DB., as 82[1. 6], is not suited to the context. אלם = *band;* Ki., Calv., Ains., Ham., AV., PBV., *congregation* √אלם *bind,* not elsw. Bibl. Heb. — תְּדַבֵּרוּן] Pi. impf. 3 pl. archaic ending; so we should have תשפטון in assonance at close of l., as תפלסון, תפעלון, v.[3]. — בְּנֵי אָדָם] *v.* 8[5], *sons of mankind,* the judges over against God, so 𝔊, 𝔍, Luther, PBV.; but 𝔗, Pe., Bä., Dr., Du., most moderns, *mankind* as obj. of vb. If judges were referred to, בני איש would be more suitable. — **3.** אף] emph. answer to question, cf. 44[10]. — בְּלֵב] *in mind, in themselves, to themselves,* their secret resolution and purpose, antith. to בארץ *in the land.* 𝔊 takes both עולת and חמס as acc. after vb., so Dr., Bä., Du. Many think בלב not appropriate to context. The use of בלב by itself in this sense is not usual, but אמר בלב is common. Bä. suggests כֻּלְּכֶם *all of you,* after 𝔖. Du. בַּלָּט *in secret* is better antith. to בארץ. But 𝔐, 𝔊, 𝔍, 𝔗, all have same text. —

חָמַס ידיכם] *violence of your hands*, so Aq., Σ, 𝔍. But 𝔊, 𝔖, Θ, Quinta, 𝔗, all make חָמָס abs. It is not necessary, however, to suppose with Bä. that they took ידיכם as subj. of vb. and that they rd. תְּפַלֵּסְן, for they would render חמס תפלסון in the same way if they regarded ידיכם as 2d subj., as קול $3^6$; cf. רבר $56^6$, *with your hands*. This is the best interp. — בארץ] emph. in position, *in the land*, in their administration of justice; not *on the earth* or *on earth*. It is attached to the first l. in 𝔐, 𝔊, to second in 𝔍. — תְּפַלֵּסוּן] Pi. impf. 3 m. archaic ending, *v.* $56^8$. — **4.** זֹרוּ] only here for זָרוּ Qal pf. 3 m. זור, as באו Je. $27^{18}$ for בָּאוּ, Kö.$^{I. 445}$, *become estranged*. Cf. בנים זרים Ho. $5^7$ ‖ תָּעוּ, both aorists. — מֵרָחֶם] i.p. with prep. מן. Another beat is needed, rd. מִנִּי. — דֹּבְרֵי כָזָב] subj. of vb., and not qualifying it. 𝔊, however, rd. pf. ἐλάλησαν, but 𝔍 *loquentes*. — **5.** חֲמַת־לָמוֹ] *heat of poison*, as Dt. $32^{24.33}$, cf. Ps. $140^4$ Jb. $6^4$. למו archaic sf. with ל of possession. חֲמַת before נחש is gl.; not in 𝔊. — ‡ דְּמוּת] n.f. *likeness, similitude*, used here adverbially, as Is. $13^4$ Ez. $23^{15}$. — כְּמוֹ] archaic stronger form of prep. כְּ, so v.$^{8.9.10}$. — † פֶּתֶן] *venomous serpent*, perhaps *cobra*, *B*DB., Tristram$^{N.H. 271 f.}$; elsw. $91^{13}$ Dt. $32^{33}$ Is. $11^8$ Jb. $20^{14.16}$. — חֵרֵשׁ] adj. *deaf*, ἁ.λ. in connection with serpent; form elsw. $38^{14}$. Cf. vb. חרש $28^1$. — יַאְטֵם] ἁ.λ. Hiph. juss., cf. Dr.$^{173. obs.}$, the juss. force being lost; rel. clause Dr. "that stoppeth his ear." 𝔊 has καὶ βυούσης τὰ ὦτα αὐτῆς = וְאֹטֵם. This is more natural, esp. as † אטם vb. elsw. always ptc. Qal either active Is. $33^{15}$ Pr. $17^{28}$ $21^{13}$, or pass. Ez. $40^{16}$ $41^{16.26}$ 1 K. $6^4$. — **6.** אשר] rel. referring to the פתן and explaining חרש ואטם. — מְלַחֲשִׁים] Pi. ptc. pl. ἁ.λ. *whisperers, charmers*, לחשׁ, *v.* $41^8$; cf. לַחַשׁ *serpent charming* Is. $3^3$ Ec. $10^{11}$. — חוֹבֵר חֲבָרִים] *tie magic knots* (*v.* RS.$^{JPh. XIV. 1885, p. 123}$), vb. only used with cognate acc. Dt. $18^{11}$ in this sense. ‡ חבר vb. elsw. Pu. *be allied* Ps. $94^{20}$, *joined together* $122^3$. † חֶבֶר n.[m.] (1) *company, association*, Ho. $6^9$ Pr. $21^9$ $25^{24}$; (2) *spell*, elsw. Dt. $18^{11}$ cf. Is. $47^{9.12}$ of Babylonian magic. — מְחֻכָּם] Pu. ptc. only here and Pr. $30^{24}$ *learned, skilled* (*v.* $19^8$). The l. is defective. We may add the kindred ‡ חָכָם adj. *skilful man*, one of the class of magicians Gn. $41^8$ (E) Ex. $7^{11}$ (P) Is. $44^{25}$ Je. $50^{35}$ $51^{57}$; elsw. in ψ *wise* (ethical and religious sense) $49^{11}$ $107^{43}$. — **7.** אלהים] for original יהוה, as usual in 𝔈. — הֲרָס־] Qal imv. הרס vb. (*v.* $11^3$). — נְתֹץ] (*v.* $52^7$) *break down*, here only of teeth. 𝔊 gives both vbs. as Pfs. and this is better suited to v.$^{8b}$. — ימו] archaic poetic sf. for rhythm, in both nouns for usual ־ָם. Characteristic of the Ps. is the use of מו. — מַלְתְּעוֹת] ἁ.λ. for מְתַלְּעוֹת Jo. $1^6$ Pr. $30^{14}$ Jb. $29^{17}$. — יהוה] is suspicious in 𝔈, though in 𝔊. A divine name is needed for measure. Doubtless it was originally יהוה, changed to אלהים in 𝔈, and then subsequently back to יהוה. — **8.** יִמָּאֲסוּ] Niph. impf. either juss. or indicative † [מָאַס] vb. Niph. *flow, run*, elsw. Jb. $7^5$ regarded as variation of מסס vb. *melt, dissolve* ($22^{15}$), probably both fully written forms from מסה *melt* ($6^7$). — יִתְהַלְּכוּ] in apposition with previous vb. and not rel. clause. — למו] ethical dative with vb. of motion Ges.$^{119. s}$ *of themselves*. — יִדְרֹךְ חצו] phr. elsw. only $64^4$. חצו Kt., חִצָּיו Qr. *arrows* for τόξον 𝔊, *arcum* 𝔍, דרך קשת $7^{13}$ $11^2$ $37^{14}$; an abrupt transition, not suited to context. Rd. with Bi., Che., We., חציר, which is favoured by vb. יִתְמֹלָלוּ, cf. כֶּחָצִיר יִמָּלוּ $37^2$, also $90^6$. The כ of ידרך prob. goes with חציר and we

should rd. ידרו Qal impf. דָּרָה vb. α.λ. Heb.; but the same stem in Ar. is used of herbage, *be abundant, luxuriant;* then כמו = *so,* and יִתְמֹלָלוּ is Hithp. of מלל vb. *wither, fade,* as 37², favoured by 𝔊 ἀσθενήσουσιν; and not of † [מָלַל] vb. Qal *circumcise* Jos. 5² Niph. Gn. 17¹¹ and Hithp. only here *cut off.* 𝔊 ἕως οὗ, 𝔍 *donec,* interpret the vb. as final clause, disregarding כמו. — 9. שַׁבְּלוּל] α.λ. traditional rendering *snail* as 𝔗; but 𝔊 κηρὸς, 𝔖, 𝔙, Arab. *beeswax,* Aq. γῆς ἔντερον *earthworm,* 𝔍 *vermis,* Σ χόριον, AE. שִׁבֹּלֶת *flood.* — תֶּמֶס] α.λ. n. (√ מסס) *melting away,* dub.; 39¹² we have the form וַתֶּמֶס כָּעָשׁ Hiph. impf. 2 m. מָסָה *cause to flow, dissolve.* — יַהֲלֹךְ] Qal impf. fuller form for usual יֵלֵךְ, as 91⁶ Je. 9³ Jb. 14²⁰ 16⁶ 20²⁵ (6 t. in all), cf. תהלך Ps. 73⁹ Ex. 9²³, אהלך Jb. 16²² 23⁸. יהלך here as יתהלך v.⁸. 𝔊 and 𝔍 take it as pl. — נֵפֶל אֵשֶׁת] so 𝔍 *quasi abortivum mulieris* and Aq., Σ, Θ, 𝔗. † נֵפֶל n.m. *untimely birth,* as Jb. 3¹⁶ Ec. 6³, but dub. on acc. of late date of these two uses. 𝔊 has ἐπέπεσε πῦρ = נָפַל אֵשׁ, so 𝔖, 𝔙. אֵשֶׁת is usually taken as variant form of אִשָּׁה as Dt. 21¹¹ 1 S. 28⁷. — בַּל־חָזוּ] Qal pl. 3 m., most naturally as in other vbs. refers to the wicked; so 𝔊, 𝔖, 𝔙, Aq., Σ, PBV., the pf. for the impf. But 𝔍, RV., and prob. MT. interpret it as rel. clause with the previous נפל coll., influenced prob. by Jb. 3¹⁶ Ec. 6³. The context on the whole favours 𝔊. — 10. סִירֹתֵיכֶם] is difficult, both in the form itself and in the sf. 2 pl. It is against the context which gives always 3 pers. However the sf. 2 pl. is in 𝔊, 𝔍; and 𝔊 even makes sf. with vb. ישערנו 2 pl. against 𝔐 and other Vrss. Most moderns think of ‡ סִיר I. n.m. *pot,* (1) used for boiling, Ex. 16³ (P) Je. 1¹³ Ez. 11³ +; (2) for washing, Ps. 60¹⁰ = 108¹⁰; (3) in sanctuary Je. 52¹⁹ Zc. 14²⁰ +. But 𝔊, 𝔙, 𝔍, 𝔗, Σ, all follow † סִיר II., (1) *thorn,* pl. סירים, Is. 34¹³ Ho. 2⁸ Ec. 7⁶ Na. 1 ¹⁰⁽?⁾; (2) *hook,* pl. סירות, Am. 4². The objection that *thorn* elsw. has pl. סירים is not valid; for there is no sound reason why it should not also have pl. f. in (1) as well as in (2), or indeed סיר sg. in the one word as well as in the other. We should prob. rd. סירת כמו, and prob. סירת was originally only a marginal variation of † אָטָד n.m. *bramble, buckthorn,* as Gn. 50¹⁰·¹¹ Ju. 9¹⁴·¹⁵·¹⁵. The vb. יבינו is never used for perception through touching inanimate things, and this weighs strongly against the usual modern interp., "*before your pots can feel the thorns,*" AV., RV. 𝔍 *crescant,* Σ αὐξηθῶσιν, so 𝔗 rd. יכון. — כְּמוֹ חַי]. חי is taken by those who think of the *pot* hanging over burning brambles, as *living, fresh* brambles, so Ges., Ew., Hu., Ol., Pe.; but there is no other example of such a use. So חָרוֹן is taken in antith. for *burning* brambles, but this has no justification in usage. Others, De., Ri., Che., Bä., Now., refer חי to the *raw flesh* in the pot, as 1 S. 2¹⁵ Lv. 13¹⁰·¹⁴·¹⁵·¹⁶ (P). But it is most natural to interpret כמו חי *as living,* so 𝔊, 𝔙, 𝔍, ἔτι ζῶντα Σ, cf. Nu. 16³⁰, where the rebellious go down alive into the pit of Sheol. — כמו־חרון] 𝔊 has ὡσεὶ ἐν ὀργῇ, 𝔍 *quasi in ira.* Both had כמו, but interpreted חרון as instrumental acc. This suggests however, as Bä., that original reading may have been כמי. — יִשְׂעָרֶנּוּ] Qal. impf. strong sf. שָׂעַר Qal, *storm away,* only here in ψ, but Niph. *v. 50³.* — 11. ‡ נָקָם] α.λ. ψ, but Ez. 24⁸⁺; the vengeance taken by Yahweh upon His wicked enemies. 𝔊 adds ἀσεβῶν which is interpretative, not in 𝔍. — פעמיו] *his feet* or *footsteps,* so Σ, 𝔍, 𝔗, cf. 57⁷. 𝔊 has

χεῖρας, so 𝔙, 𝔖. — **12.** וַיֹּאמַר אָדָם] ו coörd. Qal impf., cf. בני אדם v.², which we would expect here. 𝔊, 𝔍, had אדם *mankind* in general. But ויאמר is prosaic and suspicious; we would expect vocative as v.². It is prob. gl. and בני אדם the original. — אלהים] 𝔊 ὁ θεὸς, 𝔍 *Deus;* if so, not predicate, but for an original יהוה. Bä. interprets as pl. *gods*. If אֵלִים is to be read in v.², it would be probable here. It is indeed favoured by שפטים, although אלהים in 𝔈 of Hex. is sometimes used with pl., cf. 2 S. 7²⁸. But 𝔊 κρίνων αὐτοὺς = שֹׁפְטָם. The sf. may be interpretative as often, and misunderstood in MT.

## PSALM LIX., 2 STR. 12³, RF. 4³.

**Ps. 59 was a national prayer in the early Restoration: (1) for deliverance from bloodthirsty enemies, who without justification have broken their treaties and are prepared to attack Israel, concluding with an invocation to Yahweh to awake and visit them (v.²⁻⁶). (2) Petition for kindness to the people and the unpitying defeat and destruction of their enemies, because of their cursing, falsehood, and pride; concluding with the wish for the extension of Yahweh's rule to the ends of the earth (v.¹¹⁻¹⁴). Rf. describes the enemies as greedy dogs, running about the environs of the city in snarling packs (v.⁷·¹⁵), concluding with a vow of public praise of Yahweh, the High Tower (v.¹⁰·¹⁸). Glosses emphasize the falseness of the enemy (v.⁸), their greed (v.¹⁶), Yahweh's derision of them (v.⁹), and the thanksgiving of the people (v.¹⁷).**

FROM mine enemies, O *my* God, deliver *me;*
From them that rise up against me, set *me* on high;
From the workers of trouble, deliver *me;*
And from men of blood, save *me.*
For lo, they lurk for *my* life;
Strong ones gather together, without transgression of *mine;*
They run up, without sin of *mine;*
They station themselves, without iniquity of *mine.*
O awake to meet me and see,
Thou, Yahweh, Sabaoth!
O arise to visit the nations;
Be not gracious to all the treacherous troublers.
*They snarl again and again like a dog.*
*They go round about the city in the evening.*
*My Strength, unto Thee I will make melody;*
*For Thou, Yahweh, art my High Tower.*
MAY my God come to meet me with His kindness!
May Yahweh let me look upon my watchful foes!

Do not (have compassion), lest they forget.
Make them wander up and down by Thine army, my sovereign Lord.
Bring them down, O my shield!
Bring them to punishment for the sin of their mouth,
The iniquity of the word of their lips,
And let them be taken in their pride.
Because of the cursing, and because of the lying which they speak,
Consume (in Thy wrath) that they be no more.
And it shall be known that it is the God of Jacob,
Ruler to the ends of the earth.
*They snarl again and again like a dog.*
*They go round about the city in the evening.*
*My Strength, unto Thee I will make melody;*
*For Thou, Yahweh, art my High Tower.*

Ps. 59 was one of the מכתמים, then in 𝔇, afterward in 𝔈. The reference to the situation in the life of David, בשלח שאול וישמרו את־הבית להמיתו, was in 𝔇. When it was taken up into 𝔇ℜ it was assigned for rendering אל־תשחת, as 57, 58 (*v.* Intr. §§ 25, 27, 32, 33, 34). The reference to the story of David's escape by night from the messengers of Saul, 1 S. 19[8 sq.], only illustrates in small part the situation in the Ps. The editor had no thought of assigning its composition to the time of David. In fact, the Ps. does not reflect any situation in the life of David. It is a national Ps. of a much later date. The Ps., like all the מכתמים, is ornate in style, having 2 Str. $12^8$, with Rf. $4^8$. It is also antique in language and style, and exceedingly difficult. Glosses v.[8. 9. 16. 17] adapt it for later liturgical use. V.[2] מתקוממי as 17[7]; v.[4] יגורו as 56[7]; עזים, cf. 18[18]; v.[5] יכוננו as Nu. 21[27] Is. 54[14]; v.[6] יהוה צבאות as 24[10], cf. 80[5. 20] 84[9]; בגדי און phr. *α.λ.*, but separate words ancient, implying violation of covenant relations; v.[12] הניעמו, cf. Nu. 32[13] (J) 2 S. 15[20]; God as shield, as 3[4] 7[11] +; v.[13] גאון in sense of pride, as Is. 16[6] Je. 48[29] Zp. 2[10]+; אלה as 10[7]; v.[14] אלהי יעקב as 20[2]. The language throughout is early. So also the frequent use of archaic sf. ־מו. In the glosses v.[6] אלהי ישראל phr. of 𝔈 of Hex., cf. 69[7]; v.[9] as a citation from 2[4] gives evidence of date of gloss, but not of original Ps. It is possible that v.[12] contains a reference to the story of Cain in Gn. 4[12] (J), but it is by no means certain. The Ps. is evidently a national one. The enemies are not wicked individuals; but nations, who have treacherously violated treaties, v.[6], therefore not the great world powers, but the neighbouring nations, kindred with Israel. They are described in Rf. as cruel, greedy dogs, who wander about, not in the city but outside the city, round about it, making it perilous to go forth, v.[7. 15]. They are not besieging it with armies, but besetting it with marauding bands, who lurk with bloodthirsty intent, v.[8]. The situation is indeed similar to that of Ps. 9–10, the situation of the inhabitants of Jerusalem beset by unfriendly neighbours just before Nehemiah.

Str. I. has three tetrastichs, the first syn.; the second of two syn. couplets, the second synth. to the first; the third in which

lines 1, 3, 4, are syn., but 2 synth. to 1.—**2–3**. *Deliver me*], repeated for emphasis in v.[2]; syn. with *set me on high*], literally in an inaccessible place, but probably without that specific meaning here; and *save me*], the more general and comprehensive term. The peril is from *enemies*, which are described as *them that rise up against me*], in war, as 17[7]; *workers of trouble*], the mischiefs and sorrows of petty warfare (cf. 5[6] 6[9] 14[4]+); *and men of blood*], bloodthirsty men, bent on bloodshed, cf. 26[9] 55[24]+. They are still further described v.[4] as *strong ones*], cf. 18[18], too strong for the people to resist successfully without divine help; and finally, v.[6]: *treacherous troublers*], those who in their working of trouble have treacherously violated their covenant, or treaty with the people; their natural neighbours and allies; and yet like the old Moabites and Ammonites, really their worst foes. They are indeed *nations*, not the great nations, the world powers, Assyria, Babylonia, or Egypt, who could not be thus described; but the lesser nations, the treacherous neighbours of Israel, in the early Restoration, when the feeble community of Jerusalem had to get on as best they could in an unwalled and unprotected city.—**4–5**. The activity of the enemies is vividly described: *they lurk for my life*], as wild beasts, hiding in ambush, waiting for an opportunity to strike a deadly blow, cf. 10[9].—*gather together*], assemble in bands for a predatory excursion, cf. 56[7].—*They run up*], for an attack, as 18[30].—*They station themselves*] take a stand and prepare for the final assault, cf. 3[7].—*without transgression of mine*]. The enemies had no just cause for their hostility. This is emphasized by the use of three terms for sin: transgression, sin, and iniquity, in order to make the affirmation of innocence as comprehensive and strong as possible. The people had in fact been faithful to all their covenant relations with their neighbours. These neighbours had the sole guilt in the matter.—**6**. *O awake*], earnest plea for divine interposition, cf. 7[7].—*O arise*], from apparent sleep or indifference, 35[23] 44[24]. The need for help is imperative. The purpose is: *to meet me*], for help, as 25[18],—*and see*], the serious situation; *to visit*, with punishment, as 89[33]; with the climax: *be not gracious*], implying the reverse. The divine name is appropriate in this appeal for warlike interference: *Yahweh Sabaoth*, the title of Yahweh as the

God of the battle array of Israel, the God of the Davidic dynasty, cf. 24[10]. A later editor has intensified it at the expense of the measure by adding "God of Israel," cf. 41[14] 68[9] 69[7] 72[18] 106[48].

**Rfr.** The first couplet is synth. — **7 = 15.** *They snarl again and again like a dog*]. The enemies are compared to the half wild dogs of the Orient, which are the scavengers of the cities of the East, prowling about the environs by day and in the streets by night, and which do not hesitate to prey upon the feeble and helpless, cf. 22[17] 1 K. 14[11] 2 K. 9[36]. They snarl because they are angry and ready to snap at their prey. They do it again and again, as *they go round about the city*], the environs of the city; not in the streets of the city, as some render, thinking of evil-doers in the city itself in hostility to the righteous, which is against the context and entire conception of the Ps. — *In the evening*], that is, every evening. As the shades of night begin to fall, these dogs appear with the shadows and begin their prowling expeditions. The word properly belongs with the second line, as the measure and parall. require. A prosaic editor made the couplet into a prose sentence and put the words in the order of prose, as not infrequently elsewhere in the Psalter.

**8.** The two couplets of the Rf. are interrupted by glosses enlarging on the situation. — *Lo, they pour forth with their mouth*]. The simile of the dog is abandoned, and the enemies are described as to their wicked speech. — *swords are in their lips*]. The words which are on their lips are compared to swords which cut and pierce, cf. 57[5]. These are enemies of another kind than those of the original Ps. — *For who is hearing?*]. They think that they can so speak with impunity, for they conceive that the God of Israel is not hearing or caring. It is only another form of the scornful challenge of 10[4 sq.] 42[4]. It is usual to prefix the word "say." This or some syn. word must be understood, but here, as often in poetry, it is not expressed. — **9.** *Verily Thou, Yahweh, laughest at them*]. The scorn of the people of Yahweh by their enemies has as its antith. Yahweh's scorn of them. This, indeed, as well as the subsequent line, is a citation from 2[4], except that *mockest at all the nations* is an adaption to this Ps. to correspond with v.[6].

**10 = 18** is the second couplet of Rf., separated from the first couplet by the glosses. — *My Strength*]. Yahweh is the strength of His people for defence against their enemies, and so virtually a stronghold, cf. $28^{7}$ $46^{2}$ $84^{6}$ $118^{14}$ $140^{8}$. — *my High Tower*], the place whither Yahweh lifts His people up on high, as v.$^{2}$, cf $9^{10}$ $18^{3}$ $46^{8.12}$ $48^{4}$ $62^{3.7}$ $94^{22}$ $144^{2}$. In this last clause *Yahweh* is not subj. of copula, 3d. pers., as EV$^{s}$.; but as 𝔍 here and 𝔊 v.$^{18}$, syn. with second pers., as the previous syn. line requires. — *I will make melody*]. The usual vow of public worship, as $9^{12}$ $27^{6}$ $30^{5}$ $47^{7}$ $66^{4}$ +. So v.$^{18}$ and 𝔖 here also. 𝔐, 𝔊, 𝔍, give here the variant, "unto thee will I watch," or "keep guard." But the variation is due to a copyist's mistake of a single letter similar in sound, and this one mistake caused all the variations and difficulties in 𝔐 and Vrss.

**Str. II.** has three synth. tetrastichs. — **11.** *May my God come to meet me with His kindness*]. 𝔐 and Vrss. greatly differ as between "God" and "my God," and "God of my kindness" and "of His kindness," but the translation given above is best sustained. RV., as usual, adheres too slavishly to 𝔐. The invocation resumes that which closed the previous Str. v.$^{6}$. — *Let me look upon*], in triumph, seeing them prostrate in defeat and overthrow, cf. $54^{9}$ $112^{8}$ $118^{7}$. — **12.** *Do not have compassion on them*]. This emendation, proposed by G. Baur and adopted by several scholars, is in accord with v.$^{6}$ and most suitable to the context. An ancient copyist, by misreading ח for ג, gave the antithetical meaning, "slay them not." This is contrary to the subsequent context and has occasioned endless difficulties, which 𝔐 and Vrss. sought to remove by various insertions and explanations, none of which yield good sense. — *lest they forget*], most naturally refers to these nations, which, if Yahweh spared them in compassion, would speedily forget it and renew their depredations. But owing to the mistake above referred to, it became necessary to think of "my people" as the subj. of "forget," and this was indeed inserted in 𝔐; whereas 𝔊, answering the question as to what they were in danger of forgetting, inserted "Thy law." The line is complete without either of them. — *Make them wander up and down*], in confusion after defeat, and possibly with the sense of staggering from severe blows. — *by thine army*]. Most think of an army of

angels, cf. $35^{5.6}$, but it is quite possible to think of the army of Israel as the army of Yahweh, as $110^3$, cf. Jo. $2^{25}$, in accordance with the original meaning of *Sabaoth*, 1 S. $17^{45}$ Ps. $24^{10}$. — *Bring them down*], by a humiliating overthrow, a defeat that will prostrate them. — *my Shield*], so 𝔊, in accordance with context and usage of Ps.; changed by inexactness into "our shield," in 𝔐, 𝔍, cf. $3^4$ $18^3$ $28^7$ +. — *my sovereign Lord*]. The term here retains its original meaning, and really belongs to previous line to complete its measure. — **13.** *for the sin of their mouth* ‖ *The iniquity of the word of their lips*]. Sin has as its usual parallel iniquity, the omission of which, by an early copyist, has made difficulty to Vrss. and interpreters, who differ greatly in their translations. The sin of the mouth is that which the mouth commits in speech. The iniquity of the word is the iniquity which the word of false witness conveys when it issues from the lips. This is defined as *cursing*, and *lying which they speak*, and as connected with *pride* or haughtiness. A verb is missing in the first line, which was probably the verb cognate to the noun "sin," so similar in form that the copyist inadvertently omitted it, namely: *bring them to punishment*]. This then has its counterpart in the closing line: *let them be taken*], probably in the sense of entrapped in the snare of their own words, cf. $9^{16}$; rather than taken captive in war, a usage common in other Heb. Lit., but not found in ψ. — **14.** *Consume*], repeated for emphasis by glossator, making line too long — *in Thy wrath*], the heat of the divine anger excited against them because of their evil conduct above described. — *that they be no more*], cease to exist, utterly perish, as a result of this divine interposition. — *And it shall be known*], indef. subj. rendered best in English by passive; in accordance with the extent of this knowledge, to: *the ends of the earth.* That which is thus made known is, in accordance with the order of 𝔊, which is doubtless more original than the prosaic order of 𝔐: *that it is the God of Jacob*, cf. $20^2$ $46^{8.12}$; who has wrought this judgment. — *Ruler*]. As sovereign lord of Jacob He also has universal rule, cf. $22^{29}$ $66^7$ $89^{10}$ $103^{19}$.

Glosses again interpose between the couplets of the Rf. — **16.** *They wander up and down to devour*]. This is an enlargement of the simile of the dogs, giving the purpose of their prowling. — *If they are not satisfied*], a condition involving a negative

answer. — *they growl*], so 𝔊, 𝔙, 𝔍, Aq., cf. "grudge," PBV., AV., in accordance with context and the nature of the dogs. MT., followed slavishly by RV., "tarry all night," from a similar Hebrew word, differing only in vowel points, is unsuited to context. The usual justification of the latter from the antithesis with "morning" of v.$^{17}$ is shattered on the fact that both are glosses from different hands. — **17.** This verse is an amplification of v.$^{18}$, a tetrastich of two syn. couplets: *I will sing* ‖ *I will ring out*], in public worship in the morning, the time of morning worship in the temple; not in antithesis with a night of peril, as many. Yahweh is a *High Tower*, as v.$^{18}$, and place of refuge to which one flees, as $142^5$, — *in the day I have trouble*], as $102^3$. The situation of this glossator is more general and less perilous than that of the author of the Ps.

**2–3.** הַצִּילֵנִי] Hiph. imv. נצל ($7^2$), also v.$^3$ 𝔊, 𝔍, have different words: v.$^2$ *ἐξελοῦ, erue;* v.$^3$ *ῥῦσαι, libera.* This favours a copyist's assimilation. But 𝔊 renders the same Heb. words elsw. by both Greek words, and the variation may therefore be simply for better style. — אֱלֹהָי] sf. 1 sg. i.p., so 𝔍; but 𝔊 ὁ Θεός, which may stand for an original יהוה. — מִמִּתְקוֹמְמַי] Hithp. ptc. pl. sf. 1 sg. קום, so $17^7$, *those rising up against me.* 𝔊, 𝔍, insert conj.; prob. interp. and not original. The word has two beats for measure. The four verbs v.$^{2-3}$ are in assonance in ־ֵנִי and it is prob. that originally they were all at end of l. — **4.** יָגוּרוּ] *v.* $56^7$; AE, Dr., Kau., rd. יָגֹדּוּ *attack* גדד, 𝔊 ἐπέθεντο, but 𝔍, 𝔗, Ges., De., JPSV., *congregantur,* best suited to context. "Attack" is too strong for the subsequent vbs. עָלַי is gl. of interp. — עַזִּים] pl. adj. *Mighty ones,* as $18^{18}$ איבי עז, so 𝔊 *κραταιοί,* 𝔍 *fortissimi,* Dr., Bä., others, עֹזִים *with strength,* cf. v.$^{10}$ עֻזִּי. — לֹא־פִשְׁעִי] shortened for בלא פשעי. This belongs in previous l. for syn. parall. A copyist reduced the two lines to prose. — יהוה] is suspicious, as in all Pss. of 𝔈; doubtless gl., as Bä. It makes l. too long. — **5.** בְּלִי־עָוֹן] בלי variation of לא; thus three great terms for sin are used. Rd. prob. עֲוֹנִי, the י absorbed in י of next word. It goes to end of l. for rhyme, with two tones. — יְרֻצוּן] Qal impf. 3 pl. archaic ending, *run* of armed men $18^{30}$; followed by ו coörd. with יִכּוֹנָנוּ for יִתְכּוֹנְנוּ, cf. Pr. $24^3$, Hithp. √כון ($7^{10}$), cf. תִּכּוֹנֵן Nu. $21^{27}$, תְּכוֹנָנִי Is. $54^{14}$. 𝔊 *κατεύθυνα* (*α* err. for *αν*), *station oneself, take a stand,* 𝔍 *praeparantur.* The first of these vbs. belongs in previous l. for parall. and assonance. — לִקְרָאתִי] inf. cstr. קרא *v.* $25^{18}$. — **6.** יהוה אלהים צבאות] an impossible combination. יהוה is doubtless a gl. of variation of reading, and אלהים stands for an original יהוה; so that the text once stood יהוה צבאות, as Kirk. — אֱלֹהֵי יִשְׂרָאֵל] phr. of 𝔈, elsw. in ψ $68^9$ $69^7$, doxologies $41^{14}$ $72^{18}$ $106^{48}$; is here a gl. of intensification. The original l. was אתה יהוה צבאות. — כָּל־הַגּוֹיִם] so 𝔊, 𝔍, is striking here; prob. כל was introduced from later point of view as suited to next l. — כָּל־בֹּגְדֵי אָוֶן] phr. *α.λ.*, 𝔊, 𝔍, פעלי און as v.$^3$. 𝔐 can only be under-

stood as pregnant for כל בגדי פעלי און, cf. 25[8]. It implies treachery in covenants. 𝕳 as the more difficult is to be preferred. — **7 = 15** Rf. יָשׁוּבוּ] Qal impf. 3 pl. *they return* if we give this vb. its normal force, implying that they have been there before. But there is nothing of this in context, and it does not suit the idea of the Rf. The vb. has auxiliary force, *again*, and, as impf. freq., *again and again*. — יֶהֱמוּ] Qal. impf. after ישובו. The conj. of 𝕲, 𝕵, misses the construction, as do, after them, most moderns. המה vb., *v. 39[7]; growl B*DB., *snarl* Dr., cf. Is. 59[11] of bears, Ez. 7[16] of doves. — כַּכָּלֶב] goes with the previous vb., therefore ו before יסובבו is incorrect interpretation, although in 𝕲, 𝕵. The first l. is too long and the second too short. לָעֶרֶב has been removed by prosaic copyist from the second l. to the first. It separates the principal vb. from its auxiliary. — **8.** יַבִּיעוּן] Hiph. impf. 3 pl. archaic form נבע (*19[3]*) *pour forth*. This vb. is not suited to the previous context. It describes another kind of enemy and is a gl. It has nothing to correspond with it in the second Rf. — בְּשִׂפְתוֹתֵיהֶם] has two poetic accents. — **9.** Gl. from 2[4]. — ואתה] was taken from v.[6]. — יהוה] not suited to 𝕰. — תִּשְׂחַק־לָמוֹ] as ישחק (למו) 2[4]. — תלעג] as ילעג 2[4], but for למו of 2[4] לכל־גוים is given as an interp. of it. — **10 = 18** Rf. עֻזּוֹ] has no good sense. Rd. with 𝕲, 𝕵, 𝕿, Dr., Kirk., and some codd. MT. עֻזִּי *my strength* (*8[3]*) ‖ מִשְׂגַּבִּי (*9[10]*) so Rf. v.[18]. — אֶשְׁמֹרָה] Qal impf. cohort. i.p. = אֲזַמֵּרָה v.[18]; though 𝕲, 𝕵, have the same text here as 𝕳, yet 𝕾 has the same vb. in both passages, so Houb., Kenn., Street, Ols., Bi., Gr., Bä., Dr. It is improbable that the Rf. would differ. Furthermore, אֵל is not suited to שׁמר (*12[8]*), and although אֶל is with זמר (*7[18]*) elsw. only v.[18], it is just as suitable here as there, and is a frequent variant with ל after other vbs. — אלהים] for original יהוה. 𝕲 agrees with 𝕳 here, but not in v.[18], where it has ὁ Θεός μου. 𝕵 has *tu deus* here, but 3d pers. v.[18]. The context demands 2d pers. — **11.** אֱלֹהֵי חַסְדִּי] Kt. אלהי חסדי Qr., 𝕲, ὁ Θεός μου τὸ ἔλεος αὐτοῦ, but v.[18] ὁ Θεός μου τὸ ἔλεός μου; 𝕵 v.[11] *dei mei misericordia*, v.[18] *deus misericordia mea*. These do not sustain אֱלֹהֵי as cstr., which gives a phr. α.λ. improb. in itself. חַסְדִּי is sustained by v.[18] (MT., 𝕲, 𝕵), and is indeed required by the context. But v.[11] is entirely different; a subj. is needed for יקדמני. In v.[18] the phr. is at the close of Ps. after Rf.; in v.[11] it begins the second part of the Ps. The Rf. is sufficiently long without it. It is therefore a txt. err. in v.[18] from v.[11]. If so, the copyist found אלהי חסדי, unless we may suppose that חסדי is a later change to assimilate the word to its context. On the whole 𝕲 is the best guide, and we should rd. אלהי חסדו, as Dr. — **12.** אַל־תַּהַרְגֵם] Qal juss. with sf. 3 pl. is inconsistent with v.[14]. Gr. would change this latter. No satisfactory explanation has been given of the text, though it is sustained by Vrss. G. Baur., Now., propose תְּרַחֲמֵם, which is in accord with אַל־תָּחֹן v.[6], and most satisfactory except that sf. is unnecessary. — פֶּן־יִשְׁכְּחוּ עַמִּי] 𝕵 *ne forte obliviscantur populi mei*, 𝕲 μή ποτε ἐπιλάθωνται τοῦ νόμου σου, Jerome Epist. 33 "In Graeco scriptum est: *legis tuae;* sed in LXX. et in Hebraeo non habet *populi tui* sed *populi mei*." It is probable that עַמִּי of 𝕳, 𝕵, and תורתך of 𝕲 are both interpretations of the vb. without subj. and obj. The subj. of ישכחו is the enemies as 9[18], and the whole is a single l., אל־תהרג פן ישכחו. — הֲנִיעֵמוֹ] Hiph.

imv. נוּץ (*$22^5$*) with archaic sf., enemies; *cause to stagger*, or *wander*, cf. Nu. $32^{13}$ (J) 2 S. $15^{20}$. — וְהוֹרִידֵמוֹ] Hiph. imv. with ו coörd., sf. 3 pl. archaic, with two accents. Lag. הֲנִידֵמוֹ after 𝔖; so Du. with reference to Gn. $4^{12}$, נע ונד, tempting but not probable. The longer word is needed for measure, and אדני goes with preceding l., which needs it for completeness. Moreover, this l. begins a new tetrastich, and is not strictly parall. with previous l. — מָגִנֵּנוּ] (*$3^4$*). But 1 pl. is against usage of Ps.; therefore מָגִנִּי as 𝔊 ὁ ὑπερασπιστής μου. — **13.** חַטַּאת פִּימוֹ] as antith. v.[4]. 𝔊 ἁμαρτίαν στόματος αὐτῶν, 𝔍 *in peccato oris sui.* — דְּבַר־שְׂפָתֵימוֹ] in apposition with previous clause, as 𝔍, 𝔊, acc. and not predicate as many moderns. Two lines are needed for measure. They have been compressed into one by ancient copyist. In the second עון ‖ חטאת is needed; in the first a vb. הַחֲטִא *bring into punishment*, as Is. $29^{21}$ Dt. $24^4$. — וְיִלָּכְדוּ] ו seems to imply something to which it is in coördination; prob. the vb. suggested. Niph. *be caught*, so $9^{16}$, as in snare or trap. — בִגְאוֹנָם] ‡ גָּאוֹן elsw. ψ $47^5$; here in bad sense *pride*, as Is. $16^6$ Je. $48^{29}$ Zp. $2^{10}$ Ez. $7^{20}$ $16^{49}$. A word is missing. 𝔍 has not conj. with מאלה, therefore מו מאלה־ is doubtless correct for ם־ ומ׳ in accord with usage of Ps. So we should have the fully written במו and read the line וילכדו במו גאונמו. — מֵאָלָה] prep. מן *because of* and ‡ אָלָה n.f. *cursing*, cf. *$10^7$*. This begins new quartette. — † כַּחַשׁ] n.m. (1) *lying*, as Ho. $7^3$ $10^{13}$ $12^1$ Na. $3^1$; (2) *leanness* Ps. $109^{24}$ (?) Jb. $16^8$. — **14.** כַּלֵּה] Piel. imv. (*$18^{38}$*) bis; only one is needed for measure, the other is a gl. of intensification. — בְחֵמָה] is attached to the previous כלה by 𝔍, to following by 𝔊. — אלהים משל ביעקב] 𝔊 had אלהי יעקב משל, 𝔍 rds. *deus dominatur Jacob.* בְּ before יַעֲקֹב is doubtless explanatory gl. 𝔊 is most likely correct. It gives the only good measure. — **16.** This v. is a gl., breaking between couplets of Rf. — יְנוּעוּן] Kt. Qal impf. 3 pl. archaic, יְנִיעוּן Qr. Hiph. impf., cf. v.[12]; 𝔊 διασκορπισθήσονται, 𝔍 *vagabuntur.* — אם־לא] but 𝔊 ἐὰν δὲ, making negative dub. — וַיָּלִינוּ] ו consec. after impf., aorist of result, which is not suited to the idea of lodging all night. Σ, 𝔗, 𝔖, have same vb. as 𝔐, but ו coörd. 𝔊, Aq., γογγύσουσιν; 𝔍 *murmurabunt;* PBV. וַיַּלִּינוּ Hiph., or וַיִּלּוֹנוּ Niph.; so Du., Bä., Bu., *B*DB. ‡ לון vb. Niph. *murmur*, cf. Ex. $15^{24}$ (JE) Nu. $14^2$ $16^{11}$ $17^6$ (P) +, Hiph. same, Ex. $17^3$ (E) $16^8$ (P) +. — **17** is also a gl., amplification of Rf. v.[18]. — וַאֲנִי] emph. antith. to enemies. — אָשִׁיר עֻזֶּךָ] = עֻזִּי אזמרה v.[18]. — משגב לי] = משגבי v.[18]. — † מָנוֹס] n.m. (1) *a place of flight, of escape*, elsw. $142^5$ Am. $2^{14}$ Je. $25^{35}$ Jb. $11^{20}$ 2 S. $22^3$ (?) Je. $16^{19}$ (?); (2) *flight* Je. $46^5$. — ביום צר־לי] so $102^3$ (*v.* *$4^3$*).

## PSALM LX.

**Ps. 60 is composite. (*A*) A Ps. of the time of David, citing an ancient oracle, giving Israel possession of the land and supremacy over his neighbours (v.[8-12a]). (*B*) A prayer for deliverance in time of defeat and great humiliation, probably of the reign of Jehoiachin (v.[3-7. 12b-14]).**

### *A*. V.$^{8-12a}$, 4 STR. $3^3$.

YAHWEH spake in His sanctuary:
"I will exult, I will divide Shechem;
"And the Valley of Succoth will I mete out.
"GILEAD is Mine, and Mine is Manasseh;
"Ephraim also is the defence of My head;
"Judah is My commander's staff.
"MOAB is My washpot;
"Unto Edom will I cast My sandal;
"Over Philistia will I shout in victory."
O THAT one would conduct me to the entrenched city?
O that one would lead me unto Edom?
Wilt not Thou (Yahweh)?

### *B*. V.$^{3-7. 12b-14}$, 4 STR. $4^3$.

YAHWEH, Thou hast rejected us, hast broken *us* down;
Thou wast angry and didst turn *us* backward;
Thou didst shake the land, didst cleave it:
Its breach doth sink down, it doth totter.
THOU hast let Thy people see hard things:
Thou hast made us drink wine of staggering.
A sign to them that fear Thee Thou hast given,
That they might betake themselves to flight (because of (Thy) faithfulness).
THAT Thy beloved people may be delivered,
O give victory with Thy right hand and answer us;
Thou Yahweh, who didst reject us (and put us to shame),
And wentest not forth with our hosts.
O GIVE us help because of straits,
For vain is the victory of man.
Through Yahweh let us do valiantly,
And He will tread down our adversaries.

Ps. 60 is composite. (*B*) v.$^{3-6}$, 2 Str. $4^3$, continued in v.$^{7. 12b-14}$, 2 Str. $4^3$. This has taken up into its midst an older Ps. (*A*), v.$^{8-12a}$, 4 Str. $3^3$. V.$^{7-14}$ is also contained in the composite Ps. 108, which begins with $57^{8-12}$. As 108 uses the composite Ps. 60, it was composed subsequent to that composition. Ps. 108 cited 57, 60, from 𝔈, and not from the original group of מכתמים, for the divine name is אלהים throughout. It is therefore unlikely that 108 was in 𝔇. The לדוד of the title is due to the recognition of the fact that the two original Pss. out of which it was constructed were in 𝔇. Ps. 108 was not in 𝔇𝔎, but 60 was, and probably already as composite when it received the musical assignment על־שושן עדות (*v.* Intr. §§ 27, 32, 33, 34). The original מכתם (*v.* Intr. § 25) was only (*A*), which is antique in its language and style. The term לְלַמֵּד is prob. original. It reminds one of the dirge 2 S. $1^{17\,sq.}$ and possibly was also in the Book of Yashar. To it alone the historical reference can apply: בהצותו את ארם נהרים ואת־ארם צובה וישב יואב ויך את־ארום בגיא־מלח

שנים עשר אלף: When he strove with Aram Naharaim and with Aram Zoba, when Joab returned and smote of Edom in the valley of salt twelve thousand. Cf. 2 S. $8^{18\,sq.}$ $10^{16\,sq.}$ 1 C. $18^{12\,sq.}$ $19^{6\,sq.}$. The variation in number is prob. due to a corruption of text. But while this Ps. is undoubtedly ancient and might go back to the time of David, yet it is too general to refer to this defeat of Edom (or rather ארם as 2 S. 10), and is an oracle as to the triumph over the lesser neighbours, Aram not being mentioned. (*B*) was a Ps. of different structure and date. It was a petition for divine interposition after humiliating defeat of the armies of Israel. V.[6] resembles Je. $4^{6}$, v.[5] Is. $51^{17.\,22}$. It probably refers to the defeat of the armies of Judah by the Babylonians, reducing them to a desperate situation. It reminds us of parts of Pss. 44 and 89, and may express the feelings of the companions of Jehoiachin.

## PSALM LX. *A*.

**Str. I.** a tristich having a syn. couplet synth. to the first line. — **8.** *Yahweh spake in His sanctuary*], so 𝔊, 𝔍, referring to the sacred place of the divine presence, where the oracle of Yahweh was given; and not, "in" or "by His holiness," of EV[s]. suggesting a divine oath, as Am. $4^{2}$ Ps. $89^{36}$. This oracle goes back to the original conquest of the land. — *I will exult*], in triumph over the inhabitants of the land. Yahweh speaks as the supreme commander of His people, cf. Ps. $24^{7-10}$ Is. $63^{1-6}$. — *I will divide*], the conquered land among the tribes, ‖ *will I mete out*, the measurement in connection with the division. — *Shechem*, at the foot of Mt. Gerizim, the chief gathering place in the time of Joshua, stands for the country west of the Jordan, cf. Josh. $24^{1}$. The *Valley of Succoth*], in the valley of the Jordan on the eastern side, near the Jabbok (S. Merrill, *East of Jordan*, 385 sq.), stands for the country east of the Jordan; possibly with a reminiscence of the two chief places mentioned in the story of the return of Jacob from Haran to Canaan, Gen. $33^{17-20}$.

**Str. II.** is a syn. tristich. — **9.** *Gilead*, as distinguished from *Manasseh*, must indicate with it the two chief divisions east of the Jordan, as *Ephraim* and *Judah*, the two chief divisions on the west. Accordingly Gilead, here, is for the southern portion assigned to Reuben and Gad, Nu. $32^{1-29}$, and Manasseh, the northern portion, or the land of Bashan. These, says Yahweh, are *Mine*], that is, my possession, my land. Ephraim is *the defence of My head*], the helmet defending the head from the blows of an enemy, in per-

sonal combat in battle. Judah is *My commander's staff*], as Gn. $49^{10}$; not the "sceptre," RV., which implies royalty, nor the "lawgiver," PBV., AV., which implies government; but the baton, the symbol of military authority, with which the commander directs the movements of his army and points them to victory.

**Str. III.** is also a syn. tristich, referring to the three hostile neighbours who are conceived as subjugated. — **10.** *Moab is My washpot*]. Moab was the troublesome neighbor of Israel, occupying the region east of the Dead Sea. He is to be so reduced that he becomes the wash basin which is carried by a slave to pour water over his master's hands or feet. — *Unto Edom will I cast My sandal*]. Edom, the troublesome neighbour of Judah, on the southeast, was also so reduced as to become another slave to whom the master kicks off the sandals when he would have them removed to wash his feet. This is better than $EV^s$. "over" or "upon Edom," as though it were a symbol of the taking possession of the land by conquest. — *Over Philistia will I shout in victory*]. The relations between the Philistines and Israel were those of mutually respecting warlike neighbours. There is nothing ignominious therefore in the reference to them. They are defeated, and there is rejoicing in the victory. MT. and Vrss., by a mistake of a vowel point here, but not in $108^{10}$, compel various other renderings, none of which suit the context or give a satisfactory meaning.

**Str. IV.** has a syn. couplet with a synth. line in climax. — **11.** *O that one would*], expression of a wish to enjoy the triumph promised in the oracle cited above, and not a simple question, "who will" of $EV^s$. — *conduct me* ‖ *lead me*], that is, in victorious entry into *the entrenched city*, the chief fortification and defence, which being captured, *Edom* itself would come into possession of the conquerors. — **12a.** *Wilt not Thou Yahweh?* This question implies an affirmative answer in accordance with the promise of the oracle, and therefore an appropriate climax and conclusion of this ancient Ps.

## PSALM LX. *B.*

**Str. I.** has a syn. tetrastich. — **3.** *Thou hast rejected us*], cf. $43^{2}$ $44^{24}$; refused to go with us, or be with us, or help us in war.

‖ *Thou wast angry*], the reason of the rejection. As a result of this: *Thou hast broken us down*]. The army, which should have stood like a wall in defence of the nation, has been broken down, so that it can no longer resist the onset of the enemy. — *didst turn us backward*] in defeat, compelling a disastrous retreat. This meaning is most suited to the context, cf. $44^{11}$. The Hebrew text is capable of various other renderings which are followed in Vrss. and interpreters, the most probable of which is, "O restore us again." Such a petition, however, comes in too abruptly into the text, and does not suit the context, which continues the description of the divine discipline of the people. It is quite possible, however, that this meaning was designed by the final editor of ψ for liturgical reasons. — **4**. *Thou didst shake the land*]. The national disaster is compared to an earthquake, cf. $46^{3.6}$ Is. $24^{18\,sq.}$. — *Thou didst cleave it*]. The metaphor is continued. As the earthquake cleaves the land by making rents and cracks in the solid ground, so the nation is all broken up in disorder and confusion. — *Its breach doth sink down*]. The walls of defence have been breacned, and the breach sinks down, — *it doth totter*], and is about to fall down in a mass of ruins. The poet is here describing a great national disaster within his own experience.

**Str. II.** has a syn. couplet and a synth. couplet. — **5**. The *hard things*], the people of Yahweh are seeing are the sad experiences of defeat, disaster, death in battle, captivity, humiliation, and shame. — *wine of staggering*]. They are so overwhelmed with dismay and panic by this unexpected situation that they are dazed, they stagger as if intoxicated, cf. Is. $51^{17.22}$. At the same time they know that Yahweh has made them see these things, and He has given them this cup to drink, cf. $80^{6}$. — **6**. *A sign to them that fear Thee Thou hast given*]. Yahweh distinguishes the God-fearing in the midst of this disaster, and gives them a sign or signal, which enables them to escape in time. — *that they might betake themselves to flight*]. This rendering, sustained by 𝔊, 𝔍, is suited to the context and greatly to be preferred to that of AV., RV., based on Aq., 𝔗: "that it (the banner) may be displayed," which gives a victory to the God-fearing that does not at all suit the context. It is quite possible, however, that for liturgical reasons the clause was given this turn in the traditions of synagogue use. —

*Because of Thy faithfulness*]. This is a conjectural emendation of the text, in accordance with the context. It is at the basis of the rendering of Aq., 𝔗, EV$^{s}$., "because of the truth." But 𝔊, 𝔍, 𝔙, RV.$^{m}$, "before the bow" is preferred by most.

**Str. III.** v.$^{7.12b}$ has a synth. and a syn. couplet separated by the insertion of v.$^{8-12a}$. — **7.** *That Thy beloved people may be delivered*]. The purpose is placed before the imv. for emphasis. The people of Yahweh are named beloved, because they are the special objects of His love, notwithstanding the disasters He has brought upon them. His people cannot think that these can be more than temporary and disciplinary, and that in the end they will be delivered. — *O give victory with Thy right hand*]. The right hand of Yahweh stretched out in behalf of His people is the great instrument of deliverance and victory, cf. $20^{7}$ $21^{9}$ $44^{4}$ $48^{11}$+ Ex. $15^{6}$. The Hebrew word, which means sometimes "give victory," sometimes "save," should not be generalised here. — **12b.** *Thou Yahweh, who didst reject us*], resuming the thought of v.$^{3}$; the very One who rejected His people, is the only One who can give them the victory. When the two Pss. were pieced together, this line had to be adapted to its context, and was condensed with v.$^{12a}$ so as to give "hast Thou not rejected us." For the same reason the closing vb., *and put us to shame*, was omitted. It is given, however, in the citation Ps. $44^{10}$, and should be restored in Ps. 60 for the sake of the measure and strophical organisation. — *And wentest not forth with our hosts*]. A continuation of the statement of the previous line and explanatory of it. Yahweh was not with the armies of His people; they went into battle without Him. His right hand was not stretched out on their behalf. He was indeed angry with them. That was the reason for their defeat. The prayer for victory implies that Yahweh might go forth with the armies of His people and as their chieftain again stretch forth His hand against their enemies.

**Str. IV.** has two syn. couplets. — **13.** *O give us help*], a renewal of the prayer for victory of the previous Str. — *because of straits*]. This interpretation of 𝔊, 𝔍, PBV., AV., is most probable, as it corresponds with the thought of the previous Str.; although the rendering of RV. "against the adversary," favoured by many moderns, is possible. — *For vain is the victory of man*]. Victory

to be won by man in war against the enemy amounts to nothing; it is a vain hope. Victory cannot be brought about by man, but by Yahweh only. — **14**. *Through Yahweh*]. His right hand stretched out in battle. — *let us do valiantly*]. Assured of divine help, the people resolve on their part to fight with all their might. — *and He will tread down our adversaries*]. Yahweh will trample them under foot in His victorious advance.

LX. *B*.

**3**. אלהים] for original יהוה, so v.$^{8.\ 12.\ 14}$. — פְּרַצְתָּנוּ] Qal pf. 2 m., sf. 1 pl. ‡ פרץ Qal (1) *break down* a wall, $80^{18}$ $89^{41}$ Is. $5^{5}$ Ec. $10^{8}$, here of nation, cf. v.$^{4}$ (2) *break in* Ps. $106^{29}$. — תְּשׁוֹבֵב] Polel impf. שׁוב, *restore*, as $23^{3}$ Is. $58^{12}$ acc. to Bu., Dr., Du., then juss. *restore us;* 𝕿 *return to us* as petition. 𝕲, 𝖁, Aq., Σ, Quinta, take it as pf. *καὶ ᾠκτείρησας ἡμᾶς*. This mng. does not suit context. Bä. rds. וַתְּשׁוֹבֵב, ו consec. impf., as Je. $50^{6}$, cf. Ps. $44^{11}$, תשיבנו אחור מני צר. The difficulty then is with לׇ. This is prob. not original but interpretation. The initial ת is dittog. for an original ה. Rd. השבתנו with two tones, *turn back in retreat*, which alone suits the context and rhyme. — **4**. הִרְעַשְׁתָּה] Hiph. pf. 2 m. fully written, רעשׁ, *v. 18*$^{8}$. But it is prob. that final ה belongs to אֶרֶץ. — פְּצַמְתָּהּ] *a.λ.* Qal pf. 2 m., sf. 3 f. prob. *split open*, dub.; 𝕲 *καὶ συνετάραξας αὐτήν*, 𝕵 *et disrupisti eam*. — רְפָה] Qal imv. רפה = רפא *heal*, *v. 6*$^{3}$, so 𝕲 *ἴασαι*, 𝕵 *sana;* but רָפָה Qal pf. cf. *37*$^{8}$, *sink*, *relax*, is more suited to context, with שְׁבָרֶיהָ as subj. The phr. *a.λ.* ‡ שֶׁבֶר n.m. *breach* in a wall Is. $30^{13.\ 14}$, ruin of state La. $2^{11}$ $3^{47}$ Am. $6^{6}$ Na. $3^{19}$. The פֶּרֶץ נֹפֵל Is. $30^{13}$ *breach ready to fall* is similar idea, and possibly in mind of poet. — כִי־מָטָה] Qal 3 f. sg. מוט (*10*$^{6}$). כי is prob. interpretative gl. because of interp. of רפה as imv. — **5**. ‡ קָשָׁה] adj. f. קָשֶׁה *what is hard* (to bear), in war as 2 S. $2^{17}$; *a.λ.* ψ, common in Lit. — † תַּרְעֵלָה] n.f. *reeling*, *staggering*, elsw. Is. $51^{17.\ 22}$. — **6**. נָתַתָּה] Qal pf. 2 m. fully written, נתן. — ‡ נֵס] n.m. *standard*, as Is. $62^{10}$, so Dr. *BDB*., or *signal*, as Je. $4^{6}$ (to direct refugees to Zion), so here to direct flight from enemy, 𝕲 *σημείωσιν*, 𝕵 *signum*. — לְהִתְנוֹסֵס] Hithpolel inf. ‡ נוס Qal. *flee*, of armies $68^{2}$, of sea $114^{3.\ 5}$, cf. $104^{7}$; Hithp. *take flight*, so 𝕲, 𝖁, 𝕵, Σ, Dr., Du., Bä., Hu., Now., Che., RV.$^{m}$. But De. after Aq., 𝕿, Luther, AV., RV., takes it as denom. of נֵס, *that it may be displayed*. The former alone suits the context. — מִפְּנֵי קֹשֶׁט] 𝕲 *ἀπὸ προσώπου τόξου*, 𝕵 *a facie arcus*. קֹשֶׁט is *bow* in Aram. but not in Heb., which has קֶשֶׁת. קֹשֶׁט is *truth*, Pr. $22^{21}$ (but Aram. gl. acc. to Toy); so here acc. to those who take vb. as denom. of נֵס. The Aram. word has been substituted for Heb. word אֱמוּנָה, which accords with rhyme, by a late copyist. — **7** = $108^{7}$. לְמַעַן יֵחָלְצוּן]. למען (for למען אשר) emph. at beginning of sentence, elsw. ψ $122^{8.\ 9}$. יֵחָלְצוּן Niph. impf. 3 pl. archaic form Niph. elsw. $108^{7}$ Pr. $11^{8.\ 9}$; but Piel, *v. 6*$^{5}$. — יְדִידֶיךָ] pl. sf. 2 m. † יָדִיד adj. *beloved*, elsw. $108^{7}$ $84^{2}$ $127^{2}$, cf. $45^{1}$; also Dt. $33^{12}$ Is. $5^{1.\ 1}$ Je. $11^{15}$. — וַעֲנֵנוּ] Kt. *answer us*, connects with previous context; וַעֲנֵנִי Qr. 𝕲, 𝕵, connects

with following context. The reading נִי 108[6] is because of its previous context, which requires 1st pers. Du. rightly connects with previous part of Ps. and adds v.[12b-14].

LX. *A.*

**8.** V[8-12a] = 108[8-14]. The only variations are: v.[9] לי מ׳ 108, for ולי מ׳ here, the latter more correct; v.[10] עֲלֵי for עָלַי, the former doubtless correct; אתרועע for התרועעי, the former better; v.[11] מבצר for מצור, the former correct; v.[12] הלא אלהים for הלא אתה אלהים, the latter correct. — בְּקָדְשׁוֹ], cf. 2[6], 𝕲 ἐν τῷ ἁγίῳ αὐτοῦ, 𝕵 *in sanctuario suo;* so Ew., Du., Bä., *in his holy place.* But Now., Dr., Kirk., *in* or *by his holiness*, EV[s]., his majestic sacredness, cf. 89[36] Am. 4[2] c. נשבע. — אעלזה] impf. cohort. *v.* 28[7], so אחלקה; so prob. in ancient text אֲמַדֵּד was cohort. also; Piel ‡ מדד vb. Qal *measure*, † Pi. *measure off*, elsw. 108[8] 2 S. 8[2. 2]. — סֻכּוֹת] on East Jordan, for Eastern Palestine. Cf. Gn. 33[17. 18], where same places are mentioned. 𝕲 has τῶν σκηνῶν. — **9.** לִי] should be connected with גלעד by *makkeph*, but וְלִי is separate word. The omission of ו in 108[9] impairs the euphony of l. — מָעוֹז] *place of refuge, v.* 27[1], but here prob. in the sense of *protection*, RV. *defence; i.e.* helmet, Bä. thinks of *horns.* 𝕲 κραταίωσις, 𝕵 *fortitudo*, PBV., AV., *strength* = עֹז. — מְחֹקְקִי] Po. ptc. ‡ [חקק] vb., measure requires מחקק לי, cf. Gn. 49[10] Nu. 21[18]. 𝕲 βασιλεύς μου, 𝔙 *rex meus*, improb. — **10.** סִיר רַחְצִי] phr. *a.λ.* סיר (*v.* *58[10]), † רַחַץ n.m. *washing a.λ.* Why not inf. cstr. רחץ? (26[6]). — עָלַי פְּלֶשֶׁת הִתְרוֹעָעִי] 𝕲 ἐμοὶ ἀλλόφυλοι ὑπετάγησαν, so in 108; 𝕵 *mihi Palaestina foederata est*, but in 108 *cum Philisthim foederabor.* 𝕵 takes vb. as Hithp. רעה II., as Pr. 22[24], 𝕲 as Hithp., רעע II., as Is. 24[19] Pr. 18[24]. Ps. 108 has better עֲלֵי פ׳ אֶתְרוֹעָע. Most moderns, Du., Bä., Bu., *B*DB., make vb. Hithp. רוע, *v.* 41[12], *shout in triumph over.* — **11.** מִי] is not simply interrog. as EV[s]., but expresses a wish, as DeW., Ols. — מָצוֹר] *intrenched* (as 31[22]) = 108[11]. ‡ מִבְצָר n.m. elsw. 89[41] Nu. 32[17. 36] Jos. 10[20] 19[29. 35] Je. 4[5] 5[17] 8[14] + *fortified place, stronghold.* 𝕵 and 𝕲 are the same in both passages. It is prob. that 108[11] is correct. מצור has been written by copyist under influence of 31[22]. — מִי נָחַנִי] Qal pf. sf. 1 sg. נחה, *v.* 5[9]. 𝕲, 𝕵, have impf., which is doubtless correct, the initial י having been omitted by error after י of מי. — **12.** הלא אַתָּה] 108 omits אתה, but it is needed for measure.

LX. *B.* (*continued*).

**12b–14** belongs with v.[3-7], and not with v.[8-12a]. V.[12b. c] is cited 44[10], where we are to seek the original of the first l., which is here condensed, ונתחנו remaining for אף זנחת ותכלימנו. The אף was needed for Ps. 44[10], but was not original. The original contained יהוה for which 𝔈 אלהים. — **13.** הָבָה־לָּנוּ] cohort. imv. יהב, *v.* 29[1], poetic Aram. vb. — עֶזְרָת] Ges.[§80g] for עֶזְרָה, *v.* 22[20], cf. עֶזְרָתָה 63[8], *help, succour.* — מִצָּר] 𝕲 ἐκ θλίψεως, 𝕵 *in tribulatione, v.* 4[2]. But Dr., Bä., Du., *against the adversary, v.* 3[2] ‖ צרינו v.[14]. — תְּשׁוּעַת אָדָם] phr. *a.λ.* but cf. 146[3], *v.* 33[17], victory from man, gained by man. — **14.** נַעֲשֶׂה־חיל] *do valiantly*, † phr. 118[15. 16] Nu. 24[18] (JE.) 1 S. 14[48], prob. cohort. of resolution. — והוא] referring to God, antith. to *we.* — יבוס] Qal impf. *trample under feet*, as 44[6].

## PSALM LXI., 3 STR. $4^4$.

**Ps. 61 is a national prayer of the early monarchy: (1) for deliverance in time of war (v.[2. 3b-4]); (2) with the assurance that the vows for the king have been answered (v.[6-7]); and (3) that he will reign forever, protected by the kindness and faithfulness of Yahweh; for which public praise will be given (v.[8-9]). Glosses give the urgent prayer of an exile (v.[3a]), and the comfortable assurance of the guests of Yahweh in His temple (v.[5]).**

O HEAR my yell! O hearken to my prayer!
In that my heart fainteth, on the rock mayest Thou lift me up.
Mayest Thou lead me, for Thou art a refuge for me,
A tower of strength from before mine enemy.
THOU, Yahweh, hast heard my vows.
Thou hast granted the request of them that fear Thy name.
Days unto the days of the king Thou wilt add.
His years, as his days, shall be for generation after generation.
HE will sit enthroned before Yahweh forever.
Kindness and faithfulness (on the right hand) will preserve him.
So will I make melody to Thy name forever;
While I pay my vows day by day.

Ps. 61 was originally in 𝔇, then taken up into 𝔈 and 𝔇ℜ, in the latter receiving the musical assignment על נגינת (*v.* Intr. §§ 27, 32, 33, 34). It is composed of three tetrameter tetrastichs, the first an urgent petition, the last two expressing assurance that the prayer has been answered, reminding of Pss. 20, 21. It is a royal Ps. of the time of the Heb. monarchy; a time of peril, it is true, and yet a time of victory, when the future seemed serene and the perpetuity of the monarchy certain. V.[6b], cf. 21[3]; v.[7], cf. 21[5]; v.[8], cf. 21[7. 8]. The Ps. is cited v.[8b] in Pr. 20[28]. Glosses indicate a later time: v.[3] מקצה הארץ implies an exilic glossator; v.[5] implies a postexilic glossator of the Greek period.

Str. I. has a synth. and a syn. couplet. — **2.** *O hear my yell* ‖ *O hearken to my prayer*], urgent entreaty that Yahweh will attend to His people in their straits. An exilic glossator adds: *from the bounds of the earth*], far distant from the Holy land. — *unto Thee I call*], making the prayer suited to the exilic situation, or that of the Diaspora. — **3.** *In that my heart fainteth*]. A causal clause, giving the reason for the urgency of prayer. The situation is so serious that the heart loses its courage, and is in dismay and

despair. — *on the rock mayest Thou lift me up*], so 𝔊, 𝔙, 𝔖; the rock fastness is the usual refuge in early Pss., unto which one is lifted up to safety; cf. $27^5$ $31^3$ $62^8$. 𝔐, Σ, 𝔍, 𝔗, EV$^s$., by a different connection of Hebrew letters give "on the rock that is higher than I," too high for me to climb myself, which, however pleasing a conception, in form makes the line too long, and in meaning is not so easy and natural, and is without analogy. — **4**. *For Thou art a refuge for me*], a place or a person affording refuge, ‖ *a tower of strength*], a tower so strong that it cannot be captured by the enemy, cf. $18^{51}$ $48^{13}$. — **5**. A glossator, of the Greek period, enlarges upon this idea, only he turns from the rock refuge to the temple: *I will be a guest in Thy tent*], have the privilege of a guest, a familiar visitor to the sacred tent, cf. $5^6$ $15^1$ Is. $33^{14}$. — *for ages*], a late conception of time conceived as a number of ages, these extended into indefinite periods of time or aeons. — *under the cover of Thy wings*]. The cherubic wings, guarding the Holy of Holies of the divine presence, made all the precincts of the temple a place of refuge, *v.* $27^5$ $31^{21}$ $36^8$ $57^2$.

**Str. II.** has two syn. couplets. — **6**. *Hast heard my vows*]. The prayers, referred to in Str. I., had accompanied votive offerings. These had been accepted by Yahweh, and the accompanying petitions heard. Accordingly the syn.: *Thou hast granted the request*], so most recent scholars, in place of 𝔐 and Vrss. "the heritage," which is due to the mistake of a single letter of the word by an early copyist, giving a meaning not in accordance with the context and difficult to explain. The various efforts that have been made to solve the problem require still more serious modification of the text than that proposed, whether by the addition of sfs., by ungrammatical explanations, or by insertions in thought. There could be no question, in the situation of this Psalmist, of the people having their inheritance given them, or taking that of the enemy. Moreover, the situation is so like that of Ps. 21 that we should expect the use of the same words. — **7**. *The days of the king*], the days of his lifetime, the king being conceived as representing his dynasty. That Yahweh will add days implies a long continuance of his reign. This is intensified in 𝔐; *His years, as his days, shall be for generation after generation*]. 𝔐 and Vrss. differ here, 𝔊 giving "days," where 𝔐, 𝔍,

give only the prep., differently interpreted however. The variations do not effect the general sense that the dynasty of the king is to be perpetual, cf. 21$^{5}$. This doubtless gained a Messianic significance in later times.

**Str. III.** has a synth. and a syn. couplet. — **8.** *He will sit enthroned before Yahweh forever*], cf. Ps. 2$^{6}$; as the anointed of Yahweh, installed by Him on his throne. His reign will be perpetual, cf. 89$^{30-38}$. — *Kindness and faithfulness will preserve him*]. These divine attributes here, as 85$^{11}$, cf. 43$^{3}$, are personified and given charge over the king to keep him in safety. 𝔐 and Vrss. differ greatly as to one word of this line, which is needed for the measure. 𝔐, followed by AV., RV., and most moderns, rd. imv. "O appoint," namely these attributes of God; but this is not favoured by other Vrss. The analogy of Pss. 45$^{10}$ 109$^{31}$ 110$^{1.5}$+ suggests *on the right hand*, a word so near the Hebrew word that the mistake could easily have been made. This gives the place where these guardian angels stand to protect the dynasty. — **9.** *So will I make melody*], in public worship in the temple, ‖ *pay my vows*, make frequent votive offerings at the times of daily sacrifice.

**2.** אלהים] not in 𝔊; gl. — **3.** מִקְצֵה הָאָרֶץ]. This and two words that follow, a gl. to adapt Ps. to later situation of the Diaspora. — בַּעֲטֹף] Qal inf. cstr. with בְּ of reason ‡ עטף vb. Qal *be faint, feeble*, 102$^{1}$ (title); רוּחַ Is. 57$^{16}$, as לֵב here. † Hithp. *faint away* La. 2$^{12}$, רוח Pss. 77$^{4}$ 142$^{4}$ 143$^{4}$, נפש 107$^{5}$ Jon. 2$^{8}$. — בְּצוּר־יָרוּם מִמֶּנִּי] so Σ, 𝔍, 𝔗; but 𝔊, 𝔖, 𝔙, תְּרוֹמְמֵנִי is better suited to context and measure, so Street. — **5.** † עוֹלָמִים] pl. עוֹלָם always late, so 77$^{6.8}$ 145$^{13}$ 1 K. 8$^{13}$ = 2 Ch. 6$^{2}$ Is. 26$^{4}$ 45$^{17.17}$ 51$^{9}$ Dn. 9$^{24}$ Ec. 1$^{10}$. — אֶחֱסֶה בְסֵתֶר כְּנָפֶיךָ] phr. α.λ., but 𝔊 has σκέπῃ as בצל כנפיך *17*$^{8}$ 36$^{8}$ 57$^{2}$ 63$^{8}$, cf. 91$^{4}$ Ru. 2$^{12}$, also Pss. 27$^{5}$ 31$^{21}$ 91$^{1}$. — **6.** נְדָרָי] i.p., but 𝔊, 𝔙, 𝔍, תפלתי as v.$^{2}$; not so prob. — יְרֻשַּׁת] cstr. sg. † יְרֻשָּׁה n.f. *possession, inheritance*, Dt. 2$^{5.9.9.12.19.19}$ 3$^{20}$ Jos. 1$^{15}$ 12$^{6.7}$ Ju. 21$^{17}$ Je. 32$^{8}$ 2 Ch. 20$^{11}$ of holy land; not elsw. in ψ. It does not suit context. Hu., Kroch., Bi., Du., rd. אֲרֶשֶׁת as *21*$^{3}$, which is to be preferred. — **7.** ימים תוסיף] phr. α.λ., but cf. האריך ימים Jos. 24$^{31}$ (D), אֹרֶךְ ימים Pr. 3$^{2.16}$. — כְּמוֹ] prep., 𝔍 *donec*, 𝔊 ἕως ἡμέρας. The measure favours כימיו. — **8.** מַן] Pi. imv. for מַנֵּה, ‡ מָנָה Qal *count, number*, 90$^{12}$ 147$^{4}$, † Pi. *appoint, ordain*, elsw. Jon. 2$^{1}$ 4$^{6.7.8}$ Dn. 1$^{5.10.11}$ Jb. 7$^{3}$; but 𝔊 τίς, Aram. מַן, or Heb. מִי; omitted Aq., Σ, 𝔍, and in citation Pr. 20$^{28}$ חסר ואמת יִצְּרוּ מלך. Houb., Lowth., suggest מִי(הוה), but improb. Rd. ימין *on the right hand* for protection, cf. 45$^{10}$ 109$^{31}$ 110$^{1.5}$. — יִנְצְרֻהוּ] Qal impf. sf. 3 m. for יִצְּרֻהוּ, נ is retained of original stronger form for euphony. The clause is final if מן is imv., but otherwise and most prob. ‖ יֵשֵׁב.

## PSALM LXII., 2 STR. $2^6$., RF. $2^6$.

**Ps. 62 is an expression of confidence in Yahweh only, by a man of position, in the time of Jeremiah (v.[2-3. 6-7]). His false foes are only a wall about to fall; they are only taking counsel against him (v.[4b-5a]); they are only breath without real weight (v.[10]). Gnomic glosses exhort not to have confidence in extortion and wealth (v.[11]), and remind that strength and kindness belong to God (v.[12-13a]). Other glosses emphasize the several conceptions of the Ps. and adapt them to later circumstances (v.[4a. 5b. 8-9. 13b]).**

*Only to* (*Yahweh*) *be still, my soul! from Him is my hope.*
*Only He is my rock and my salvation, my high tower; I shall not be moved.*
(Only) a leaning wall, a bulging fence are all of (them).
Only consult do they to thrust (me) out from (my) dignity: they take pleasure in falsehood.
*Only to* (*Yahweh*) *be still, my soul! from Him is my hope.*
*Only He is my rock and my salvation, my high tower; I shall not be moved.*
Only a breath are the sons of mankind, a falsehood the sons of men.
(Only) to go up in the balances are they, made of breath altogether.

Ps. 62 was originally in 𝔇, then in 𝔐 and 𝔈, and subsequently in 𝔇𝔑, where it received the assignment על־ידותון (*v.* Intr. §§ 27, 31, 32, 33, 34). The original Ps. was composed of two hexameter couplets, v.[4b-5a. 10], with Rf. v.[2-3. 6-7]. These use terms of 𝔇 and give evidence of a preëxilic date, being characterised by calm confidence in Yahweh. The Ps. was originally personal, and the author's perils were from crafty personal foes, who strove to thrust him out of a position of dignity. There are two glosses from different hands, of the type of WL., both trimeter tetrastichs, v.[11. 12-13a]. Other glosses are: a remonstrance addressed to enemies in 2d pl., v.[4a]; a description of the enemies as false friends, v.[5b]; a reiteration of the thought of refuge in God, v.[8]; an exhortation to the whole congregation to trust in Him, a trimeter tristich not earlier than the Greek period, v.[9]; and a final statement of God's equitable requital of men, v.[13b]. These glosses were added from time to time, in the various editings of the Ps.

The original Ps. was composed of two Strs., each of two couplets; the first couplet in both Strs. is an identical synth. Rf. of confidence in Yahweh, and the final couplets are syn. with each other but synth. in themselves, expressing contempt of the feeble, false foes.

**Str. I. 2.** *Only*], characteristic of the Ps. at the beginning of each of its lines; cf. Ps. 39; an emphatic restriction of the con-

fidence to Yahweh alone, and antith. to the ability of his enemies to do him harm. The EV$^s$. as well as the ancient Vrss. differ greatly in rendering this particle in the several lines, sometimes using the asseverative "surely"; but a uniform rendering alone brings out the real power of the Ps. — *be still*]. The text of 𝕳 has the noun "silence," "resignation," here, and the imv. vb. v.$^6$. Such a variation in Rf. is improbable. The imv. is better sustained. The soul in calm expectation waits for the divine interposition, cf. *37*$^7$. — *from Him is my hope*], so v.$^6$; but here "salvation" in texts, assimilated to v.$^3$. The use of "hope" in the original is more probable: "hope" for its object, the thing hoped for, deliverance from enemies. — **3**. *He is my rock and my salvation; my high tower*], terms familiar in ψ, cf. 18$^3$, all emphasizing Yahweh as a refuge. — *I shall not be moved*], also a familiar phr. for the firm, stable position of the one relying upon God, cf. 10$^6$ 15$^5$ 16$^8$ 21$^8$ 30$^7$ +. A later editor inserted an enigmatical word, whether as a later form of the adv. *greatly*, to limit the statement, or as a liturgical exclamation, JPSV. — **4**. *How long will you threaten a man?*]. Remonstrance with enemies, address in 2 pl. inconsistent with objective 3 pl. of original Ps.; a late gloss. The vb. is α.λ. and dubious, and is variously rendered in Vrss. — *to commit murder*], so Ben Naphtali, 𝕲, 𝕵, RV., which is to be preferred to "ye shall be slain," MT., AV., PBV., which depends upon close connection with the subsequent context. — *all of them*], the enemies of v.$^5$; changed into "all of you" in 𝕳 by assimilation to previous context. *Only* has fallen out by mistake. — *a leaning wall, a bulging fence*]. The enemies are compared to a wall that leans over from its upright position, and therefore is in peril of falling down; and to a fence which has been pushed in, and so bulges and is unsafe. They are only such an unstable wall in antithesis to the psalmist's stability in confidence in his God. — **5**. *From my dignity*], so 𝕲, which is to be preferred to 3 sg. of MT.; both doubtless interpretations of a noun without sf. — *Only consult do they*]. Their enmity amounts to nothing more than consulting together, making plans *to thrust me out*. It does not become effective in action, and therefore is not really disturbing. — *they take pleasure in falsehood*]. They delight in craft; they would be false to the psalmist, but really

they deceive themselves. A glossator explains this by inserting *with their mouth they bless, but inwardly they curse.*

**Str. II. 6–7.** The same Rf. as v.[2-3]. — **8.** A gl. explaining further the Rf. — *Upon God depends my salvation and my glory*]. The glory of the psalmist is the honour and dignity of his position, cf. v.[5]. — *the rock of my strength*], from which strength comes to help. — *my refuge is in God*], or as Hi., De., Kirk., interpret as ב *essentiae*, "is God." — **9** is also a gloss of exhortation to the late Jewish congregation, a trimeter tristich. — *Trust in Him, O whole congregation of the people*], so 𝔊, which is more probable than 𝔐, "at every time, ye people." — *pour out before Him your heart*] in public worship, cf. 42[5] 102[1] 142[3]. — **10.** *Only a breath*], nothing more substantial, *are the sons of mankind*, the common people of the enemies, as distinguished from *the sons of men*, their leaders, cf. 49[2], which latter are *a falsehood* to their followers, deceiving them and misleading them to no purpose. So unsubstantial are they that when weighed *in the balances* they are without weight and have *only to go up* in the weightless scale. — *made of breath altogether*], the emphatic conclusion. They amount in the aggregate to nothing more than this. Thus the original Ps. reached its striking end. But later editors wished to give it another conclusion, and so in the times of Hebrew Wisdom they added two gnomes. — **11.** A trimeter tetrastich, *Trust not in oppression*], antith. the exhortation to trust in God, cf. v.[9]. — *and of robbery be not vain*], become filled with unsubstantial, delusive hopes, be possessed of unsubstantial self-confidence, cf. Je. 23[16]. — *Wealth, when it beareth fruit*], in ill-gotten gains, — *do not set the mind on it*], as if it were of great value and to be depended upon for salvation. — **12–13 a.** Another trimeter tetrastich. — *One thing God spake*]. These gnomes were regarded as divine in their origin, just as prophetic words and priestly laws. — *Two things are there which I have heard*], implying that God had indeed spoken the two things that follow. This method of numerical intensification is familiar in WL., *v.* Pr. 6[16 sq.] 30[15 sq.]. — *that strength belongeth unto God*], that is the first thing, and — *that to Adonay belongeth kindness*], that is the second thing. It is improbable that in the original there was a change of subject to the 2d pers. The change was due probably to assimilation to

next clause, **13 *b***, which is a still later addition to the Ps. from the point of view of the Levitical Law (*v.* Rom. $2^{6 sq.}$).

**2.** אַךְ] cf. v.$^{3.5.6.7.10}$; asseverative, *surely*, De W., Hu., Bä.; always same, prob. *only*, Ki., Che., Dr., Kirk., Ges., Ew., Hi. The Vrss. vary in verses. — אֶל אלהים] = לאלהים v.$^{6}$; latter required by measure in both. אלהים for original יהוה. — דּוּמִיָּה] n.f. *silence, resignation*, dub. *v.* $22^{3}$, דֹּמִּי v.$^{6}$, so here Bi., Gr., Che., Du., We., BDB.: דֹּמִּי Qal imv. 2 f. דמם, *v.* $4^{5}$. The variation is prob. due to an original דמי הנפש, the sf. afterward taking place of article. — כי v.$^{6}$, lacking here, is prob. gl. — יְשׁוּעָתִי] = תקותי v.$^{6}$, prob. originally the same, the former an assimilation to v.$^{3}$. — **3.** רַבָּה] used as adv. for רַבַּת $65^{10}$ (?) $120^{6}$ $123^{4}$ $129^{1.2}$; not in v.$^{7}$, dub. and late usage not suited to early Ps.; prob. gl. Phr. so common without it (*v.* $10^{6}$) that change improb. — **4.** תְּהוֹתְתוּ] Polel impf. 2 pl. הות *shout at, threaten*, *B*DB. *si vera*, so De., Du., Bä. Wetzstein, cf. Damascene Arab. הות *rush upon one* with cries and raised fist, so MV. SS.; Ges. התת *attack*. Form is unknown elsw. Hu. תהוללו *be frantic against*, cf. $102^{9}$; but 𝔊 ἐπιτίθεσθε, Aq. ἐπιβουλεύετε, 𝔍 *insidiamini*, Σ ματαιοπονήσετε. — תְּרָצְּחוּ] Pu. impf. 2 pl. רצח *murder*, Ben Napht. תְּרַצְּחוּ Pi., so 𝔊, 𝔍, Street, De., Bä., al. The absence of obj. is to be noticed. This whole clause is a gl.; change of subj. to 2d pers. from 3d pers. of Ps. — כֻּלְּכֶם] כל with sf. 2 m. pl., 𝔊 πάντες, but prob. כלם in original. This begins third l. of Str. and should have אַךְ, which has fallen out by haplog. — ‡ קִיר] n.m. *wall*, as Nu. $22^{25}$ (J) $35^{4}$ (P) +. — ‡ גָּדֵר] n.m. *wall, fence*, as $80^{13}$; but more prob. ‡ גְּדֵרָה n.f., as $89^{41}$. — הַדְּחוּיָה] ptc. pass. f. דחה, *pushed in*. The article improb. after articleless n. The ה goes with previous word, as Ols., De., *B*DB. — **5.** מִשְּׂאֵתוֹ] emph. in position, ‡ שְׂאֵת n.f. *exaltation, dignity*, elsw. Gn. $49^{3}$ (poem) Hb. $1^{7}$; other mngs. not in ψ. 𝔊 has τὴν τιμήν μου, which is doubtless correct, the original here as elsw. being without sf. — לְהַדִּיחַ] Hiph. inf. cstr. נדח *thrust out*, cf. $5^{11}$ and דחה v.$^{4}$. — יִרְצוּ] Qal impf. רצה, *v.* $40^{14}$, so 𝔍. But 𝔊 ἔδραμον ἐν δίψει, יָרֻצוּ, so 𝔖. — בפיו] with pl. vb., err. for פיהם as 𝔊, 𝔖, 𝔗. — **8.** יִשְׁעִי] *v.* $12^{6}$ for יְשׁוּעָתִי of original Ps. — צוּר־עֻזִּי] phr. α.λ., cf. מחסי עז $71^{7}$, מגדל עז $61^{4}$. This v. is mere repetition of v.$^{7}$ by another hand: a tetrameter couplet. — **9.** בְּכָל עֵת עָם] so 𝔍; but 𝔊 כל עדת עם is more prob., as Bä. עֵדָה, *v.* $1^{5}$. — שִׁפְכוּ לְבַבְכֶם] cf. similar phr. $42^{5}$ $102^{1}$ $142^{3}$. This v. is an exhortation in 2 pl. in a trimeter tristich; another late hand. — **10.** ‡ מֹאזְנַיִם] n.[m.] only dual, *scales, balances*, Is. $40^{12}$ Jb. $31^{6}$ Ez. $45^{10}$ +. This n. emph. It was originally preceded by אך, as other ll. The measure requires this. — מֵהֶבֶל] 𝔊 ἐκ ματαιότητος; מ of what they are composed. — **11.** תֶּהְבָּלוּ] Qal impf. 2 pl. † [הבל] vb. denom. הֶבֶל v.$^{10}$. Qal *become vain*, possessed of worthless self-confidence, cf. Jb. $27^{12}$ Je. $2^{5}$ = 2 K. $17^{15}$; Hiph. Je. $23^{16}$. — יָנוּב] Qal impf. † נוב *bear fruit*, fig., so of tree $92^{15}$, fig. Pr. $10^{31}$; Po. *make flourish* Zc. $9^{17}$. — This v. is a trimeter tetrastich, a משל of type of WL. — **12–13*a***. Another trimeter tetrastich, a משל. — זוּ] relative, as $9^{16}$. וּלְךָ is improb. The original was doubtless וכי לאדני. The change was due either to assimilation to next clause, or to transposition of כ and ל by error.

## PSALM LXIII., 3 STR. $4^3$.

**Ps. 63 is the longing of an exile for Yahweh (v.$^{2}$), remembering the glory of God in temple worship (v.$^{3}$), and meditating upon Him in the night (v.$^{7}$), with vows of perpetual worship (v.$^{5}$), and adherence to His support (v.$^{9}$). To this was appended a fragment of a royal Ps., expressing confidence in the overthrow of the enemies (v.$^{10-11}$), and the rejoicing of king and people (v.$^{12a.b}$). Several glosses emphasize various parts of the original (v.$^{4.6.8.12c}$).**

(YAHWEH), my God, earnestly I seek *Thee*.
My soul doth thirst for *Thee*.
My flesh doth long for *Thee*;
As a dry land it faints for *Thee*.
AS in the sanctuary I beheld *Thee*,
Seeing Thy strength and *Thy* glory,
So in my life will I bless *Thee*;
I will lift up my palms in *Thy* name.
WHEN on my couch I remembered *Thee*,
In the night watches was musing on *Thee*,
My soul did cleave after *Thee*;
On me did take hold *Thy* right hand.

Ps. 63 was in 𝔇, then in 𝔐 and 𝔈. It had the reference to David's life בהיותו במדבר יהודה in 𝔇. It was not in 𝔇ℜ (*v.* Intr. §§ 27, 31, 32). The original was composed of three trimeter tetrastichs, v.$^{2}$ v.$^{3.5}$ v.$^{7.9}$, all in assonance, in ָךְ. The author seems to be in exile, away from the sanctuary, where he used to behold the glory of Yahweh. Now he can only remember his former privileges and persist in prayer and longing for a return. The situation is similar to that of Ps. 42–43. The Ps. probably comes from the early exile. The statement in the title is probably due to the use of בארץ ציה by txt. err. for כארץ ציה, a simile, and not indicating the locality of the author. To this Ps. was attached in 𝔈 a fragment of a royal Ps. v.$^{10-12b}$, a trimeter hexastich which, on account of המלך, was preëxilic, and, on account of תחתיות הארץ, was not earlier than the reign of Josiah. Possibly both Pss. were from a common author, a companion of Jehoiachin. To these Pss. several glosses were added: v.$^{4.6.8}$, all later than 𝔈 and all emphasizing temple worship, and therefore making the Ps. more suitable to public use. V.$^{12c}$ is a vindictive conclusion suited to the Maccabean period.

**Str. I.** A syn. tetrastich. — **2.** *Yahweh, my God*], emphasizing the personal relation to Yahweh as his own God. The archaic *'El* is for the *'Elohim* usual in such combinations. It is improbable,

however, that it was to emphasize the original meaning, "strong one," as 𝕵, or that it was predicate as EV$^s$. after 𝕳, 𝕵; for the personal pronoun "Thou" was an interpretative insertion, making the line too long. — *earnestly I seek thee*], as one rising with the dawn, cf. Ps. $78^{34}$; ‖ *thirst for Thee*], cf. $42^{2}$ ‖ *long for Thee* ‖ *faints for Thee;* with the simile of *a dry land*], greatly in need of rain, cf. Je. $4^{31}$ Ps. $143^{6}$. This is explained by a gloss, "where no water is," interpreting the previous adj. as an additional attribute of land, so Vrss., "dry and weary land without water." — *my soul . . . my flesh*], the whole man.

Str. II. Two antith. syn. couplets. — **3, 5.** *As in the sanctuary*], in the worship of the temple at Jerusalem in my past experience. — *so in my life*], in my future experience. — *I beheld Thee*], explained as *seeing Thy strength and Thy glory*], in the contemplation of public worship, cf. $29^{1}$ $59^{17}$ $68^{35}$ $96^{7}$. In the future life *will I bless Thee*], in perpetual worship: ‖ *I will lift up my palms in Thy name*], a gesture especially of invocatory prayer, cf. $28^{2}$ $141^{2}$. This Str. has been enlarged by two glosses. — **4.** *For better than life is Thy kindness*]. Not only did they behold the strength and glory of Yahweh in public worship, but also His kindness; and it was not only earnestly sought and thirsted after, it was better than life itself. This beholding of Yahweh in His temple was in oral worship: *my lips laud Thee.* As the former public worship was thus emphasized, so the future worship. — **6.** *As with marrow and fatness my soul will be satisfied*]. Doubtless the poet is thinking of the sacrificial feasts which characterised seasons of rejoicing before God in the worship of the temple, cf. $22^{27}$ $23^{5}$ $36^{9}$. It is true that the fat pieces of animals always went to the altar. The poet is not thinking of them, but of the flesh of the fat young animals which alone were suitable for sacrifice, where the fat meat was eaten by the offerers and their friends, together with bread and wine. But these provisions for the flesh had as their accompaniment provisions for the soul also; so that soul and flesh were alike and together satisfied. The glossator is evidently thinking more of the satisfaction of soul, for he adds: *and with lips of jubilation will my mouth praise*]. This tautology of 𝕳 is dubious, especially as it is not in 𝕲, which omits "my mouth," and adds to the verb "Thy name." It is probable that both

are explanatory additions, and that the original was, "and my lips will praise with jubilation."

**Str. III.** Two synth. syn. couplets. — *When on my couch* ‖ *in the night watches*]. Awake during the night in the excitement due to the thirst of soul and flesh, he counted the three watches as they passed, cf. La. $2^{19}$. — *I remembered Thee* ‖ *was musing on Thee*], recalling the joyous experiences of public worship in the temple described in the previous Str., and doubtless also the experiences of the strength and glory of God in private and public life. — **8.** A glossator inserts a syn. couplet, *For Thou art a help to me; I rejoice in the shadow of Thy wings*], a statement only suitable to one enjoying the privilege of worship in the temple, cf. $17^{8}$ $36^{8}$ $57^{2}$. — **9.** *My soul did cleave after Thee*], in close adherence, not willing to be apart from God; a phr. usual in connection with following the divine word or commands, cf. Dt. $10^{20}$, also Ho. $6^{3}$; but here in the more personal relation, seeking comfort and strength. Yahweh also adheres closely to His servant. — *on me did take hold Thy right hand*]. The right hand of God is usually stretched forth with power against enemies, here with tenderness to sustain His servant, cf. $3^{6}$.

The editor of 𝕰 added a fragment of a royal Psalm.

> As for them that seek (his) life,
> They shall go down into the nether parts of the earth;
> They shall be delivered over unto the power of the sword;
> A portion for jackals shall they become;
> But the king will rejoice in God;
> Every one that sweareth by Him will glory.

This little piece has a syn. tetrastich and an antith. syn. couplet. — **10.** *As for them that seek his life*], to take the life of the king. The attachment of this part of the royal Ps. to the Ps. of personal experience led to the variation "my soul," as referring to the poet. This line is intensified by a gloss: that he may go down into Sheol, the place of *desolation*, ‖ *nether parts of the earth*, a phr. used in Ez. $26^{20}$ $32^{18.24}$, and subsequently Is. $44^{23}$ Ps. $139^{15}$, for the deeper regions of Sheol. The enemies sought to send the king of Israel thither, but *they shall go down* thither themselves. Their descent, however, will not be that of ordinary death. They will be slain in battle. — **11.** *They shall be delivered over unto the*

*power of the sword*]. It will be not in victory, but in defeat; for their bodies will be abandoned on the battle-field, *a portion for jackals*, which will devour them. EV$^{s}$., "foxes," is erroneous. "It is the jackal rather than the fox which preys on dead bodies, and which assembles in troops on battle-fields to feed on the slain" (Tristram, *Nat. Hist. Bible*, p. 110). — **12.** On the other hand, the victorious *king will rejoice in God*, who gave him the victory; and the people, *every one that sweareth by Him*, loyal servants, united in the oath of the covenant to God, *will glory*. A Maccabean editor appends to the Ps. a thought appropriate to the affliction of his time: *The mouth of them that speak lies shall be stopped.*

**2.** אֵלִי] divine name as 𝔊, and not *fortitudo mea* of 𝔍. — אַתָּה] 𝔐, 𝔍, not in 𝔊, is a gl., making l. too long. — אֲשַׁחֲרֶךָּ] Pi. impf. 1 sg., strong sf. 2 m. ‡ (שׁחר) vb. denom. שַׁחַר *dawn* ($57^{9}$), Pi. *to seek with the dawn*, early, earnestly $78^{34}$ Ho. $5^{15}$ Is. $26^{9}$ Pr. $8^{17}$. — כָּמַהּ] vb. α.λ., cf. Ar. stem, *be pale of face, weak-eyed, be blind*, so *B*DB. *faint*, Σ ἱμείρεταί σου, 𝔍 *desideravit*, so 𝔖, 𝔗. Ki. compares חאב, Ra. אוה. 𝔊 ποσαπλῶς σοι, 𝔙 *quam multipliciter*, Θ ποσαχῶς = כַּמָּה, *how often, how long*, not suited to context and improbable. — אֶרֶץ־צִיָּה] phr. $107^{35}$ Ho. $2^{5}$ Je. $2^{6}$ $50^{12}$ $51^{43}$ Is. $41^{18}$ $53^{2}$ Ez. $19^{13}$ Jb. $2^{20}$; † צִיָּה n.f. with the same mng. *desert land* Is. $35^{1}$ Zp. $2^{13}$ Jb. $30^{3}$ Ps. $78^{17}$ $105^{41}$ (as only pl. dub.); *drought* Jb. $24^{19}$. — וְעָיֵף בְּלִי־מָיִם] phr. dub., makes l. too long, and assonance in ךָ missing. בלי־מים is expl. gl., so Bä. ‡ עָיֵף adj. *faint, weary*, as $143^{6}$, נפשׁ עֲיֵפָה Je. $31^{25}$ Pr. $25^{25}$, so prob. Je. $4^{31}$ (for עָיְפָה). The simile כארץ עיפה $143^{6}$ dependent on בארץ ציה ועיף, therefore rd. here בארץ ציה ועיפה. Neglect of agreement of עָיֵף with its noun ארץ, though justified by some, cf. Kö.$^{Syn. § 334 f.}$, is improbable. The original of all is doubtless Je. $4^{31}$ c. לְ. Ps. $143^{6}$ has לְ also, and לָךְ is demanded here for assonance. The ו is an error of interpretation. The adj. agrees with בשר, and is therefore masc. So לָךְ in two previous lines should be at the end of l. — **3.** כֵּן] has as its complement כֵּן v.$^{5}$. These two couplets belong together in the tetrastich; and v.$^{4}$ is a gl. — **4.** יְשַׁבְּחוּנְךָ] Pi. impf. full form with sf. 2 sg. † [שׁבח] vb. Aramaism, Pi. (1) *laud, praise*, elsw. $117^{1}$ $145^{4}$ $147^{12}$; (2) *congratulate* Ec. $4^{2}$ $8^{15}$. Hithp. *boast of* Ps. $106^{47}$ = 1 Ch. $16^{35}$. — **5.** אֲבָרֶכְךָ] Pi. impf. 1 sg., sf. 2 sg., should be at the close of the l. for assonance; so בשמך. The copyists did not regard the original order. — **6.** רְנָנוֹת] pl. † רְנָנָה n.f. *jubilation*, elsw. $100^{2}$ Jb. $3^{7}$ $20^{5}$, late form for רִנָּה (*v.* $17^{1}$). — יְהַלֶּל־פִּי] so 𝔍, but 𝔊 αἰνέσει τὸ ὄνομά σου. It is prob. that פי is late gl. of 𝔐 to give vb. subj., and that τὸ ὄνομά σου is gl. of 𝔊 to give vb. obj.; neither original. But the vb. 3 sg. is difficult in context of fem. nouns. The phr. שִׂפְתֵי רננות is α.λ., and the syntax is difficult. We should prob. rd. שְׂפָתַי as v.$^{4}$. נפשי is explan. gl. But even as emended this v. is a gl. to the original. — **7.** אִם־זְכַרְתִּיךָ]. This is prosaic order, and assonance

requires ךְ at end of l. Better euphony is also given by אִם־עַל. אם *when*, as $78^{34}$. — יְצוּעָי sf. 1 sg. i.p. † [יָצוּעַ] n.[m.] *spread, couch*, as $132^{3}$ Gn. $49^{4}$ (J) 1 Ch. $5^{1}$ Jb. $17^{13}$. — אַשְׁמֻרוֹת] pl. † אַשְׁמוּרָה n.f. a *watch* of night, elsw. $90^{4}$ $119^{148}$ La. $2^{19}$. — אֶהְגֶּה] impf. frequentative. — **8.** עֶזְרָתָה] archaic f. form; for better euphony with לִי, cf. $3^{4}$ $60^{13}$. — **10.** וְהֵמָּה] emph. antith. — לְשׁוֹאָה] is dub. שׁוֹאָה n.f. *desolation, v. 35*$^{8}$ ‖ with בתחתיות הארץ. ‡ תַּחְתִּי adj. *lower;* f. תחתית with ארץ Ez. $31^{14. 16. 18}$, שאול Dt. $32^{22}$; תחתיה with שאול Ps. $86^{13}$; pl. תחתיות with בור $88^{7}$ = La. $3^{55}$; with ארץ elsw. Ps. $139^{15}$ Is. $44^{23}$ Ez. $26^{20}$ $32^{18. 24}$, all referring to the deeper, gloomier regions of Sheol. So 𝔗 לקבורתא. For לשואה, 𝔍 *interficere*. 𝔊 *εἰς μάτην*, 𝔙 *in vanum*, לשוא (*12*$^{3}$) is improbable. The form is, as Bä., an expl. gl. It makes l. too long. נפשי is error of interp. for הנפש referring to the king v.$^{11}$. — **11.** יַגִּירֻהוּ] Hiph. impf. 3 pl., sf. 3 sg. † [נגר] vb. Aramaism. Niph. (1) *be poured, spilt*, as water 2 S. $14^{14}$, of the eye with tears La. $3^{49}$, fig. *vanish* Jb. $20^{28}$; (2) *be extended*, of the hand Ps. $77^{3}$. Hiph. (1) *throw down* stones Mi. $1^{6}$, (2) *extend* the wine cup to one Ps. $75^{9}$; phr. על ידי חרב elsw. Je. $18^{21}$ Ez. $35^{5}$; 𝔊 *παραδοθήσονται εἰς χεῖρας ῥομφαίας*, *B*DB *deliver over to*. Hoph. ptc. Mi. $1^{4}$ of mts. melting in theophany. The vb. is pl. of indef. subj. The sf. הוּ, sg. for pl., is of dub. originality. It was not needed and was not in 𝔊. — שֻׁעָלִים] pl. † שׁוּעָל. n.m. *jackal* elsw. Ne. $3^{35}$ Ju. $15^{4}$ La. $5^{18}$ Ez. $13^{4}$ Ct. $2^{15. 15}$. — **12.** יִסָּכֵר] Niph. impf. † [סכר] vb. Aramaism for סגר Niph., *be stopped*, here of mouth, Gn. $8^{2}$ (P) of springs. Pi. *shut up, deliver up* into the hands of, Is. $19^{4}$. The last half of v. is a pentameter l. if not prose, and is a gl.

## PSALM LXIV., 3 STR. $5^{4}$.

**Ps. 64 is a plaintive cry of Israel to Yahweh for preservation from enemies who slander and plot against him (v.$^{2. 4-7a}$), with the assurance that the plot will fail, because Yahweh will overcome them by their own tongues and make them a lesson to all men (v.$^{7b-10}$). Glosses pray for hiding from evil companionship (v.$^{3}$), and express the assurance of the eventual joy and glory of the righteous (v.$^{11}$).**

HEAR, Yahweh, my voice in my plaint;
From dread of the enemy mayest Thou preserve my life,
Who do whet as a sword their tongue,
Do aim their arrow, a bitter speech,
To shoot in secret places at the perfect.
SUDDENLY they shoot at him without fear;
They strengthen for themselves an evil speech;
They talk to themselves of hiding snares;
They say to themselves: Who can see?
They search out injustice; they have hidden a plot.

IT is plotted, and each one draws nigh with a deep mind.
Then Yahweh doth shoot at them: sudden is their wound;
And He causeth them to stumble by their own tongue;
And all that look on them wag the head,
And declare His doing and His work consider.

Ps. 64 was in 𝔇, then in 𝔐, 𝔈, and 𝔇ℜ (*v.* Intr. §§ 27, 31, 32, 33). The Ps. has three tetrameter pentastichs. It is a complaint of the community of the early Restoration, encompassed by petty enemies who slander them at the court of Persia. It has two glosses: (1) V.[3], which is not in 𝔊[B], and was probably inserted subsequent to the text on which 𝔊 was based; (2) V.[11] uses יהוה, and was therefore subsequent to 𝔈 and probably also 𝔇ℜ.

**Str. I.** A synth. couplet and a triplet of two syn. lines and a third synth. thereto. — **2.** *in my plaint*]. Yahweh is called upon in prayer to hear the voice of His people in their perils, going up to Him in plaintive cry. — *mayest Thou preserve my life*]. The life of the nation is in peril from enemies, who make themselves to be dreaded because of their craft and cruelty. — **3.** A glossator enlarges upon these enemies as a *council of evil doers*] gathered in secret to plot their evil scheme; ‖ *companionship of workers of trouble*]; cf. $2^1$ $55^{15}$, which is to be preferred to the "insurrection" of PBV., AV., or the "tumult" of RV., JPSV., neither of which mngs. can be established, or suits the context. From these the Psalmist prays to be hidden. — **4.** *Who do whet as a sword their tongue*, ‖ *Do aim their arrow*]. Speech of a hostile character is compared to weapons of war, the sword and the arrow; so $55^{22}$ $57^5$ $59^8$. — *a bitter speech*], that which they make in slanderous hostility at the court of Persia against the feeble community of the Restoration, cf. v.[6]. — *in secret places*]. They are like enemies shooting from ambush, cf. $10^8$ $17^{12}$. — *at the perfect*]. Israel as a people, in the unity of his organisation, is a man of integrity. His conduct has been unexceptionable towards the government of Persia and also towards these crafty foes.

**Str. II** is stairlike in its advance, the first line resuming the thought of the last line of previous Str. and then explaining it in syn. parallelism. — **5.** *Suddenly they shoot at him*], taking him by surprise from ambush, and accordingly *without fear*], because they have taken him altogether unprepared and unable to defend himself. This shooting is now explained as — **6.** *an evil speech*]

resuming the "bitter speech" of v.[4], which *they strengthen for themselves*], giving one another mutual support, and fortifying their word by the number of false witnesses. — *They talk to themselves* ‖ *say to themselves*], in their consultation, — *of hiding snares*] that is, from the context, ensnaring words, of treacherous character. — *Who can see?*] They persuade themselves that even the God of Israel will not see, cf. 10[4. 11. 13]. — **7a.** *They search out injustice*], diligently seek for something that they may wrest to their evil purpose, however unjust that would be. — *They have hidden a plot*]. This is the most probable rendering, and gives an appropriate climax, though sustained by but few Hebrew codd. The ordinary reading is a difficult one, which may be explained either as "accomplished" AV., RV., or as "we are innocent" JPSV.; but neither of these translations suits the context.

**Str. III.** is also stairlike to Str. II. It is composed of an introductory line, resuming the last line of v.[7a], and then of the antithetical couplet of divine retribution and a closing couplet showing its effect upon all observers. — **7b.** *Each one draws nigh with a deep mind*], so 𝔊, 𝔙, taking the Hebrew form as vb. MT., followed by modern Vrss., takes it as noun: "inward thought of every one" ‖ "mind," of which "deep" is the common predicate. But the connection is difficult, and the thought abrupt. The Psalmist now would say that the enemies have undertaken to carry out their treacherous plans. They draw nigh the Persian court, each and all of them, with their plan deep in their mind. But though it was hidden from Israel, it was not hidden from Yahweh, and He visits them with swift and just retribution before their plans become effective, cf. Is. 29[15]. — **8.** *Then Yahweh doth shoot at them*], in antithesis with the shooting of the enemy at Israel; and this shooting is not only *sudden* as theirs, but it is effective, because it accomplishes *their wound.* "With an arrow" is an unnecessary explanatory addition at the expense of the measure. — **9.** The divine shooting was also in the use of words. — *He causeth them to stumble by their own tongue*]. Their own words are turned against them to their own hurt: so I venture to amend the text. The text of 𝔐 and the ancient Vrss. is corrupt and dubious as is generally agreed. All efforts to make good sense out of the text have failed. The humiliation is indeed in public

in antithesis with the deeply hidden craft. — *All that look on them wag the head*], in scorn and derision, as RV., cf. $22^8$ Je. $48^{27}$, which is to be preferred to another reading: "flee away" in horror, of AV., although modern scholars are very much divided in their preferences between the two. — **10.** A glossator explains by the insertion of "and all men shall fear," at the expense of the measure. — *And declare His doing*], that is, Yahweh's, recognising the retribution as His. This is made more definite in the text by the insertion of the divine name for the suffix, making the line just this word too long. — *His work consider*], observe, contemplate, ponder it, reflect upon it and the lesson it conveys of warning and rebuke, cf. Dt. $32^{29}$ Ps. $106^7$. — **11.** This Ps. ends like the previous one, with a similar Maccabean gloss, expressing the confidence that *the righteous* ‖ *all the upright of mind, who seek refuge* in Yahweh in their distress, will ultimately *rejoice* and *glory*, cf. $34^3$ $63^{12}$.

**2.** חַיַּי] but 𝔊 נַפְשִׁי more prob. The former unconscious substitution by a late copyist, owing to his interpretation of נפש as *life*. — **3.** This v. is not in 𝔊^B; it is of different measure from Ps. and is doubtless a late gl. — רִגְשַׁת] cstr. רִגְשָׁה n.f. α.λ. 𝔊^{ℵRT} ἀπὸ πλήθους, 𝔙 *a multitudine*, 𝔍 *a tumultu;* but acc. to context, ‖ סוד prob. *companionship*. Cf. $2^1$. — **4.** דָּבָר מָר] phr. α.λ.; should have retracted accent with דבר for euphony; so v.^{6a}. ‡ מַר adj. *bitter, harsh, severe*. Cf. Ju. $18^{25}$ Hb. $1^6$. — **5.** לִירֹת] Qal inf. cstr. ירה ($11^2$) with לְ purpose; but Hiph. impf. with sf. 3 m. יֹרֻהוּ v.^{5b}, and וַיֹּרֵם Hiph. impf. sf. 3 pl. with ו consec. v.^{8a}. The use of Qal in same Ps. as two Hiphs. with same mng. improb.; rd. לְהֹרֹת. — ‡ פִּתְאֹם] as v.^8 פתאום adv. *suddenly*. Cf. Is. $47^{11}$ $48^3$ Je. $4^{20}$ $6^{26}$+. — ולא יִירָאוּ] Qal impf. i.p. ירא with neg. having force of *without*, in a circumstantial clause, Ges.^{156. 3a}. 𝔖, Lowth., Street, Gr., יֵרָאוּ Niph. impf. ראה gives certainly a better parallelism, and is favoured by v.^{6b}. — **6.** לָמוֹ] archaic sf. with לְ, reflexive. It is also required for measure and good sense after יספרו, used in the weakened sense of *speak*, as $59^{13}$ $73^{15}$. But לָמוֹ as obj. of יִרְאֶה is unexampled and improb. It should go with אמרו. It has been misplaced. — **7.** יַחְפְּשׂוּ] Qal impf. 3 pl. ‡ [חפש] vb. † Qal *search out, think out*, elsw. *search for* Pr. $2^4$, *search, test* La. $3^{40}$ Pr. $20^{27}$. Pi. *search*, Ps. $77^7$. † Pu. *be searched*, v.^{7b} as Pr. $28^{12}$. † חֵפֶשׂ n. [m.] α.λ. *device, plot BDB*. 𝔊 in second clause ἐξερευνῶντες ἐξερευνήσει = חֹפְשִׂים חֵפֶשׂ, 𝔙, 𝔍, *scrutantes scrutinio* rd. חפשים חפש, as Gr. But the l. is too long. The former goes with previous l. to complete it; the latter as Qal pf. with subsequent l. — תַּמְנוּ] is taken by Bä., Dr., al. as Qal pf. 1 pl. of תמם for תַּמֹּונוּ. But the sudden change of pers. is improb. De., Now., after 𝔊, 𝔙, 𝔍, 𝔖, take it as 3 pl. חתמו for תַּמּוּ Ges.^{20. 0}. Du. follows several codd. Kenn., De Rossi, and rds. טמנו, which is favoured

by v.$^{6}$. — וְקֶרֶב] as $5^{10}$ *inward part* of man, 𝔍 *cogitationibus*. But 𝔊 *προσελεύσεται*, 𝔙 *accedet* = קָרַב *draw near*, as $27^{2}$. — וְלֵב] ו of accompaniment. — ‡ עָמֹק] adj. *deep, inscrutable*, cf. Jb. $12^{22}$ Ec. $7^{24}$. — **8.** וַיֹּרֵם] ו consec. dependent on previous pfs. and thus sustaining them, unless we suppose a new clause begins here with different tense. 𝔊 *καὶ ὑψωθήσεται* = יָרֻם is improbable. — פתאום] 𝔐 as v.$^{5b}$, so 𝔍 ; but 𝔊 *νηπίων* = פתאים ($19^{8}$) *the simple*, so 𝔙 *parvulorum*. It is however improbable. — מַכּוֹתָם] pl. c. sf. 3 pl. ‡ מַכָּה n.f. *wound, blow* 1 K. $22^{35}$ Ze. $13^{6}$ Is. $1^{6}$ Je. $10^{19}$+. The v. is too long for one l., two short for two. חֵץ is unnecessary gl.; not with vb. v$^{5}$; so also הָיוּ. — **9.** וַיַּכְשִׁילֻהוּ] Hiph. impf. 3 pl. ו consec. It is improb. that 3 sg. and 3 pl. in same v. should refer to enemies. 𝔍 *et corruent in semetipsos linguis suis*, 𝔙 *et infirmatae sunt contra eos linguae eorum*, seem to have had no sf. but עלימו. 𝔊 *καὶ ἐξουθένησαν αὐτὸν αἱ γλῶσσαι αὐτῶν* had the sf., but not עלימו; prob. 𝔐 is conflation of the two. עלומי Dy., Hi., Now., as $90^{8}$ is improb. The prop. reading is with Marti, Du., ויכשילֻמו עלי לשונם. — יִתְנֹדְדוּ] Hithp. impf. 3 pl. dub. 𝔍 *fugient*, Ges., Ew., Hi., *B*DB, נדד *flee away* in horror, Bä., Now., Du., Dr., Kirk., נוד *wag the head*, cf. Je. $48^{27}$. ו consec. should be prefixed as in previous and subsequent vbs. — **10.** וַיִּירְאוּ כָּל־אָדָם] is a gl., making the specific reference of v.$^{9}$ too universal. — פעל אלהים] for an original פעלו: divine name makes l. too long. — **11.** יהוה] evidence of gl. of l., certainly not in 𝔈.

## PSALM LXV., 2 STR. 4$^{5}$.

**Ps. 65 is an ancient song of praise in the temple at the time of votive offering (v.$^{2.3a}$), rejoicing in the privilege of worship there (v.$^{5}$), and admiring the wonders of Yahweh in nature (v.$^{6a.7.8a.9b}$). A gloss makes this worship a universal privilege (v.$^{3b}$) and these wonders a ground of universal confidence (v.$^{6b}$). Another makes them an object of fear (v.$^{9a}$). Another thinks of the covering over of transgression (v.$^{4}$). Later editors add fragments of two harvest songs in different measures: the former (v.$^{10-11}$) with reference to the grain harvest, the latter (v.$^{12-14}$) with reference to the richness of flocks.**

TO Thee a song of praise is recited, Yahweh, in Zion;
And to Thee a votive offering is being paid, O Hearer of prayer, in Jerusalem.
Happy the one whom Thou choosest and bringest near to dwell in Thy courts!
We shall be satisfied with the goodness of Thy house, the holy place of Thy temple.

WITH awful things in righteousness Thou answerest us, O God of our salvation,
Who establishest the mountains by power, being girded with might;
Who stillest the roaring of the seas, the roaring of their waves;
With Thy wonders the outgoings of the morning and evening Thou makest to jubilate.

Ps. 65 was in 𝔇 and then in 𝔐. But previously it was a שיר, cf. תהלה v.$^{2}$. It was then in 𝔈 and 𝔇ℜ (*v.* Intr. §§ 24, 27, 31, 32, 33). The original Ps. was v.$^{2-3a.\,5.\,6a.\,7.\,8a.\,9b}$, two pentameter tetrastichs, a hymn of praise to Yahweh in Zion, in peaceful times of the Restoration. Many codd. 𝔊 (HP), Comp., Ald., have *ᾠδὴ Ἱερεμίου καὶ Ἰεζεκιῆλ καὶ τοῦ λαοῦ τῆς παροικίας ὅτε ἔμελλον ἐκπορεύεσθαι*; so 𝔏, 𝔙. But this is an impossible assignment. It was written for use in public worship in Palestine. The universalism of v.$^{3b-4.\,6b.\,8b-9a}$ is due to a later editor. Two fragments of harvest songs were added, possibly in 𝔈. The first, of five tetrameter lines, v.$^{10-11}$; the second, of seven trimeter lines, v.$^{12-14}$.

**Str. I.** has a syn. and a synth. couplet. — **2.** *To Thee*], emphatic in position and repeated at the beginning of the next line. — *a song of praise*], a hymn, as 𝔊, 𝔙, accompanying a *votive offering*, both specific and not general, "praise" and "vow," as EV$^{s}$. — *is recited*], the most probable reading ‖ *is being paid*, to be preferred to "silence," "resignation," 𝔥, 𝔍, 𝔗, or "is becoming," "beseemeth," 𝔊, 𝔖, 𝔙, which seems to be inappropriate paraphrase. The paraphrase of AV., RV., "waiteth," is still less justifiable. — **3.** A later glossator, influenced by Is. $56^{7}$ $66^{23}$, gives this worship a universal reference by insertion of: *unto Thee all flesh come*. — **4.** A still later glossator makes the Ps. more suitable to ordinary worship by inserting a reference to the covering over of sins. — *matters of iniquities*], interpreted in the ‖ as *our transgressions*. — *have (they) prevailed over (us)*], so 𝔊; been too strong for us and so overcome us, involving us in transgression. 𝔥, 𝔍, have "over me," changing the person to pl. in the second clause. If the original was singular, it is still the congregation that is speaking. But the plural is more suitable to the later period of the glossator. This clause is the protasis of the apodosis: *Thou coverest them over*]. This was in the later ritual accomplished by the sin offering; but more frequently in $\psi$ by the sovereign grace of God without sacrifice, cf. $32^{1}$ $78^{38}$ $79^{9}$. — **5.** *Happy the one*]; cf. $1^{1}$. — *whom Thou choosest and bringest near to dwell in Thy courts*], not referring especially to the Levitical privileges in the temple, but more generally to all worshippers who have this right of daily worship as members of the sacred community, cf. $15^{1}$ $23^{6}$ $24^{3}$ $27^{4}$ $84^{5}$. — *We shall be satisfied with the goodness of Thy house*], the bountiful provisions made there for the body and soul of the worshipper, cf. $36^{9}$ $63^{6}$. — *the holy*

*place of Thy temple*], not technically, the holy place as distinguished from the most holy, the palatial reception room, to which only priests were admitted; but, as usual in $\psi$, the holy place as identical with the temple in its more general sense as embracing the entire sacred enclosure, cf. $48^{10}$ $79^{1}$ $138^{2}$.

**Str. II.** A tetrastich of introverted parallelism. — **6–9.** *With awful things*], things or deeds of Yahweh inspiring awe, and so ‖ *with Thy wonders*], v.$^{9}$; not miracles in the technical sense, although this word is often used for them; but, as the context shows, the tokens or signs of the divine power in the control of the great forces of nature. — *in righteousness*], not judicial, forensic, or legal; but, as usual in $\psi$, vindicatory and saving, and accordingly emphasized in *O God of our salvation*. — *Thou answerest us*], responding to the prayers and worship of His people. — *the outgoings of the morning and evening Thou makest to jubilate*]. It is probable that this does not refer to sunrise and sunset, the East and West as the extreme limits of the earth, with universal significance; but rather to sunrise and sunset as the limits of the day, and so the goings out of morning and evening worship in the temple. These jubilate in the assurance that Yahweh has answered the prayers of His people with salvation. It is evident, however, that a later editor gave the former interpretation, for he inserts in v.$^{6a}$ *the confidence of the extremities of the earth*, and supplements by *the isles afar off*, which by copyist's error appears in the text as "the sea of them that are afar off," certainly an awkward expression. — *Who establishest the mountains by power*]. The mountains are conceived in $\psi$ as the strong, stable, and permanent parts of the earth, the most appropriate representatives of divine power, cf. $36^{7}$ $90^{2}$ Pr. $8^{25}$. — *being girded with might*], passive or possibly reflexive, "girding Thyself with might," cf. $93^{1}$; that is, for so great a task. — *Who stillest the roaring of the seas*], the other great representatives of power in nature, cf. $36^{7}$ $89^{10}$ $93^{4}$; defined more closely as *the roaring of their waves*. There should be little doubt that the original Ps. referred to the real seas ‖ with the real mountains. But a later editor, wishing to give it figurative sense, interprets it as *the tumult of the peoples*, cf. $46^{7}$, but at the expense of the measure. — Another glossator adds, *and so the dwellers*

*in the extremities* (of the earth) *fear*. The power of God as put forth upon the sea causes universal fear. But this conception is not homogeneous to its context, or to the thought of the Ps.

A fragment of a hymn for the grain harvest is now appended consisting of five tetrameters.

Thou dost visit the earth, and water it, to enrich it.
The brook of God is full of water.
Thou preparest their grain, yea, thus Thou preparest it,
Its furrows saturating, settling its ridges;
Thou meltest it with showers, its growth blessest.

—**10**. *Thou dost visit the earth*]. The poet conceives of God as coming Himself in the storm, and as really present and sending rain upon the earth, cf. Ps. 29 Jb. $38^{25-27}$. — *and water it*], the most probable reading. By dittography of a single letter the text gives "makest it overflow," thinking of a drenching, flooding rain. — *to enrich it*]. The impf. subj. expressing purpose. This has been intensified by a later scribe, at the expense of the measure, by the insertion of the adv. "greatly." — *The brook of God is full of water*]. The sources of rain are here conceived in a superterrestrial brook or river, cf. Gn. $1^{7}$ Jb. $38^{25}$, and being entirely at the disposal of God, it is especially His river; and as the source of all rain it is always full and never becomes dry. — *Thou preparest their grain*]. The grain harvest is prepared by God Himself; the sending of the rain upon the land is one of the most important parts of that preparation. — *yea, thus Thou preparest it*]. The particle has the intensive rather than the causal meaning. — **11**. *Its furrows saturating, settling its ridges*], that is, the ploughed field after planting. — *Thou meltest it with showers*]. The land, which otherwise would become hardened and compacted by the baking heat of the sun, is kept in a soft condition by a succession of showers during the season of the early germination of the grain. — *its growth blessest*]. This is the result of the whole process. The grain is blessed in its growth, and eventually comes to maturity in the harvest.

The harvest song of the flocks is now appended in a trimeter heptastich.

Thou dost crown the year of Thy goodness;
And Thy tracks drip with fatness,
The pastures of the wilderness drip;
And the hills gird themselves with rejoicing;
The (mountains) clothe themselves with flocks;
And the valleys cover themselves with lambs;
They shout for joy; yea, they sing.

—**12**. *Thou dost crown the year of Thy goodness*]. The year is a year characterised by the goodness, the beneficent care of God over the flocks of His people. Goodness is not that with which the year is crowned, or brought to its conclusion, as EV[s].; but the entire year has been a good year, and it is crowned by the rich and abundant flocks of the subsequent context.—*And Thy tracks drip with fatness*]. The tracks or footsteps of God, as He visits the land to bless it, drip with fatness, or rather with those refreshing, invigorating, and enriching showers which produce fat pastures and fat flocks.—**13**. *The pastures of the wilderness drip*]. The wilderness in Palestine is the ordinary place for the pasturing of flocks. These are so rich that they themselves drip with fatness.—*And the hills gird themselves with rejoicing*]. The hills of the wilderness are so rich in pasture that they rejoice in their richness, cf. $96^{11-12}$.—**14**. *The mountains*]. This is the most probable reading, to be preferred to "pastures," 𝔐, AV., RV., which is an awkward repetition, or "lambs," ancient Vrss., which gives a dubious sense.—*clothe themselves with flocks*]. Personified, they put on as clothing flocks of sheep and goats so numerous as to cover them from top to bottom.—*And the valleys cover themselves over with lambs*]. The ‖ suggests this rendering, although 𝔐 and Vrss. all give "grain."—*They shout for joy*], resuming l. 4, and in climax—*yea, they sing*.

**2**. דֻּמִיָּה] n.f. *silence, resignation* ($22^3$). But Vrss. except 𝔗 either ptc. as Aq. *σιωπῶσα*, 𝔍 *silens*, or pf. 𝔊 *πρέπει* = נאוה 𝔖, 𝔙, as $147^1$, which latter is prob. paraphrase, although regarded as the meaning of Qal ptc. רֹמִיָּה √רמה ($17^4$) by Ew., Bä., Du. This mng. has not, however, been sustained, although the syn. שוה has it in late Heb. It is better in this early Ps. to cf. Ho. $12^{11}$ דִּמָּה *recite a poem*, and point here דֻּמָּה Pu. 3 m. 113 codd. HP, 𝔊[א. R. T], Compl., Ald., 𝔙, add בירושלם; so Hare, Che., PBV., justified by parall.—**3**. שֹׁמֵעַ] Qal ptc. ‖ אלהים, for original יהוה. 𝔊, 𝔙, 𝔍, imv., not so prob. It is the necessary complement of the previous l. and does not go with the following clause,

as 𝔐, Vrss. This clause, a trimeter, is a gl. with a later universalistic reference. — **4.** דִּבְרֵי עֲוֹנֹת] phr. α.λ. *matters* or *affairs of iniquities*, 𝔊 λόγοι ἀνόμων, 𝔍 *verba iniquitatum*. — מֶנִּי] so 𝔍, sf. 1 sg. not suited to context. 𝔊 has ἡμᾶς, מֶנּוּ, so Gr., Du. But the whole v. is a gl., and it may be that the two parts of it had a different origin. The conception of forgiveness of sins was suitable for liturgical use of Ps. but is not in accord with the context of this hymn of praise. — **5.** אַשְׁרֵי] pl. cstr. before relative clause, Ges.[155.2] (*v. 1*[1]). — יִשְׁכֹּן] Qal impf. final clause, Ges.[120.1b.2]. — חֲצֵרֶיךָ] pl. sf. 2 m. ‡ חָצֵר n.m. *enclosure, court*, ψ always of temple; elsw. 84[2.11] 92[14] 96[8] 100[4] 116[19] 135[2]. — קְדֹשׁ הֵיכָלֶךָ] phr. α.λ. קָדוֹשׁ *holy place* of the temple, cf. הֵיכַל קָדְשְׁךָ *5*[8] +. While a transposition is possible, cf. Aq. ναοῦ ἁγιού σου, yet most Vrss. have the order of 𝔐, as 𝔊 ἅγιος ὁ ναός σου. But 𝔍 *sanctificatione templi tui*, as if קֹדֶשׁ. This is to be preferred with Bä., as best suited to previous clause and the vb. — **6.** תַּעֲנֵנוּ] Qal impf. 2 m., present, not juss. as 𝔊, 𝔍, or future EV[s]. — קַצְוֵי־אֶרֶץ] phr. elsw. 48[11] Is. 26[15]. — וְיָם רְחֹקִים] is not in 𝔊[B], but in 𝔊[א.c.a.R.T], 𝔍 *maris longinqui*. ים is suspicious with following pl. Accordingly Gr., We., Du., rd. איים, as Is. 66[19]. If the l. were original, the second half would be needed for measure. The omission of the second half in 𝔊[B] makes it suspicious. This opinion is fortified by its universalism, which is in accord with v.[3b] but not with this temple Ps. as a whole. — **7.** בְּכֹחוֹ] but 𝔊, 𝔍, כחך, both sfs. interpretations, rd. כֹּחַ ‖ גבורה. It is tempting to rd. with Gr. נאדרי בכח, as Ex. 15[6]. — **8.** וַהֲמוֹן] is attached by 𝔐, 𝔍, to previous clause as noun (*37*[16]); by 𝔊 to subsequent clause, taking it as vb. ταραχθήσονται, 𝔙 *turbabunter* = הָמוּן Qal pf. הָמָה (*39*[7]). If original, the latter is to be preferred, as it makes a complete and harmonious l.; but it looks like an explanatory gl. — **9.** וַיִּירְאוּ] ו consec. is not suited to context, unless with Dr. it is interpreted as result, Ges.[111.3b]. — קְצוֹת] α.λ. ψ, pl. קָצָה improb., esp. in view of v.[6]; prob. קְצוֹת, cf. 19[7]. But it is strange that we have not קצוי ארץ, as v.[6]. The whole of this clause is prob. gl. by same hand as v.[3b], v.[6]. — מֵאוֹתֹתֶיךָ]. מִן gives the ground and reason, not of the fear, but of the rejoicing. It goes with the subsequent context to complete the measure and is ‖ נוראות, which begins the Str. ‡ אות n.m. (1) *sign, token*, 86[17]; (2) *sign, wondrous deed, miracle*, 74[9] 78[43] 105[27] 135[9], so here; (3) *standard* 74[4.4]. Other mngs. not in ψ. — מוֹצָאֵי] as 19[7], cf. 75[7]; refers to the dawning sun, but cannot refer to the evening, which is a place of entrance, not of outgoing. — **10.** וַתְּשֹׁקְקֶהָ] ו consec. Po. impf. † שׁוק Hiph. *overrun, overstream*, Jo. 2[24] 4[13]. Polel causative, *cause to overflow*, α.λ. here; but Vrss. all take it as if וַתַּשְׁקֶהָ, and prob. this is the correct reading, the double ק being dittog. It is possible, however, that they interpreted שׁקק = שׁקה, *v. 36*[9]. — רַבַּת] adv. as 120[6] 123[4] 129[1.2], but 𝔊 ἐπλήθυνας רִבִּיתָ followed by impf. of purpose. This certainly best explains the impf., תַּעְשְׁרֶנָּה Hiph. of עשׁר (cf. 49[17]) with strong sf. 3 f. The l. is, however, pentameter, like the previous context, when it really goes with the subsequent context, which is tetrameter. רבת is therefore to be regarded as a gl. of adverbial intensification. The assonance in ־ָה begins with this l. and continues through v.[11]. — רִינָם] sf. interp., not in Σ; so Lowth., Street. — **11.** תְּלָמֶיהָ] pf. sf. 3 sg.

† תֶּלֶם n.m. *furrow*, elsw. Jb. 31$^{38}$ 39$^{10}$ Ho. 10$^{4}$ 12$^{12}$. — רַוֵּה] Pi. inf. abs. √רוה (*36*$^{9}$), so נַחֵת √נחת (*18*$^{35}$). — גְּדוּדֶיהָ] defectively written pl., sf. 3 f. † גְּדוּד *furrow, ridge, cutting*, elsw. Je. 48$^{37}$ cuttings upon hands. — † רְבִיבִם] def. written pl., *copious showers*, elsw. 72$^{6}$ Dt. 32$^{2}$ Mi. 5$^{6}$ Je. 3$^{3}$ 14$^{22}$. — תְּמֹגְגֶנָּה] Po. impf. 2 m., strong sf. 3 f. מוג. — צִמְחָהּ] sf. 3 f. ‡ צֶמַח n.m. *sprouting, growth*, as Je. 23$^{5}$ = 33$^{15}$ Zc. 3$^{8}$ 6$^{12}$. It should close the l. for assonance. V.$^{10-11}$ give five tetrameters, a fragment of another Ps. added to the previous one. — **12.** שְׁנַת] cstr. sg. שָׁנָה, so 𝔊; but 𝔍 and EV$^{s}$. take it as abs., which is inadmissible. — יִרְעֲפוּן] full form 3 pl. Qal impf., *v.* v.$^{18}$. † [רָעַף] vb. *trickle*, elsw. *drop*, of clouds Jb. 36$^{28}$, dew Pr. 3$^{20}$. Hiph. *trickle* Is. 45$^{8}$. — **14.** כָּרִים] pl. כַּר n.m. dub., cf. 37$^{20}$; usually *pastures*, but 𝔍 *agnis greges*, 𝔊 *οἱ κριοὶ τῶν προβάτων*. But context suggests הָרִים, as Hare, Street, Houb. — יַעַטְפוּ] Aramaism † עָטַף, elsw. 73$^{6}$ *put on, cover oneself with*, ‖ לָבַשׁ; 𝔊 *πληθυνοῦσιν*, 𝔙 *abundabunt*, 𝔍 *plenae erunt*. — † בַּר] n.m. grain, as 72$^{16}$ Am. 5$^{11}$ 8$^{5.6}$ Gn. 41$^{35.49}$ 42$^{3.25}$ 45$^{23}$ (E) Je. 23$^{28}$ Ju. 2$^{24}$ Pr. 11$^{26}$. But although sustained by ancient Vrss., it is difficult to see a sufficient reason for passing over from flocks to grain. The most natural word in ‖ is כרים *lambs*, which by copyist's error went into previous l., so making a double difficulty. — יִתְרוֹעֲעוּ] Hithp. impf. 3 pl. רוע, *v.* *41*$^{12}$.

## PSALM LXVI.

**Ps. 66 is composite: (*A*) A song of praise to Yahweh (v.$^{1-2.8}$) for His ancient deliverance of Israel at the Red Sea (v.$^{6}$), His watch over the nations (v.$^{7a.b}$), and His present protection of His people (v.$^{9}$); with glosses emphasizing this praise (v.$^{4}$), representing how awe-inspiring His deeds are to enemies in particular (v.$^{3}$) and to mankind in general (v.$^{5}$): and warning the refractory (v.$^{7c}$). The editor of 𝔈 adds a reflection upon severe trials through which the nation has passed before Yahweh brought them forth into safety (v.$^{10-12}$). (*B*) A prayer connected with rich and abundant sacrifices in the temple in fulfilment of vows made in time of distress (v.$^{13-15}$), a grateful public acknowledgment of the deliverance God had wrought in answer to prayer (v.$^{16-17.19-20}$), with a gloss intimating that the Lord would not have heard, if the people had contemplated wickedness (v.$^{18}$).**

*A.* V.$^{1b-2.6-7b.8-9}$, 3 STR. 2$^{3}$, RF. 2$^{3}$.

*SHOUT to (Yahweh) all the earth;*
*Make melody unto His name in a song of praise to Him,*
Who turned the sea into dry land,
That they might pass through the flood on foot.

(*LET all the earth worship Yahweh.*)
*Let us rejoice* (*in His name with a song of praise to Him*),
Who ruleth by His might forever:
His eyes over the nations keep watch.
*BLESS* (*Yahweh*), *ye peoples;*
*And let your voice be heard in a song of praise to Him,*
Who setteth us in life,
And doth not suffer our foot to be moved.

*B.* V.[13-20], 2 STR. $7^3$.

I WILL come into Thy house with whole burnt offering:
I will pay my votive offerings to Thee,
Wherewith my lips opened,
And which my mouth spake, when I was in distress.
Fat ones will I cause to ascend to Thee,
Together with the incense of rams,
Bullocks together with he-goats.
COME, hearken; and I will tell
What He hath done for me.
Unto Him did I call with my mouth,
And high praise was under my tongue.
Verily (Yahweh) heard;
He attended to the voice of my prayer.
He did not turn away His kindness from me.

Ps. 66 is a Ps. of 𝔐, 𝔈, and 𝔇𝔎 (*v.* Intr. §§ 31, 32, 33). It was originally a שיר, and also a תהלה v.[2. 8], a תפלה v.[19. 20] (*v.* §§ 1, 24). In 𝔊 ἀναστάσεως, so 𝔙, because of liturgical use as a Ps. of the Resurrection; certainly not original. It is one of the two Pss. of 𝔇𝔎, 66–67, which were not in 𝔇, 𝔎, 𝔄. It is indeed a composite Ps., *A* v.[2-9], *B* v.[13-20], with many glosses. The original שיר, תהלה, was probably only *A*, and was composed of three trimeter tetrastichs. It resembles the royal group 96–100 in tone and style, though simpler and earlier. It is doubtless postexilic, and belongs to peaceable times because of its optimistic universalism. V.[10-12] is a beautiful trimeter heptastich, seeming to be a complete strophe of a longer Ps. describing severe national afflictions and deliverance from them. It is in the style of Is. 2 and was earlier than v.[2-9]. It was probably added to the previous Ps. in 𝔐. V.[13-20] is a temple Ps. of two trimeter heptastichs, certainly composed in Palestine in connection with sacrificial worship. It was doubtless later than the other two pieces, and may have been added to them by 𝔇𝔎. The glosses are of various kinds. V.[3] is a pentameter couplet, implying a divine judgment upon enemies; of uncertain date, but cf. 81[16] for similar use of vb. כחש. V.[4] is a confused line, modified to suit its present context; but originally the introductory couplet of the 2d Str. of the Ps. V.[5] is a tetrameter couplet, the first line of which was taken from 46[9]. It was certainly inserted subsequent to v.[4], separating it from its original connection with v.[6c]. V.[7c] has a word used

elsw., Ps. $68^{7.\ 19}$ cf. $78^{8}$, and probably was inserted under its influence. V.[18] is a late qualifying insertion, expressing a legal attitude. V.[20a] is a liturgical ejaculation, adapted to its context. Probably none of these glosses were in 𝕰 or 𝕯𝕶.

## PSALM LXVI. *A.*

The three Strs. have each a syn. couplet of the nature of a Rf., a summons to praise; and a synth. couplet giving the reason. **1–2.** *Shout to Yahweh* ‖ *make melody unto His name*] evidently from the context in public worship in the temple. The call appears as a couplet at the beginning of each strophe in variant terms. *Bless Yahweh* ‖ *let your voice be heard* v.[8]. The second Str. has lost its introductory couplet through the insertion of the glosses v.[3-5]; but probably it was transposed and transformed, and should be *worship Yahweh* v.[4a] ‖ *let us rejoice in His name* v.[6c]. This call is emphasized by a glossator in v.[2] by attaching (in 𝔐, not in 𝔊) *glory* to "His name," and by inserting (in both 𝔐 and 𝔊) *make glorious*; both at the expense of the measure. Moreover, the transposition of the Rf. of Str. II. into connection with v.[3] made it necessary to change the 3d pers. into the 2d pers. —*in a song of praise to Him*], a temple hymn; repeated in v.[8] and probably also in the missing Rf. —*all the earth*], v.[4a], probably in missing Rf. ‖ *peoples*, v.[8]. The author conceives of Yahweh as the God of the whole world and of all peoples; and of the religion of Israel as a universal religion in which all men share. The reason for this universal praise is given in the second couplet of the Strophes. —**6.** *Who turned the sea into dry land*], referring to the passage of the Red Sea by Israel when he went up out of Egypt, cf. $74^{13}$ $78^{13}$, based on the narrative Ex. $14^{21\ sq.}$ $15^{19}$. —*That they might pass through the flood on foot*], probably referring to the same event, because of the subord. impf., and not to the subsequent passage of the river Jordan. The attachment of v.[6c] to the foregoing, occasioned the textual error which compels the rendering *There let us rejoice in Him*]. This is usually explained out of the consciousness of the unbroken continuity of national life. But throughout this Ps. the author is addressing the nations, and not the Israelites either of the present or of the past, or in the unity of their national life. —**7.** *Who ruleth by His might forever*], the universal Ruler whose dominion extends also through

all time. It is tempting to think with 𝕵, 𝕿, Calv., Hi., of עולם in the sense of "age of the world," but this meaning is much later than this Ps. and the vb. requires the prep. and not the acc. — *His eyes over the nations keep watch*]. As Kirk., "He is the world's watchman, sleeplessly on the watch lest any foe should injure Israel;" but also, as the context implies, in watchful care of the nations themselves, who are summoned to praise on that account. — **9.** *Who setteth us in life*], not referring to the birth of the nation or the individual; but to the preservation of the life of the nation and deliverance out of peril to life. — *And doth not suffer our foot to be moved*], of the firm establishment of the nation, cf. $55^{23}$. A later editor, in an entirely different spirit from that of the author of the original Ps., who evidently lived in peaceful times of friendliness to the nations, expresses his own unfriendliness to them by inserting a warning at the close of v.$^{7}$ — *as for the refractory*], cf. $68^{7.19}$, also $78^{8}$; those obstinately resisting the divine rule and refusing to take part in the worship of the universal ruler. — *let them not exalt themselves*], "their head" or "their horn," cf. $3^{4}$ $75^{5}$. — Probably the same hand inserted **3**. *Say to God: How awe-inspiring are Thy works!*] cf. $64^{10}$. — *Because of the greatness of Thy strength Thine enemies come cringing unto Thee*], cf. $18^{45}$ $81^{16}$. — Another and a later hand inserted **5** a similar thought from $46^{9a}$, *Come and see the deeds of God;* and a variation of $46^{9b}$, *Awe-inspiring in doing unto the children of mankind.*

V.$^{10-12}$ is probably a Str. taken from a larger Ps. and added by the editor of 𝕰.

Though Thou hast tried us (Yahweh),
Refined us as silver is refined;
Didst bring us into a net,
Didst lay constraint on our loins;
Didst let men ride over our head;
We went through fire and water:
Thou didst yet bring us out into a spacious place.

This heptastich has six syn. lines in protasis, preparatory to a single line in apodosis. — **10**. *Thou hast tried us*], explained in ‖ *as silver is refined.* This simile of the testing of affliction is common in OT., cf. Is. $1^{25}$ $48^{10}$ Je. $9^{7}$ Ze. $13^{9}$ Mal. $3^{2.3}$. — **11.** *bring us into a net*] Jb. $19^{6}$, cf. Ez. $12^{13}$ $17^{20}$, favours the more general

reference rather than the specific reference to a net spread by enemies, Ps. $9^{16}$. — *Didst lay constraint on our loins*]. The loins are the seat of pain, Is. $21^{3}$ Na. $2^{10}$, and weakness, Ps. $69^{24}$. — **12.** *Didst let men ride over our head*]. They were thrown down in the highway, so that chariots were driven over them, cf. Is. $51^{23}$. *We went through fire and water*] as the climax, summary statement of trial, cf. Is. $43^{2}$. — *Thou didst yet bring us out*] from all these afflictions, *into a spacious place*], as ancient Vrss.; a place where, free from all restraint, they had breathing space, ample room, and liberty of movement, cf. Ps. $18^{20}$. EV$^{s}$. "wealthy place," based upon text of 𝔐, is not so well suited to context, and improbable.

## PSALM LXVI. *B.*

**Str. I.** Five syn. lines enclosing, after the first two, a synth. couplet. — **13–15.** *I will come into Thy house*], for public worship in the temple. The nation is speaking in its unity, and not a priest or king as an individual. — *with whole burnt offering*], the usual sacrifice to express public worship. The whole burnt offering consisted of *votive offerings*. This is more suited to ‖ than "vows" of EV$^{s}$; for the entire Str. has to do with whole burnt offerings, which are then described as *fat ones*, the choicest, fattest animals, *rams*, *bullocks*, *he-goats*, representing the best of the herds and the flocks, in great numbers such as were appropriate only for a national sacrifice. These the nation says *I will pay*], that which was vowed. — *Wherewith my lips opened* ‖ *which my mouth spake, when I was in distress*] in a time of national trial from which they had just been delivered. — *will I cause to ascend to Thee*] in the flames of the altar; as is evident a *whole burnt offering*, but a glossator inserts this at the expense of the measure; so also in the next line *I will offer*, which was sufficiently evident from *the incense of rams*], the sweet odour of the burning flesh, as 1 S. $2^{28}$ Ps. $141^{2}$ Is. $1^{13}$, and not the incense of fine spices burnt at the altar of incense.

**Str. II.** is composed of a synth. couplet, a syn. couplet, and a syn. triplet. — **16.** *Come, hearken; and I will tell*]. The usual vow to tell of the divine deliverance, publish it, make it known to the public, to all the world, cf. $22^{23.26.32}$ $32^{8}$ $40^{10.11}$. A later glos-

sator limits the general reference to a particular class: *all ye that fear God;* but the measure does not allow it. — *What He hath done for me*] in delivering me out of the distress of v.$^{14}$. The נפשי is as usual a poetic expression for the person, and does not refer to the soul as distinguished from the body. — **17.** *Unto Him did I call with my mouth*] in time of distress; not merely a plaintive prayer for help, but with an assurance of speedy deliverance. — *high praise*], expressed in a hymn of praise, anticipating the deliverance. — *was under my tongue*], ready to burst forth in speech. — **19–20.** *Verily Yahweh heard*], emphasizing the fact which is expressed in syn. clauses as *He attended to the voice of my prayer,* and *He did not turn away His kindness from me*]. The latter is explained by a glossator by the unnecessary insertion of *prayer,* and the former is emphasized by the exclamation *Blessed be God!* The Vrss. render the adverb, "but" instead of "verily"; because of the insertion by a glossator of the qualification: **18.** *If I contemplated wickedness in my mind, the Lord would not hear*]. This is from a more legal point of view than that of the author of the Ps.

### LXVI. *A*.

**2.** כְּבוֹד שְׁמוֹ]. 𝔊 has only שמו. The phr. is suspicious. It looks like a variation of שימו כבוד which in archaic Heb. would differ only in order of words. The text is a conflation of two variants. The original was זמרו שמו תהלתו. So v.$^{8}$ has two ll., not three. — **3** has two pentameters and 2d sg., and is therefore a gl. — **4.** וִיזַמְּרוּ לָךְ] is a duplicate of יזמרו שמך. There is no good measure or propriety in this duplication. The latter prob. goes with v.$^{6c}$. — **5.** לכו וראו מפעלות אלהים] This l. is tetrameter, a citation from 46$^{9a}$ except וראו for חזו and אלהים for יהוה. The second l. is also tetrameter, and a variation of 46$^{9b}$. This v. is a late gl. — **6** returns to 3d pers. and continues v.$^{2}$ giving the theme of the hymn of praise. — הָפַךְ] But 𝔊, 𝔖, ptc. as v.$^{7.\,9}$ more correct. — יַעַבְרוּ] Qal. impf. is subjunctive after הפך, expressing purpose. — שָׁם נִשְׂמְחָה בּוֹ] is an abrupt change in tone improb. in the original between v.$^{6a.\,b}$ and v.$^{7}$. As the previous and subsequent Strs. begin with a couplet of universal praise, we would expect one here. It is prob. that this couplet is only obscured in v.$^{4}$ and v.$^{6c}$, verses which originally were together before the insertion of v.$^{5}$. The couplet was prob. therefore

השתחוו ליהוה כל הארץ
בשמו נשמחה תהלתו

נשמחה is cohort. 1 pl., and can hardly be used with reference to the past. — **7.** הַסּוֹרְרִים] Qal ptc. pl. ‡ סרר vb. *be stubborn, rebellious,* elsw. pl. 68$^{7.\,19}$, sg.

$78^8$. — אל־יָרִימוּ לָמוֹ] Kt. Hiph. juss. with ראש or קרן to be supplied in thought, and למו *dativus commodi*; Qr. Qal ירומו. — **8.** אֱלֹהֵינוּ] for אלהים original יהוה as v.[1]. — **9.** נַפְשֵׁנוּ] so 𝕵, but 𝕲, 𝖁, נפשי; the same difference in רגלי, רגלנו; both variations of interpretation of an original נפש, רגל. — **10.** The 2d pers. begins here and continues through v.[12] in trimeter ll. It is a fragment of an independent Ps. — **11.** † מְצוּדָה] n.f. *net* spread by hunter as Ez. $12^{13}$ $17^{20}$, so here 𝕲, 𝕾, 𝕿, 𝖁; fig. *prey* Ez. $13^{21}$. Aq. Σ, 𝕿, Quinta, *prison*, cf. Ez. $19^9$, so Luther, Bä.; but this latter in ψ always of God as refuge, v. $18^3$. מוּעָקָה] n.f. α.λ. *compression, distress, BDB.*, 𝕲 *θλίψεις*, 𝖁 *tribulationes*, 𝕵 *stridorem*, Σ *κύκλωσιν*. The form is prob. error for מצוקה $25^{17}$. — ‡ מָתְנַיִם] n.m. dual *loins* as seat of strength and weakness, as $69^{24}$. — **12.** לָרְוָיָה] *to satiety*, as $23^5$; but rd. prob. לָרְוָחָה as 𝕲 *εἰς ἀναψυχήν*, 𝖁, 𝕵 *refrigerium*, also 𝕿 לִרְוַחְתָּא, 𝕾 רוחו Σ *εὐρυχωρίαν*, Gr., Houb., Horsley, Bä., Che., al.

LXVI. *B*.

**13.** A change to 1st pers. introduces still another Ps. which continues to v.[20]. — **15.** מֵיחִים] fully written for מֵחִים as Is. $5^{17}$ *fat ones*. עלות is prob. a gl. of explan. making l. too long. — ‡ קְטֹרֶת] n.f. usually *incense*; but here, as in Is. $1^{13}$ 1 S. $2^{28}$, the earlier mng. of *odour of sacrifice*, cf. Ps. $141^2$. אֵילִים] pl. ‡ אַיִל n.m. *ram*, the animal as skipping, $114^{4.6}$; as a victim offered in sacrifice here as commonly in OT. — ‡ בָּקָר] n.m. usually generic *cattle*, here as often specific *oxen*, sg. coll. — **16.** לְכוּ שִׁמְעוּ] two Qal imvs. without conj., emph., with apod. וַאֲסַפְּרָה Pi. cohort. 1 p. — אלהים] But 𝕲 *κύριος* implies ארני, as v.[18], is most prob. original, and favours the opinion that both clauses are glosses. — **17.** פִּי] second subj., cf. $3^5$. — רוֹמַם] Polal רום *he was extolled*. But Ges., Hu., Now., Che., Bä., Bu., BD*B.*, † רוֹמָם n.[m.] *extolling, high praise, song of praise*, as pl. רוֹמְמוֹת אֵל $149^6$. Gr. rds. here רוממתי, the final ת having been omitted by txt. err. because of initial ת of next word. This is most prob., only rd. רוממות, the sf. being unnecessary. — **18.** אָוֶן] emph. in position; but whole v. a qualifying gl. as ארני makes most prob. — **20.** בָּרוּךְ אלהים אשר] is doubtless a liturgical gl. It destroys the measure. תְּפִלָּתִי is also a gl.

## PSALM LXVII., 3 STR. $5^3$.

**Ps. 67 is a summons to all nations to give thanks to Yahweh (v.[4-5a. 6]) and do reverence (v.[8b]), because His salvation is made known to all through the divine benediction of Israel (v.[2-3]); He governs all nations in equity (v.[5b. c]), and He blesseth Israel with a fertile land (v.[7]).**

YAHWEH, be gracious to us, and bless us,
Make His face shine toward us,
(And give peace to us);
That Thy way may be known in the earth,
Thy salvation among all nations.

LET the peoples give Thee thanks, Yahweh!
Let the peoples, all of them, give Thee thanks!
Let the nations be glad, let them jubilate;
For Thou governest the peoples with equity,
And leadest the nations in the earth.
LET the peoples give Thee thanks, Yahweh!
Let the peoples, all of them, give Thee thanks!
The earth hath yielded her increase.
Yahweh our God blesseth us;
Therefore let all the ends of the earth do reverence.

Ps. 67 was first in 𝔐, then taken up into 𝔈 and 𝔇ℜ; but it was composed at an earlier date as a שיר, which expresses its character (*v.* Intr. §§ 24, 31, 32, 33). In 𝔇ℜ it was assigned to be sung בנגינת (*v.* Intr. § 34). It presupposes the blessing of the high priest, Nu. $6^{24-26}$, which it paraphrases in v.$^{2}$; but not necessarily the document P in which that is contained, for the priest's blessing is much more ancient than P, and was one actually used by priests before the Exile. 𝔊 has τῷ Δαυεὶδ after מזמור, omitting שיר, but that is improbable. בנגינת is also incorrectly rendered ἐν ὕμνοις in 𝔊. The universalism of the Ps. resembles that of $66^{1-9}$, and presupposes Is.$^{2}$ and a time of peace and friendliness with the nations subsequent to Nehemiah.

**Str. I.** A synth. triplet and a syn. couplet.—**2.** The priestly benediction Nu. $6^{24-26}$ is turned into a petition of the nation for itself, and therefore in varied terms, cf. $4^{7}$ $29^{11}$ $31^{17}$ $80^{4.8.20}$. It is therefore improbable that the third clause was omitted in the original; all the more that it is needed to complete the Str. We must add the line omitted, probably for abbreviation in writing, *And give peace to us.*—**3.** *That Thy way*], defined as *Thy salvation*, in the more general sense of blessing as in previous and subsequent context, and not in the more specific sense of salvation from evils. —*may be known*], that is, mediately, through the blessing of Israel.—*in the earth* ‖ *among all nations.*

**Str. II.** A syn. triplet and a syn. couplet. **Str. III.** A syn. triplet enclosing a syn. couplet.—**4.** *Let the peoples give Thee thanks*], repeated for greater emphasis; so also at the beginning of the next Str., v.$^{6}$, the first line giving the person to be thanked, *Yahweh*, the second emphasizing the peoples by *all of them.* This thanksgiving is still further emphasized in Str. II., v.$^{5a}$, by *let the nations be glad and let them jubilate*], and in the last Str., at the close of the Ps., v.$^{8b}$, by *Therefore let all the ends of the earth do reverence*].—The reason for this thanksgiving in Str. II. is

v.[5b. c.], *Thou governest the peoples with equity* ‖ *leadest the nations in the earth*], in providential government of the world. The reason in Str. III., v.[7], is as in Str. I., v.[2], the divine blessing of Israel, especially in a fruitful harvest: *The earth hath yielded her increase.*

**4.** יוֹדוּךָ] bis, also v.[6] bis. Hiph. impf. 3 pl. ידה (*v.* Intr. § 39) with sf. 2 m. in 𝔐, 𝔍, but 𝔊 has sfs. only v.[6], and not v.[4] It is prob. that they were not in the original, but are in all cases interpretative. — **5.** תַּנְחֵם] Hiph. impf. 2 m. sf. 3 pl. נחה (5[9]). — **7.** יְבוּלָהּ] sf. f. ‡ יְבוּל n.m. *produce* of soil, as 78[46] 85[13] Dt. 32[22] Ju. 6[4] Hg. 1[10]. — אלהים אלהינו]. The original was certainly יהוה אלהינו. This makes it evident that the Ps. was older than 𝔈. — **8.** יְבָרְכֵנוּ אלהים] is dittog., later than 𝔈. — אותו] makes the l. too long; is interpretation of a late scribe at the expense of the measure.

## PSALM LXVIII., 8 STR. 6[4].

**Ps. 68 is an ode, not based upon any particular historical victory, but upon the victories of Yahweh in the long history of Israel. (1) A reference to Yahweh's rising up in theophany, causing His enemies to perish, to the great joy of the righteous (v.[2-4]). (2) A summons to praise Him who interposes in theophany on behalf of orphans, widows, and prisoners (v.[5-7]). (3) A reference to the theophanic march through the wilderness, with the divine provision for His afflicted people (v.[8-11]). (4) A reference to the theophanic interposition at the Kishon, with the great slaughter of the enemies and the rich booty for His people (v.[12-15]). (5) The selection of Zion for the divine abode, and the theophanic entrance into the sanctuary (v.[16-19]). (6) The crushing of the enemies in the subsequent wars, probably of the reign of David (v.[22-24]). (7) The triumphal processions into the sanctuary (v.[25-26. 28]). (8) Final petition for deliverance from the world powers and their dependent peoples (v.[29. 31]). Many minor glosses emphasize various features of the ode, insert ascriptions of blessedness to Yahweh (v.[20-21. 27. 36c]), and predictions of the homage of kings to Yahweh in Jerusalem (v.[30]). A late editor adapts the Ps. to liturgical use by adding Messianic prediction (v.[32]), invocation to public praise (v.[33-35]), and finally adoration of the God of Israel in His sanctuary (v.[36a. b]).**

WHEN Yahweh arises, His enemies are scattered;
And them that hate (Yahweh) flee from His presence.
As smoke is driven away when (the wind) driveth,
As wax is melted from the presence of fire,
The wicked perish from the presence of Yahweh;
But the righteous are glad, exult with gladness.

SING to Yahweh, make melody to His name.
Lift up (a song) to the One riding on the clouds of His heaven.
Exult before Him, the Father of orphans,
And Judge of widows in His holy habitation,
Yahweh, who bringeth home the solitary ones,
Who bringeth forth prisoners into prosperity.

YAHWEH, when Thou wentest forth before Thy people,
When Thou didst march in the desert, the earth trembled.
Yea, the heavens dripped at the presence of Yahweh
A copious rain upon Thine inheritance.
If it were weary, Thou didst establish it, Yahweh.
For Thy living creatures Thou providest, for the afflicted, Yahweh.

WORD is given; the women are heralding war.
The king doth strive; armies flee;
And the beauty at home divideth the spoil.
The dove on the wing is covered with silver,
And her pinions flash with yellow gold.
But (when the vulture spreadeth her wings), it is like snow on Zalmon.

O MOUNT of Yahweh, fertile mountain!
O Mount of summits, fertile mountain!
Mount Yahweh desired for His throne!
Yahweh, Thou didst ride in Thy chariot from Sinai into the sanctuary.
Thou didst ascend up on high. Thou didst lead captives captive.
Thou didst accept gifts, to dwell among mankind.

YAHWEH will crush the head of His enemies,
The hairy scalp of the one going on in his faults.
Yahweh said: "I will recompense them in Bashan.
I will recompense them in the gulf of the sea, even I;
That the foot may be bathed in blood;
And the tongue of dogs may have its portion of the same."

THEY see Thy processions, Yahweh, into the sanctuary.
The singers go before; behind the musicians;
In the midst damsels playing on timbrels.
There is little Benjamin, the conqueror;
(There) princes of Judah, a heap of them;
Princes of Zebulon, princes of Naphtali.

YAHWEH, command Thy strength for us,
Strengthen what Thou hast done for us.
Rebuke the wild beast of the reeds, Yahweh;
The assembly of bulls with the calves of peoples;
Trampling in the mire the favoured ones, refined as silver.
Disperse the people that delight in war.

Ps. 68 was originally a שִׁיר, an ode, when it was taken up into 𝔇. It was then in 𝔐, and subsequently was used in 𝔈 and 𝔇ℜ (*v.* Intr. §§ 24, 27, 31, 32, 33). It has many glosses from different editors. It is based on several older poems. (1) Ju. 5, the song of Deborah: v.$^{8-9}$, the theophanic march Ju. $5^{4-5}$; v.$^{13}$, cf. Ju. $5^{30}$; v.$^{14}$, cf. Ju. $5^{16}$; v.$^{19}$, cf. Ju. $5^{12}$; v.$^{22}$, cf. Ju. $5^{26}$; v.$^{28}$, cf. Ju. $5^{18}$. (2) Dt. 33, the Blessing of Moses: v.$^{34.35}$, cf. Dt. $33^{26.28}$, also Ps. $18^{11}$; v.$^{16}$, cf. Dt. $33^{2}$. (3) Nu. $10^{35}$, the Song of the Ark, cf. v.$^{2}$. (4) The *holy habitation* of v.$^{6}$ depends on Dt. $26^{15}$ Je. $25^{30}$. (5) The representation that Yahweh is the *Father of orphans* and *Judge of widows* is Deuteronomic. (6) The triumphal procession into Zion is a later development of Ps. 24. The reference to *prisoners* and *solitary ones* v.$^{7.19}$ implies the prison of exile. *The wild beast of the reeds* Egypt v.$^{31}$, *assembly of bulls* used of Assyria and Edom, probably refer to the Eastern world powers. *The calves of peoples* probably refer to the lesser nations coöperating with them. All this implies a peril of the Jews between the East and the West, which was no less than their being *trampled in the mire.* Egypt, however, seems to be the chief enemy, as in Ps. 80. The peril was not from minor nations alone, as in the early Restoration, but from great ones as well. The reference to the Sanctuary v.$^{18.25}$, and the mountain of the throne of Yahweh v.$^{17}$, as well as to the temple procession with songs and stringed instruments, implies thoroughly organised temple worship, and therefore a date later than the erection of the second temple. The combination of these situations favours the late Persian period, when Persia and Egypt were at war, about 360–350 B.C.

The tributary gifts of kings v.$^{30}$, and the restoration to Yahweh of Egypt and Cush v.$^{32}$, are glosses of a prophetic character based on Is. $18^{7}$ $19^{16-25}$ $23^{18}$ $44^{5}$ 60, $66^{20.21}$. All the uses of יה v.$^{5.19}$ and ארני v.$^{12.18.20.21.23.27.33}$ are redactional; also the call בָּרוּךְ v.$^{20.27.36}$, and many Aramaisms and late uses: סוררים v.$^{7.19}$, רצד v.$^{17}$, גבננים v.$^{17}$, אלפי שנאן v.$^{18}$, מושעות v.$^{21}$, תוצאות v.$^{21}$, מקהלות v.$^{27}$. The following α.λ. and strange forms are all errors of copyists: v.$^{7}$ כושרות α.λ. for מושרות; v.$^{14}$ שפתים α.λ. for משפתים; v.$^{15}$ פרש שדי α.λ. for פרש דיה; v.$^{16}$ הר בשן for הר רשן 𝔊; v.$^{31}$ בזר for פזר; v.$^{32}$ חשמנים α.λ. for חשם מני. Apart from these glosses and errors there is no reason for dating the Ps. later than the closing years of the Persian domination.

Str. I. Two syn. and an antith. couplet. — **2.** *When Yahweh arises*], a use of the marching song of the ark Nu. $10^{35}$; and so the ode begins with the march from Horeb. Yahweh was conceived as present in theophany with the sacred Ark. He arose in the pillar of cloud as a signal for the march; and when enemies obstructed the way, they were overcome by His divine presence. EV$^{s}$. follow MT in the translation "let arise," as if the verbs were jussive, making the Ps. begin with a prayer, when really it is in the form of an ode, and the impfs. are graphic description of the

march from Horeb. — *His enemies* ‖ *them that hate Yahweh* ‖ *the wicked*, v.$^{3}$], usual terms to indicate those who were both the enemies of His people and the enemies of their God. — *are scattered* ‖ *flee from His presence* ‖ *perish from the presence of Yahweh*, v.$^{3}$], in disastrous, overwhelming defeat and slaughter. This is illustrated by two intervening similes. — **3.** *As smoke is driven away*], cf. $37^{20}$ Ho. $13^{3}$, but especially Ps. $1^{4}$, which suggests the original reading, — *when the wind driveth*]. By the omission of the noun by an early copyist at the expense of the measure, an anomalous Hebrew form has come into the text, which probably rests upon ancient variations of reading, one of which is followed by EV$^{s}$. in the imv. "drive them away," making a premature departure from the simile. — *As wax is melted from the presence of fire*], cf. $97^{5}$ Mi. $1^{4}$. These similes suggest that the theophanic presence of God is that of a thunder storm with a strong blast of wind and the fire of lightnings, cf. Ps. $18^{9-16}$. — **4.** *But the righteous*], the people of Yahweh in antith. with their wicked enemies, — *are glad* ‖ *exult with gladness*], in the victories of Yahweh. A glossator emphasizes this at the expense of the measure by inserting: *exult before God.*

**Str. II.** Three syn. couplets. — **5.** *Sing to Yahweh, make melody to His name*], a summons to public praise ‖ *lift up a song* to Him, so 𝔖, 𝔗; PBV. "magnify"; AV., JPSV. "extol," which the parallelism demands, though it is a rare poetic meaning of the verb. The more usual meaning is given by 𝔊, 𝔍, RV., "cast up a highway," which does not suit the context. — *The One riding on the clouds of His heavens*], the most probable original of a difficult verse in accordance with the conception of the theophanic chariot $18^{11}$ Dt. $33^{26}$. An early copyist mistook the Hebrew word "clouds" for another meaning "steppe, deserts," which nowhere else is used with the theophanic chariot; and that made it necessary to interpret the word rendered "His heavens" as if it were the same as the word at the close of the previous line, "His name," and this occasioned the insertion of the divine name "Yah." — **6.** *The Father of orphans*]. Yahweh is the father of the fatherless ‖ *and Judge of widows*], their vindicator against injustice; both Deuteronomic conceptions, cf. $10^{14}$ $146^{9}$ Jb. $31^{16-18}$ (*v.* Br.$^{H.C.H.^{3}\ 85}$). — *In His holy habitation*], the heavenly temple, as Dt. $26^{15}$ Je. $25^{30}$. — **7.** *Who bringeth home* ‖ *who bringeth forth*].

These are different phases of the same action; for *the solitary ones* are those shut up alone in prison ‖ *prisoners*, and they are brought out of prison to their *home*, their own houses ‖ *into prosperity*], the reënjoyment of the privileges of home in their native land. It is quite possible that the poet is thinking of the deliverance from Egyptian bondage; but he uses terms which are more suitable to the time of the captivity in Babylon. It is probable that the two historic events were mingled in his mind. A glossator added the line: *Verily the stubborn abide*], remain, abandoned by God, who had released the faithful prisoners, either *in a parched land*, as EV$^s$. and most interpreters, referring then to the wilderness of the wanderings; or possibly, by another explanation "in a dungeon," referring to the prisons of the Exile or of Maccabean times.

**Str. III.** Syn. couplets.—**8.** *When Thou wentest forth before Thy people* ‖ *didst march*], the theophanic march of Ju. $5^{4-5}$.—*in the desert*], from Sinai to Palestine.—**9.** *the earth trembled*], in earthquake, as usual in theophanies Ex. $19^{16 sq.}$ Ps. $18^{7 sq.}$ Hb. $3^{3 sq.}$.—*Yea, the heavens dripped*], in the theophanic storm,—*at the presence of Yahweh*], His theophanic presence in the storm clouds. A glossator inserts from Ju. $5^5$: *Yon Sinai at the presence of God, the God of Israel.* But this gloss separates the verb of the previous line from its object in this line, and so makes the connection of thought obscure.—**10.** *A copious rain upon Thine inheritance*], a theophanic storm with thunder and lightning and heavy rain, usually mingled with hail, cf. $18^{12-16}$. A glossator, misunderstanding the line as an independent sentence, and taking the preposition for a divine name, inserted a verb at the expense of the measure, which is rendered in EV$^s$. "send," without sufficient justification. JPSV. "pour down," *B*DB. "shed abroad," are better suited to the context, but are speculative meanings, without authority in usage.—*If it were weary*], emphatic in position, referring to the inheritance.—*Thou didst establish it*], strengthen it; remove its weariness and make it vigorous.—**11.** *For Thy living creatures*], as Vrss., including man and animals of the inheritance, connected with the verb, *Thou providest*, and ‖ *for the afflicted*], these living creatures when afflicted with need. But the insertion, at the expense of the measure, of the gloss, probably

a relative clause, "that dwell in it," has been the occasion of another interpretation in modern times, taking the initial noun in an ancient meaning, "community," sustained only by a single passage, and the inserted clause as a principal clause, and so getting the rendering, "Thy community dwelt therein." This is certainly a very weak outcome of a passage of a Ps. which elsewhere is strong and vigorous. The glossator also inserted "in Thy goodness," certainly an unnecessary explanation.

**Str. IV.** A synth. triplet, and one composed of a syn. couplet with an antithetical line. — **12.** *Word is given*], indef. subj. equivalent to the English passive; but a glossator prefixed *Adonay;* as if God were the subject and He gave the message or command, which does not at all suit the context. — *the women are heralding war*]. Women fleeing before the advancing armies herald their approach for battle. A misunderstanding of the proper place of division of the lines put the measures in confusion, and occasioned the rendering "great host," as if there were an army of women with these tidings, which is unexampled in usage and impossible in reality. — **13.** *The king doth strive*]. The reference is certainly based on Ju. 5 and the battle of the Kishon. The king is doubtless the king of Canaan. He is graphically described as striving in battle with Israel. By mistaking the verb for an adjective and attaching it to the previous line the noun was left without a verb and it was necessary to attach it to the following noun, which then, as the two are followed by a plural verb, had to be given as a plural; and so 𝔐 gives us, "kings of armies flee." But in fact, as the subsequent context shows, it is the *armies* which *flee*. The repetition of the verb in emphasis is against the measure and improbable. — *And the beauty at home divideth the spoil*]. So 𝔊, 𝔙, 𝔍. This is evidently based on Ju. $5^{30}$, where the reference is to the mother of Sisera, here to the fair wives and daughters of the victors of Israel. It is a mistaken interpretation of the initial word to render it, as EV$^{s}$., "she that tarrieth at home." — **14.** A glossator inserts, probably at first on the margin, from Ju. $5^{16}$ the reproof of the Reubenites for their neglect to take part in the holy war: "Will ye lie down among the sheepfolds?" This has made the passage difficult, and indeed a crux of interpretation; and there is no agreement among commentators. De. thinks of Israel as

God's turtle dove basking in the sunlight of prosperity; but this is certainly against the context. It would be more suited to the citation from Ju. $5^{16}$ to think of a reproof of those Israelites who preferred to live the peaceful life of the dove in her cotes to the perils of war; but why then the emphasis upon silver and gold? Before I saw that v.[14a] was a gloss, it seemed best, Br.[MP. 434], to think of these words as carrying on the words of the messengers summoning the people to arms: "the winged dove is covered with silver"; that is, if you would share in the spoil, you must not remain in the dovecotes, but take flight to the battle-field. But the removal of the gloss removes the difficulty of interpretation, and makes evident the reference to the fleeing enemy. — *The dove on the wing*]. The fleeing armies are compared to a dove fleeing from its enemies — *is covered with silver* ‖ *her pinions flash with yellow gold*], the brilliant colours of the dove in the sunlight as she wings her flight from her enemies, a metaphor of the spoil of gold and silver abandoned by the fleeing armies in their tracks. — **15**. *But when the vulture spreadeth her wings*]. The victorious Israelites, pursuing the defeated and helpless fugitives, are compared to a vulture flying after a dove. An early copyist, by dittography of ש, substituted for the Hebrew word "vulture" the divine name "Almighty," which made it necessary to give the verb the meaning "scatter" without justification in usage, and to supply the object "kings," and the place "in it" all at the expense of the measure and to the confusion of the sense. — *it is like snow on Zalmon*]. The silver and gold colours of the dove in flight have as their antithesis the snow-white colour of the bones of the slaughtered army, as they have been picked clean by the vultures. Zalmon is the still unidentified place where the bones of those slain in battle were so thickly spread that they seemed like snow covering the ground. Those who retain the present text think, some of a theophanic snow storm, others of a comparison with snow of glistening armour dropped in flight (cf. Hom. *Il.* XIX. 357–361), or of bleached bones on the battle-field (cf. Vir. *Aen.* V. 865, XII. 36), and still others of "snow-flakes swept along by a hurricane," Kirk.

**Str. V.** A tristich of two syn. and one synth. line, and a tristich with a single line whose first part has its syn. in the second line,

its second in the third line. — **16–17.** *Mount of Yahweh*], described as *fertile mountain* and as *Mount of summits*, of many rounded peaks, and still further as *Mount Yahweh desired for His throne*, can be no other than Mount Zion. But the change in 𝕰 of "Yahweh" to "Elohim" made it possible to think of "mountain of God" as a gigantic mountain, cf. 36[7], and then more naturally of the giant peaks of Palestine; and so by an easy copyist's mistake in late texts of 𝕳 "Mount Bashan" takes the place of "fertile mountain" of the ancient Vrss. The many peaks were then conceived to be those of Bashan instead of the several hills of Jerusalem; and it became necessary to explain the antith. between the gigantic Bashan and the mount of the divine residence by the gloss: "Why hop ye" PBV., "leap ye" AV., better "look askance," RV., JPSV., "ye mountain of summits?" A glossator also emphasized the perpetuity of the divine residence by inserting the clause: "Yea, Yahweh dwelleth for ever." — **18.** *Yahweh, Thou didst ride in Thy chariot from Sinai into the sanctuary*]. This seems to be the original of a line which has been so expanded by glosses that there are no measures left and the meaning is most difficult. This Str. represents that Yahweh took possession of His permanent residence in the sanctuary of Zion by a theophanic ride from His earlier residence in Sinai. The errors and insertions of copyists made the present text, the best translation of which is that of Dr.: "The chariots of God are twenty thousand, even thousands redoubled; the Lord is come from Sinai into the sanctuary." This lays the stress upon the angelic army of God. But a more strict adherence to MT. gives in the last clause, "Sinai in sanctity"; that is, making the new residence in Zion as sacred as ancient Sinai. — **19.** *Thou didst ascend up on high; Thou didst lead captives captive*], based on Ju. 5[12]. This is the victorious ride of Yahweh on the heights of battle-fields, rescuing captive Israelites from their enemies and leading them in triumphal procession to the sanctuary. It is a general reference to all the triumphs of Yahweh from Sinai until the erection of the temple by Solomon and the taking up the divine residence there after its consecration. — *Thou didst accept gifts*], gifts of tribute from enemies, especially of offerings from His people made at the sacred place. — *to dwell among mankind*],

in order to dwell in His temple among mankind, in antith. with His heavenly abode. A glossator inserted "even the stubborn" to emphasize the fact that the divine residence in Israel was notwithstanding the stubbornness of the people in their historic relation to Him; and this made it necessary to insert the divine name "Yah" and its Qr. "'Elohim." An editor, thinking of a liturgical use of the Ps., inserted at this point an ascription of blessedness to Yahweh: **20–21.** *Blessed be Adonay day by day, who beareth burdens for us, the God of our salvation. God is unto us a God to save. To Yahweh Adonay belong escapes from death*]. The reasons for the praise of God here given are general, and not in accord with the context of this warlike Ps. They are: (1) that Yahweh bears the burdens, cares, anxieties of His people; (2) gives them salvation from enemies and troubles; (3) is their hope for escape from death.

**Str. VI.** has three syn. couplets. — **22.** *Yahweh will crush the head* ‖ *the hairy scalp*], cf. Ju. $5^{26}$ Hb. $3^{13}$. Yahweh will trample under foot and stamp upon the heads of the prostrate foes, putting them to the most extreme humiliation. — *His enemies* ‖ *the one going on in his faults*], persisting in offences against Him and His people, until they have heaped up a vast store for retribution. — **23.** *Yahweh said:*], in resolute determination, — *I will recompense*], repeated for emphasis. This meaning is required by previous and subsequent context; although it is possible to render with PBV., AV., after 𝔗, "I will bring again (my people)," or with RV., JPSV., leave the object indefinite and think with many moderns of a pursuit of the enemy in order to bring them back to the sacred place for punishment. But the thought of the restoration of Israel here, though favoured by the preposition "from," is an intrusion, however suitable it might have been for public worship; and the preposition was doubtless an error of interpretation. The thought of bringing the enemies back from their places of refuge to a place of judgment in Jerusalem is not sustained by Am. $9^{2-3}$, which is a pursuit in order to slay them wherever found. — *Bashan* ‖ *gulf of the sea*] are accusatives of place, and, as suggested by Am. $9^{2-3}$, indicate in antith. the lofty peaks of the mountains and the depths of the sea as places where the enemies have fled for refuge; but in vain, for the divine retribution overtakes them even

there. — **24.** *That the foot may be bathed in blood*], the blood of the slain enemies flowing like a stream. — *and the tongue of dogs may have its portion of the same*], lapping up the blood as predatory dogs do in Palestine. The explanatory gloss "of enemies" impairs the simplicity of the thought as well as the measure.

**Str. VII.** Synth. hexastich.— **25.** *They see*], people generally; indef. subj. equal to passive "are seen." — *Thy processions, Yahweh*], the triumphal processions of the victorious Yahweh. — *unto the sanctuary*], entering the holy city, ascending the holy hill, and entering into the courts of the temple. This has been intensified by a glossator at the expense of the measure by the repetition: *processions of my God, my King.* — **26.** *The singers go before, behind the musicians, in the midst damsels playing on timbrels*]. The procession is preceded by the temple choirs, the singers and the players on stringed instruments being separated by the damsels playing on the timbrels. These latter from the earliest times took part in triumphal processions, Ex. $15^{20}$. This was not strictly a temple service. MT. should be rendered "in the midst of the damsels," as RV., the damsels marching on both sides of the singers and musicians, so Kirk., but we cannot rely on the pointing of MT., and such an order of procession is improbable. The editor here introduces another ascription to God. — **27.** *In assemblies*], possibly choirs, $26^{12}$. — *bless ye Yahweh Adonay, the fountain of Israel*], cf. Je. $2^{13}$ $17^{13}$ Ps. $36^{10}$. By dittography of an ancient scribe the text arose, "from the fountain of Israel," which must then be interpreted as RV.: "ye that are of the fountain of Israel," genuine sons of Jacob, cf. Is. $48^{1}$ $51^{1.2}$ Dt. $33^{28}$ — **28.** *There*], graphic, an onlooker pointing to the place, — *is little Benjamin, the conqueror*], doubtless referring to Saul of Benjamin, the first king of Israel, — *princes of Judah, a heap of them*], the numerous princes of the line of David, — *princes of Zebulon, princes of Naphtali*], representative of the northern tribes. The omission of Ephraim and the trans-Jordanic tribes is a sufficient evidence that the onlooker is only mentioning a few of the tribes, and that he does not attempt to describe the entire procession.

**Str. VIII.** A syn. couplet and a syn. tetrastich. — **29.** *Yahweh, command Thy strength* ‖ *O strengthen*]. Imperatives, as 𝔊, 𝔖, 𝔙, Σ, 𝔗, 𝔍, and not pf., as 𝔐, followed by $EV^s$., "hath com-

manded," which is inharmonious with the imperative that follows. The final Str. is a supplication, based on the ode, for divine victories in the time of the Psalmist also. 𝔊 interprets incorrectly by adding the sf. "Thy" to "God," and compels the interpretation of "Thy strength," as referring to the strength of Israel, which is contrary to the parallelism. — *what Thou hast done for us*], in the history of Israel as set forth in the previous context of the ode. An editor introduces here a prediction with Messianic significance: **30.** *Because of Thy temple at Jerusalem to Thee kings will bring presents*], based on Is. $60^{7\,\text{sq.}}$ $66^{20}$, cf. Hg. $2^{7}$ Zc. $2^{11\,\text{sq.}}$ $6^{15}$ $8^{21\,\text{sq.}}$. — **31.** *Rebuke the wild beast of the reeds*], the hippopotamus, Egypt; cf. Ps. $80^{14}$ Jb. $40^{21}$; "company of spearmen," PBV., AV., has no justification whatever. — *the assembly of bulls*], the eastern nations under the dominion of Persia, — *with the calves of peoples*], the lesser tributary nations, cf. Je. $46^{20.\,21}$. — *Trampling in the mire*], under foot in arrogant, overwhelming force. Israel was ruthlessly trampled under foot in the mire by these nations traversing her territory to war upon one another. — *the favoured ones*], the people having the divine favour, though they are *refined as silver*, cast as it were into the furnace of affliction, to come out as pure silver with all the dross removed. This indicates very severe affliction of Israel by Egypt and her allies. Glossators, misunderstanding this difficult clause, after the omission of an important word, left it in such a state that it has always been a crux of interpreters and Versions. PBV., "so that they humbly bring pieces of silver," AV., "(till every one) submit himself with pieces of silver," RV., "trampling under foot the pieces of silver," JPSV., "him that submitteth himself offering bars of silver," are only specimens of well-nigh universal disagreement, making it evident that the fault is with the text. — *Disperse the peoples that delight in war*], all these warlike nations, Egypt, Persia, and the nations under her dominion. The imperative of 𝔊, 𝔖, 𝔙, 𝔍, followed by AV., is demanded by the context rather than the pf. of MT., followed by PBV., RV., JPSV., whether interpreted as referring to the past or as a prophetic perfect. These Vrss. are all the more to be followed if the Ps. originally ended here.

A later editor made the Ps., as he thought, more appropriate for common use by adding v.[32-36]. These verses have varied con-

tents. — **32**. *Swift messengers will come out of Egypt*], the most probable rendering of a difficult passage after ancient Vrss. "Princes" of EV^s^. cannot be sustained even by the erroneous form of 𝔐 due to dittography. JPSV., "Hashmanim" leaves the word untranslated and without meaning. — *As for Cush*], Biblical name of Ethiopia, — *his hands will run out to God*, in the gesture of supplication. This is a prediction of the conversion of Egypt and Ethiopia in accordance with Is. $19^{19\,sq.}$ $43^{3}$ $45^{14}$ $60^{5\,sq.}$ Zp. $3^{10}$. — **33–36**. A universal summons to praise. — **33**. *Ye kingdoms of earth*], all of them, — *sing to God*], take part in the public worship in the temple in Jerusalem, cf. $96^{7\,sq.}$ $97^{1}$ $98^{4}$ $99^{1\,sq.}$. — **34**. *Lift up to Him that rideth upon the ancient heavens*], based on v.$^{5}$ and Dt. $33^{26}$. A later glossator prefixes as an interpretation: *make melody to Adonay;* and still later the original verb is interpreted as Selah. A glossator emphasizes the theophanic ride of Yahweh in the heavens by the usual reference to the thunder storm: *Lo! He uttereth with His voice*]. — **35**. The summons to praise continues: *with a strong voice ascribe strength to God*], with loud praise of vocal and instrumental music; and probably also thinking of the blowing of horns, with blasts of the sacred trumpets — *Whose majesty is over Israel, and whose strength is in the skies*]. God in His theophanic ride is conceived as majestic and strong in the skies; but as Dt. $33^{26}$ it is all for Israel, in Israel's behalf, that the theophanic ride has been made. — **36**. *Awe-inspiring in His sanctuary*], as ancient Vrss. The change to the second person in 𝔐, followed by EV^s^., is improbable. The earthly sanctuary is here in antith. with the heavenly. — *the God of Israel*], emphasis upon the peculiar relation between God and His people, — *Giver of strength and great might to the people*]. The strength that He exhibits in His theophanic ride in the heaven is bestowed upon His people on earth. The Ps. concludes in its present form with the liturgical phrase: *Blessed be God*, cf. v.$^{20.\,27}$.

**2**. יָקוּם Qal impf. indicative, not juss. יקם of Vrss.; so יָפוּצוּ (*18*$^{15}$), יָנוּסוּ (*60*$^{6}$), not future, but temporal clause and apod. without conj., as frequent in poetry. The v. is adapted from Nu. $10^{35}$, the marching song of the ark, where קוּמָה Qal imv. cohort. is used with 2 pers. sfs. and ו with the shortened forms יפצו, ינסו; and יהוה, which here, as throughout this Ps., was the original of אלהים of 𝔈. In other respects the sentence is the same. The measure

requires מפני יהוה for מפניו, as v.$^{8c}$. — **3.** כְּהִנְּדֹף] MT. is an anomalous form, prob. an ancient variation of reading between תנדף and הִנָּדֵף, the latter favoured by ‖ כְּהִמֵּס ($22^{15}$) and the masc. עָשָׁן. הִנָּדֵף cannot, from context, be 2 m., but 3 f., implying רוּחַ, Bö. as *1⁴*, which indeed is required for measure. The clause is then a temporal clause. — **4.** יַעַלְצוּ לִפְנֵי אֱלֹהִים] makes difficult measure. It is essentially the same as ועלזו לפניו v.$^{5c}$, except that עלץ for עלז is an improbable variation in the same Ps. Besides, לפני אלהים is tautological immediately after מפני אלהים. It is therefore prob. txt. err. or gl. of amplification. — **5.** סֹלּוּ] Qal imv. ‡ [סלל] vb. Qal *cast up* a highway Je. $18^{15}$ Is. $57^{14}$ $62^{10}$, so 𝔊, 𝔍, and most here; but ‖ justifies *lift up* (*a song*), so 𝔖, 𝔗, Street, Gr., cf. Pilp. *exalt* Pr. $4^{8}$ and Hithp. *exalt oneself* Ex. $9^{17}$ (J) BS. $39^{24}$ $40^{28}$; cf. also סֶלָה (*v.* Intr. § 41). — רֹכֵב] Qal ptc. רכב, as *18¹¹*, cf. v.$^{34}$, all theophanic. — עֲרָבוֹת] so 𝔊, 𝔍, pl. ‡ עֲרָבָה n.f. *steppe*, not elsw. ψ, but Je. $2^{6}$ $17^{6}$ $50^{12}$ Is. $33^{9}$ +; not suited to theophanic chariot ride, therefore with Gr. rd. עָבוֹת, as Is. $19^{1}$ Ps. $104^{3}$; cf. v.$^{34}$ *18¹²* Dt. $33^{26}$. — בְּיָהּ שְׁמוֹ] is dub.; usually explained as ב *essentiae*, Ges.$^{154.\ 3}$, with יָהּ abbreviated יהוה, cf. יָהּ v.$^{19}$ (*v.* Intr. § 32). Hare, Dy., Oort, Du., rd. שמחו, which is better suited to context; Gr. ברכו שמו is improb., the vb. does not in any way correspond with letters of text, which is sustained by all Vrss. These words, according to the measure, go with the previous l., which needs another word. V.$^{34}$ suggests שמיו, as Dt. $33^{26}$, which interpreted as שמו would lead to the insertion of בְּיָהּ. — ועלזו לפניו] so 𝔍; but 𝔊 has ἀγαλλιᾶσθε ἐνώπιον αὐτοῦ· ταραχθήσονται ἀπὸ προσώπου αὐτοῦ, which is evidently a conflation of עלזו and רגזו. But the latter is an error not suited to the context. — **6.** † דַּיָּן] n.m. *judge*, as 1 S. $24^{16}$. — אלהים] makes this l. too long. It has come up from v.$^{7a}$, where it is needed. — מְעוֹן קָדְשׁוֹ] as Dt. $26^{15}$ Je. $25^{30}$ Zc. $2^{17}$ 2 Ch. $30^{27}$, cf. *26⁸*. — **7.** מוֹשִׁיב] Hiph. ptc. ישב, so 𝔊, 𝔍. But Lag., Bä., Du., משיב Hiph. ptc. שוב ‖ מוציא is more probable. Then יחידים ($22^{21}$) are *solitary ones* ‖ אֲסִירִים pl. † אָסִיר n.m. *prisoner*, elsw. $69^{34}$ $79^{11}$ $102^{21}$ $107^{10}$ Gn. $39^{20.\ 22}$ (Qr. J) Is. $14^{17}$ Zc. $9^{11.\ 12}$ La. $3^{34}$ Jb. $3^{18}$, cf. Ju. $16^{21.\ 25}$ (Kt.). — כּוֹשָׁרוֹת] α.λ. pl. [כּוֹשָׁרָה] n.f. *prosperity*, *B*DB. But √כשר Aram. and the form improb. 𝔊 ἐν ἀνδρείᾳ, 𝔙, 𝔍, *in fortitudine*, Σ εἰς ἀπόλυσιν, Θ εἰς εὐθύτησιν, all lead to an original מוֹשָׁרוֹת pl. abstr. of מישׁר = מִישׁוֹר $26^{12}$, *level place, condition of prosperity*, as $26^{12}$. Rd. also כמו. — אַךְ־סוֹרְרִים] Qal ptc. pl. as v.$^{19}$ *66⁷*. But 𝔊 ὁμοίως τοὺς παραπικραίνοντας, 𝔙 *similiter eos qui exasperant* = מררים, cf. Ex. $1^{14}$; *v.* v.$^{19}$, where the phr. is in 𝔊 καὶ γὰρ ἀπειθοῦντες. 𝔍 has *increduli autem* v.$^{7}$, *insuper et non credentes* v.$^{19}$. — צְחִיחָה] α.λ. BD*B*. n.f. *parched land*, 𝔊 ἐν τάφοις, 𝔙 *in sepulcris*, prob. † צְרִיחַ n.[m.] *underground chamber* Ju. $9^{46.\ 49.\ 49}$ 1 S. $13^{6}$; or possibly † שְׁחִיר *pit*, as La. $4^{20}$ Ps. $107^{20}$ = שחת, 𝔍 *in siccitatibus*, cf. אֶרֶץ צִיָּה $63^{2}$. — This l. is prob. a late gl., qualifying the previous context. — **8–9** is a condensation of Ju. $5^{4-5}$. — לִפְנֵי עַמֶּךָ] takes the place of משעיר, generalising the first l. — בְּצַעְדְּךָ] Qal inf. sf. 2 m. with ב temporal, of the march of Yahweh, as Ju. $5^{4}$; cf. Hb. $3^{12}$. — בִּישִׁימוֹן] takes the place of משדה אדום. ‡ יְשִׁימוֹן n.m. *waste, wilderness*, as Dt. $32^{10}$ Pss. $78^{40}$ $106^{14}$ $107^{4}$ Is. $43^{19.\ 20}$. — אַף] in place of גם of original. The subsequent lines were condensed by the omission of

גם עבים נטפו מים הרים נזלו between שמים נטפו and מפני יהוה, which were retained, only יהוה was subsequently changed in 𝔈 to אלהים as elsw. † נטף vb. Qal *drop, drip*, here as Ju. $5^4$ Jo. $4^{18}$ Ct. $4^{11}$ $5^{5.13}$ Pr. $5^3$, intrans. Jb. $29^{22}$. Hiph. idem Am. $9^{13}$, of speech c. על Am. $7^{16}$, אל Ez. $21^{2.7}$, ל Mi. $2^{6.11}$. — זֶה סִינַי] introduces a l. too long for the measure, making the Str. too long. It is a gl. from Ju. $5^5$. The lines of Ju. are thus reduced to three in Ps. — **10.** ‡ גֶּשֶׁם] n.m. *rain, shower*, $105^{32}$ Gn. $7^{12}$ $8^2$ (J) +. — נְדָבוֹת] *v.* $54^8$, 𝔊 ἑκούσιον. — תָּנִיף] Hiph. impf. 2 m. ‡ נוף † Qal *besprinkle* Pr. $7^{17}$ (couch with myrrh), Hiph. *swing to and fro, wave*, in the ritual for the presentation of the priest's share to God, often in P. 𝔊 ἀφοριεῖς, Aq., Θ; 𝔍 *elevasti* for the syn. הרים, so 𝔗 ארימת. But *B*DB. gives with hesitation a mng. corresponding with Qal, *shed abroad*, here only. Lag., Gr., Now., Du., rd. תַּטִּיף Hiph. נטף *drip*. The vb., however, requires אל or על for the second obj., and if this is supplied it makes the l. too long; for נחלתך belongs with this l. as 𝔊, and the ו with נלאה in 𝔐, 𝔊 (not 𝔍), attaches it most naturally to the next l. The divine name אלהים makes the first l. too long, and is needed in the second. A copyist probably mistook אֶל for אֵל and wrote it אלהים, and then omitted the אלהים of the second l. The force of the vb. נטפו was then carried over from the previous l. to this. — וְנִלְאָה] Niph. pf. 3 f. sg. ‡ לאה Qal, Niph. prot. of temporal clause, *be weary* Is. $1^{14}$ Je. $9^4$ $20^9$ +, 𝔊 καὶ ἠσθένησεν. 𝔍 interprets as ptc. *laborantem*, which would strictly require article. Ols., Now., would prefix it. — **11.** חַיָּתְךָ] dub., 𝔊 τὰ ζῶά σου, so 𝔖, 𝔙, 𝔍, *animalia tua*, cf. v.$^{31}$; so Hu., De., Pe., with various explanations. But most moderns think of † חַיָּה n.f. *community*, as 2 S. $23^{13}$; so essentially Ges., EV$^s$., Hi., Ri., Ols., Du., Bä., Dr., Kirk., Now., but not sufficiently sustained by a single passage. — יָשְׁבוּ־בָהּ] seems to be an expl. gl., m. pl. vb. when subj. is f. sg. בְּטוֹבָתְךָ is also a gl. of amplification. With these removed, the difficulty of explaining חַיָּתְךָ in its ordinary sense disappears. It is the acc. of vb. תכין with ל pers. לעני ‖ נלאה, and then refers to the animals, not with Hu. the quails as complementary to the manna of previous clause; but as the rain suggests grain, so the living creatures, cattle large and small, are provided for. — **12.** אֲדֹנָי] is dub., makes l. too long; prob. gl. of interp., cf. v.$^{18.20.21.23.27.33}$. — יִתֶּן־אֹמֶר] *v.* $5^2$; without ארני indef. subj., as Hb. $3^9$, the thunder of a theophany acc. Now., who cf. נתן קול Ps. $18^{14}$ Am. $1^2$ Jo. $2^{11}$ $4^{16}$. But such usage unexampled. אֹמֶר is somewhat different from קול. — הַמְבַשְּׂרוֹת] Pi. ptc. pl. f. women heralding glad tidings ($40^{10}$), elsw. ψ and Is. $40^{9.9}$ $41^{27}$ $52^{7.7}$ of victory and salvation; so most here. But it may also mean simply *bringing tidings*, as 1 S. $4^{17}$ 2 S. $18^{19.20.26}$ 1 K. $1^{42}$; that depends upon our interp. of the context. 𝔊, 𝔍, 𝔙, all make this ptc. second acc. to יתן. It is prob. that ה does not belong to the ptc. making it a relative clause, but with the previous noun, which should be read אִמְרָה ($12^7$). Then the ptc. is in an independent verbal clause. — צָבָא רָב] in 𝔊 δυνάμει πολλῇ, 𝔙 *virtute multa*, 𝔍 *fortitudinis plurimae*. This is more prob. than EV$^s$. *great company* or *host*, which is unexampled in such a fig. sense, of women or messengers. It must mean either a real *army* or *war*. If רב belongs to it, it is *great army* as obj. of ptc. If, as is prob.,

רב belongs to subsequent l., it is *war* that is heralded. רִיב is then Qal pf. רב *strive in battle* (*v. 35*[1]) with מֶלֶךְ sg. as in 𝔊 and as subj.. — מלכי צבאות] phr. α.λ. and improb. צבאות is subj. of next vb. — **13.** יִדֹּדוּן] twice Qal impf. נדד most prob.; but 𝔍 *foederabuntur* √ידד vb. not used in Heb. 𝔊 τοῦ ἀγαπητοῦ = יְדִיד adj. (*60*[7]). The repetition is, however, prob. a gl. of intensification, certainly not in original if רב belongs to this l. — נְוַת־בַּיִת] phr. α.λ. *she that is abiding at home*, BDB. [נָוֶה] adj. f., cf. [נָוֶה] *pasture, meadow*, *23*[2]. But 𝔊 ὡραιότητι, 𝔍 *pulchritudo*, נָוֶה = נָאוֶה, as Je. 6[2], *the comely, beautiful one*, *v. 33*[1]. — תְּחַלֵּק שָׁלָל] Pi. impf. 3 f., phr. dependent on Ju. 5[30]. — **14.** אם־תשכבון בין שפתים] is derived from Ju. 5[16] למה ישבת בין המשפתים, cf. Gn. 49[14] רבץ בין המשפתים. שפתים α.λ. prob. error for † משפתים. Cf. other passages: Gn. 49[14] *stalls*, Ju. 5[16] *sheepfolds*, here from context *dovecotes*. The clause is prob. a gl., not suited to context and misleading for subsequent lines; so We., Du. — כַּנְפֵי יוֹנָה] with נחפה Niph. pt. f. sg. Ges.[145. k], agreeing with principal noun rather than construct, as if "winged dove." † [חָפָה] vb. Qal, *cover*, as 2 S. 15[30. 30] Je. 14[3. 4] Est. 6[12] 7[8]. Niph. *be covered*, here only. Pi. *overlay* 2 Ch. 3[5. 5. 7. 8. 9]. — אֶבְרוֹתֶיהָ] pl. f. sf. 3 f. † אֶבְרָה n.f. *pinion*, elsw. Dt. 32[11] Ps. 91[4] of eagle, Jb. 39[13] ostrich; cf. אֵבֶר 55[7] of dove. — בִּירַקְרַק] n. with בּ, † יְרַקְרַק adj. (1) *pale green* of plague spots Lv. 13[49] 14[37]; (2) *BDB.* n. *green-shimmering* only here. This improb. Another word is needed for measure; rd. ברקה בירק. ברק vb. *flash* of lightning *18*[15]; cf. n. used also of arrow Jb. 20[25], sword Dt. 32[41], spear Na. 3[3] Hb. 3[11], cf. *glitter* of weapon Ez. 21[15. 20. 33]; so here of the golden coloured pinions in the sunlight. יֶרֶק (*37*[2]) *greenness* of grass, cf. As. *arḳu, yellow*, Sab. ורק *gold*, so Eth. † חָרוּץ n.m. *gold*, as Pr. 3[14] 8[10. 19] 16[16]. — **15.** בְּפָרֵשׂ] Pi. inf. cstr. פרשׂ *spread out*, always in Pi. unless here and Zc. 2[10], where some render *scatter*; but in both cases without sufficient reason. 𝔊 ἐν τῷ διαστέλλειν, 𝔍 *cum divideret* = פרס *break in two, divide*, used in Qal of breaking up bones in kettle Mi. 3[3]; so possibly interp. of 𝔐 here. Indeed, מלכים and בָּהּ demand some such sense. But l. is just these words too long, and they are prob. interp. glosses. If so, we may interpret פרשׂ of the spreading of wings of a bird, with wings omitted as 1 Ch. 28[18]. — ‡ שַׁדַּי] pointed as divine name, MT. as 91[1], so Nu. 24[4. 16] (Poems Balaam) Ru. 1[20. 21] Is. 13[6]; Gn. 49[25] Jo. 1[15] Ez. 1[24] dub.; but Jb. 31 times. אל שדי characteristic of P as speculative conception of God of patriarchs; Ez. 10[5] dub. The use of שַׁדַּי dub. here. It has given the chief difficulty in dealing with previous vb. Du. suggests שָׂדַי *field*, of battle-field, as local acc. But it is more prob. that שׁ is dittog. and that we should rd. † דַיָּה n.f. *bird of prey* Is. 34[15] Dt. 14[13] = רָאָה Lv. 11[14], cf. ראה vb. *fly swiftly* of eagle Je. 48[40] 49[22], in both cases ‖ פרשׂ כנפיו, *v. 18*[11]. This gives us the bird of prey pursuing the dove of the previous context, which is indeed implied in the previous metaphor as most agree. — תַּשְׁלֵג] Hiph. juss., vb. α.λ., juss. sense improb. in context. The vb. itself is suspicious; rd. prob. שֶׁלֶג n. as 51[9], with כ as Bi., Du., cf. Jb. 9[30]. Lag. בהר השלג for בה תשלג does not give good sense. — † צַלְמוֹן] n. pr. loci, Ju. 9[48] wooded mountain near Shechem, not yet identified; prob. here the same, as Bä., Du. If the reference is to the battle of

the Kishon, Ju. 5, we must think of some ridge of or near Carmel, famed for its forests. Rob. BR.[III. 116 sq.] mentions *El Mutesellim*, of which he says: "As we stood upon the noble Tell with the wide plain and Taanach there before us, we could not but feel that here had been the scene of the great battle of Deborah and Barak." This tell would satisfy all the conditions of both passages. If the snow is a simile of bones which have been stripped by birds of prey, there is no need of thinking of a snow mountain. —**16.** הר־אלהים] either as הררי אל $36^7$, cf. $80^1$ if referring to gigantic mountains, as Bashan or Hermon; or for an original הר יהוה, if referring to Zion. —הַר־בָּשָׁן] 𝔐, Mt. E. Jordan and Gennesaret from the Jabbok to Syrian Hauran, Wetstein, Golan, Now., Bu., Hermon Bä. But 𝔊 πῖον, 𝔍 *pinguis*, so Σ, 𝔙, 𝔖, all favour דשן, as $36^9$ דשן בית the fat things, rich blessings of the temple on Zion, cf. Is. $5^1$. This is most prob.—הַר־גַּבְנֻנִּים] † [גַּבְנֹן] n.[m.] *peak* or *rounded summit; many peaked* as adj., or in apposition *peaks*, the latter favoured by הרים גבננים v.[17]. 𝔊 τετυρωμένα, 𝔙 *coagulatos*, as גְּבִינָה *milk, curds*, Jb. $10^{10}$. 𝔍 *excelsus excelsi*, as if גבהים.—**17.** תְּרַצְּדוּן] Pi. impf. archaic 3 pl. רצד α.λ. 𝔐 *look askance*, 𝔊 ὑπολαμβάνετε, 𝔍 *contenditis*, Aq. ἐρίζετε dub. The l. is a late gl.—לְשִׁבְתּוֹ] Qal inf. cstr. sf. preg. sense, for His sitting enthroned.—אף־יהוה] improb. in 𝔈; the whole l. doubtless a gl.—**18.** רֶכֶב] coll. of heavenly army, cf. 2 K. $2^{11}$ $6^{17}$.—רִבֹּתַיִם] α.λ. dual רִבּוֹ, Aramaism, *myriad* dub., whether two myriads or myriadfold, *v.* Ges.[97. h]. 𝔊 μυριοπλάσιον, 𝔍 *innumerabiles*.—שִׁנְאָן] α.λ. *repetition*, *B*DB., "in a multiplicative sense," Ges.[97. h], for שְׁנַיִן Kö.[II. 1. 99. b] √שנה, Aram. תנא *repeat*, so 𝔍 *millia abundantium*, Aq., Σ, Bä., שאנן, cf. Je. $48^{45}$, but not suited to the context. Lag., Bi., al., ישראל favoured by Nu. $10^{36}$ רבבות אלפי ישראל, but it is difficult to explain how the easy reading could give place to so difficult a one, especially as ישראל and שנאן are not easy to interchange. 𝔐, 𝔍, most prob., but evidently a late phr. and a prosaic gl., doublet of רבתים, so Kau.—בָם סִינַי] though sustained by 𝔊 ἐν αὐτοῖς ἐν Σινά, 𝔍 *in eis, in Sina*, is difficult. Köster, Ols., Now., Dr., Kau, rd. בא מסיני as Dt. $33^2$.—בַּקֹּדֶשׁ] either the holy place of Zion as the goal of the march, as Now., Dr., or in majestic holiness, as Ex. $15^{11}$ Ps. $77^{14}$, Ew., Bä. The l. is dub. and prosaic. The 3d pers. with ארני is improb. for the 2d pers. characteristic of Ps. A single l. of four words underlies this conglomerate. We first throw out אלפי שנאן as doublet and gl. ארני is also improb., if there was originally only one l. בָם is also explanatory of the clause סיני בקדש. That leaves רכב יהוה רבתים סיני בקדש. רבתים סיני is txt. err. for an original רכבת מסיני. רֶכֶב was prefixed to explain רבתים. The original was therefore the theophanic ride of Yahweh from Sinai to the sanctuary in Zion יהוה רכבת מסיני בקדש.—**19.** שָׁבִיתָ שֶּׁבִי] Qal pf. 3 m. ‡ שָׁבָה vb. *lead captives* $106^{46}$ $137^3$ with שְׁבִי n.m. collective *captives, captivity*, elsw. Dt. $21^{10}$ Ju. $5^{12}$ 2 Ch. $28^{17}$; with מן Nu. $21^1$, cf. 2 Ch. $28^{5.11}$. ‡ שְׁבִי elsw. ψ alone $78^{61}$.—מַתָּנוֹת] pl. ‡ מַתָּנָה n.f. *gift*, esp. of offerings.—בָּאָדָם does not qualify the previous word, but לשכן. It is defined by ואף סוררים. See v.[7]. This phr. is prob. a gl., as it makes l. too long.—לִשְׁכֹּן] Qal inf. cstr. as לשבתו v.[17].—יָהּ] *v.* v.[5], is gl.—The various expl. of this difficult l. are due to a

failure to recognise the proper measures and the glosses, and therefore need not detain us. — **20.** יַעֲמָס לָנוּ] Qal juss. ‡ עמס vb. Qal *load upon* Gn. $44^{13}$ (E) Ne. $13^{15}$, *carry as a load* here, as Zc. $12^{3}$ Is. $46^{1.3}$; 𝕲 κατευοδώσει paraphrase. 𝕵 *portabit*, as Aq., Σ βαστάσει. — הָאֵל יְשׁוּעָתֵנוּ]. The article improb. אֵל has been assimilated to האל v.$^{21}$. It is doubtless cstr. as 𝕲, 𝕵. — **21.** מוֹשָׁעוֹת] α.λ.; prob. Aram. inf. ישע, 𝕲 τοῦ σώζειν, 𝕵 *deus salutis*, as above. — ליהוה] in 𝕰, also evidence of gl. — תּוֹצָאוֹת] pl. ‡ [תּוֹצָאָה] n.f. only pl., (1) *outgoings, extremities of territory*, J, E, P, *outskirts* of city, Ez. $48^{30}$ 1 Ch. $5^{16}$; (2) ת׳ חיים Pr. $4^{23}$ (?) as מוצא (3); (3) *escapes*, *B*DB., here only; cf. הוציא (2) v.$^{7}$. — **22.** יִמְחַץ ראשׁ] as $110^{6}$ Hb. $3^{13}$, cf. Ju. $5^{26}$. — קָדְקֹד שֵׂעָר] *hairy scalp*, phr. α.λ.; for use of קדקד, cf. $7^{17}$. — בַּאֲשָׁמָיו] ‡ אָשָׁם n.m. *offence, fault* (*v.* $5^{11}$), 𝕲 πλημμελίαις, 𝕵 *delictis*. — **23.** אָמַר אֲדֹנָי] introduces an oracle. — אָשִׁיב] bis, Hiph. impf. 1 sg. in the sense of *bring back*, either the enemies in defeat, 𝕲, 𝖁, or dispersed Israel in restoration, 𝕵, 𝕿, the former an incongruous idea, the latter not suited to the context. It is better to interp. vb. as *requite, recompense* (*$18^{21}$*) the enemy, which admirably suits the context. מִן with בשן and מצלות is improb., due to misinterp. It is really in both cases sf. with vb. אשיבם. 𝕲 indeed has ἐν βυθοῖς though ἐκ Βασάν. A word is missing from second l., prob. אֲנִי. — **24.** לְמַעַן] final clause with תִּמְחַץ Qal impf. assimilated to v.$^{22}$, unsuited to context. Rd. with 𝕲, 𝕾, 𝕿, תרחץ, so Hare, Kenn., Bö., Ols., We., al. — רַגְלְךָ] with sf. 2 sg., so כְּלָבֶיךָ is against the usage of Ps. It is due to the oracle which is cited here as in v.$^{23}$, referring to Israel. — מִנֵּהוּ] so 𝕲 παρ' αὐτοῦ, 𝖁 *ab ipso*, 𝕵 *a temetipso*, Σ ἀπὸ ἑκάστου. A vb. or noun is missing which is needed to give sense. It is not necessary with Ols., Dy., Hu., Bi., Dr., We., Du., Kirk., to read מְנָתִי (*$11^{6}$*) for מנהו. It is better to regard both as original, the former omitted by txt. err.; then מאויבים is an interpretative gl. — **25.** רָאוּ] Qal pf. 3 pl. indef. subj. to be rendered by passive. — הֲלִיכוֹתֶיךָ] pl. † הֲלִיכָה n.f. (1) *travelling company, caravan*, Jb. $6^{19}$; (2) *going*, Na. $2^{6}$ Pr. $31^{27}$ (Qr.); *procession*, here bis of God; so Hb. $3^{6}$. — הֲלִיכוֹת אֵלִי מַלְכִּי] a gl. of amplification, improb. here in original. — בַּקֹּדֶשׁ] *into the sanctuary*, Street, Horsley, Dr., Hu., Pe., Bä., Du.; *in holiness*, Ew., Hi., De. But 𝕲 τοῦ βασιλέως τοῦ ἐν τῷ ἁγίῳ; Ols., Gr., suggest קָדֵשׁ, *Kadesh*. — **26.** אַחַר] prep. *after*, but 𝕲 ἐχόμενοι, cf. $45^{15}$ $49^{14}$ $94^{15}$; prob. paraphrase Hu., Now., adv. — שָׁרִים] Qal ptc. שִׁיר as $87^{7}$, so Σ, 𝕵, 𝕿; 𝕲 ἄρχοντες, 𝖁 *principes*, so 𝕾; שרים not so well suited to context. — נֹגְנִים] Qal ptc. pl. נגן (*v.* Intr. § 34) improb.; rd. Pi. ptc. מנגנים as elsw. — בְּתוֹךְ] as prep. *in the midst of*, so Vrss. It is possible that תָּוֶךְ should be rd. — עֲלָמוֹת] pl. עַלְמָה n.f. *young woman* (*v.* Intr. § 34). — תּוֹפֵפוֹת] α.λ. Qal ptc. pl. f. תפף denom. תֹּף n.m. *timbrel* Ex. $15^{20}$ Je. $31^{4}$ +, usually played by dancing women in the Orient, cf. Na. $2^{8}$. Polel ptc. מתפפות (dub. 𝕲 מצפצפות). Prob. the word has two tones, and we should rd. Pi. ptc. — **27.** מַקְהֵלוֹת] *assembly, choir*, as *$26^{12}$*. — מִמְּקוֹר] if correct, rel. clause; but phr. α.λ. and improb. Elsw. ψ מקור (*$36^{10}$*), the source of life in Yahweh, as Je. $2^{13}$ $17^{13}$, so prob. here. מ׳ prep. is dittog. The whole verse is a gl. — **28.** ‡ צָעִיר] adj. *little*, with the idea of insignificance, as $119^{141}$ Mi. $5^{1}$ Je. $49^{20}$ $50^{45}$ Is. $60^{22}$, mng. *young* not in ψ. — רֹדֵם] Qal ptc. רדה (*$49^{15}$*) with sf. 3 pl.,

for רֹדָם or רֹדֵיהֶם, as 𝔗 refer. to Saul, 𝔍 *continens eos*, Aq. ἐπικρατῶν αὐτῶν, Θ παιδευτὴς αὐτῶν. But 𝔊 νεώτερος ἐν ἐκστάσει interprets רֹדָם as ptc. † [רדם] vb. *be in ecstasy*, cf. 76[7]. Both the vb. and noun are used not for ecstatic song and dancing, but only for deep and profound sleep, cf. תַּרְדֵּמָה n.f. *deep, ecstatic sleep*, Gn. 2[21]; similarly 𝔖, 𝔙. Grill., Now., Du., would rd. קָדַם as above, v.[26]. But the easiest explanation lies in antith. of the insignificant number of rulers of Benjamin with the heap of princes of Judah. — רִגְמָתָם] α.λ. [רִגְמָה] n.f. *heap* of stones, and so of people, Now. The phr. *heap of people*, common in South of the United States and suitable in antith. with the few princes of Benjamin. Hu., Bä., Pe., Bi., Dr., *B*DB., רִגְשָׁתָם as 64[3], cf. 55[15]. But the mng. given by them to רגש is improb. (*v.* 2[1]), and therefore it gives no help here. 𝔊 ἡγεμόνες αὐτῶν, so 𝔖; 𝔍 *in purpura sua*, אַרְגָּמָן n.(m.) *purple* garments, as Nu. 4[13] Ju. 8[26] Je. 10[9]. שָׁם is needed to complete the measure of l. — **29.** צִוָּה] Pi. pf. with אלהיך as subj. is not suited to context. 𝔊 ἔντειλαι θεὸς implies צַוֵּה אלהים, so 𝔖, 𝔙, Σ, 𝔍, 𝔗, Ew., Hu., Pe., Bä., Du. The sf. of 𝔐 is interpretation. — עֻזָּה] Qal imv. cohort. עָזַז, *be strong, prevail*, given by 𝔊, 𝔍, as transitive, but against usage. — זוּ] relative (9[16]) — לנו is needed for measure at close of first l., and אלהים is not needed in the second. — **30.** מֵהֵיכָלֶךָ is dub. (5[8]), 𝔊 ἀπὸ τοῦ ναοῦ σου, 𝔍 *de templo tuo*, so Du.; but Σ διὰ τὸν ναόν, so Ew., Bä., Dr., most prob. — יוֹבִילוּ שָׁי] Hiph. impf. יבל phr. 76[12] Is. 18[7]. † שַׁי n.m. *gift*, only in this phr. The v. is prosaic, not suited to context; goes with v.[32] rather, and is a gl. — **31.** חַיַּת קָנֶה] phr. α.λ. *wild beast of reeds*. ‡ קָנֶה n.m. *reed*, the water reeds of the Nile, cf. 1 K. 14[15] Is. 19[6] 35[7]. The hippopotamus, symbol of Egypt, cf. Ps. 80[14]. The l. prob. closes here, and the divine name is needed for measure. — עֲדַת אַבִּירִים]. For עֵדָה *v.* 1[5], cf. espec. עדת לאמים 7[8], ע׳ עריצים 86[14]. אַבִּירִים of strong enemies 22[13], king of Assyria Is. 10[13], Edomites Is. 34[7], here confederate princes. — עֶגְלֵי עַמִּים]. These are not the people as calves following the bulls as their chiefs, but the subject peoples, the lesser nations. — מִתְרַפֵּס] Hithp. ptc. † רפס, variation of רפש vb. *stamp, tread;* Qal c. acc. water Ez. 32[2] 34[18]. Niph. a fountain befouled Pr. 25[26]. Hithp. *humble oneself* Pr. 6[3] (RV.[m] Toy *bestir oneself*) ptc. only here *stamping, trampling* (?) *B*DB.; cf. † [מִרְפָּשׂ] (water) *befouled* (by the feet) Ez. 34[19]; † רֶפֶשׁ n.[m.] *mire* Is. 57[20]. 𝔊[B] τοῦ μὴ ἀποκλεισθῆναι τοὺς δεδοκιμασμένους τῷ ἀργυρίῳ makes מן of neg. consequence as 39[2] 69[24] 102[5] 106[23], *v.* B*D*B. ת must then be err. for ה of Niph. inf. Bä. suggests הִסָּגֵר. But 𝔊 uses ἀποκλείω for סגר. 𝔊[ℵ. c. a. R. a], omit μὴ, so 𝔙 *ut excludant eos qui probati sunt argento*, Hilary, Cassiod., *ut non excludantur*, Aug. Psalter Rom. *ut excludantur*. The negative here seems to reverse the idea which the context demands. Ptc. is sustained by other Vrss. The vb. best suits the hippopotamus, with the meaning *trampling in the mire*. Then those trampled must be Israel. — בְּרַצֵּי] 𝔊, Σ, give no evidence of ב, which is prob. interp. For רצי, 𝔊 צְרֻפֵי Qal ptc. pl. cstr. צרף *refine* (12[7]), which is well suited to כֶּסֶף; representing therefore Israel as refined as silver and yet trodden in the mire by the hippopotamus Egypt. Σ τοὺς εὐδοκήτους ὡς δοκιμὴν ἀργυρίου rd. רצוי צרף כסף. רָצוּי ptc. pass. רצה *favoured one* (40[14]), and also צָרוּף *refined*. ὡς is prob. explanatory. This gives the best

explanation, and indeed the missing word of the line. 𝕲 took one of the two similar words, 𝕳, Aq., 𝕵, the other. Aq., 𝕵, interpret רצי as noun, pl. *runners, wheels*, from רוץ vb. *run*, thinking of silver wheels; but such a noun, though possible, is not known in Heb. Lit. — בִּזַּר] Pi. pf. error for imv. בַּזֵּר as context demands; so 𝕲, 𝕵. † בזר vb. *scatter*, Qal Dn. $11^{24}$, Pi. only here. Prob. this is late copyist's error for פזר. — קְרָבוֹת] pl. קְרָב *battle, war* ($55^{19}$) rel. clause. — **32.** יֶאֱתָיוּ] Qal impf. 3 pl. ‡ אתה *come* Dt. $33^{2.21}$ Is. $41^{25}$ $56^{12}$; here the form is Aramaism, Ges.$^{76.\ Anm.\ 4}$. — חַשְׁמַנִּים] α.λ. dub.; 𝕲, 𝕾, 𝖁, *πρέσβεις, legati, ambassadors, nobles*, Σ ἐκφανέντες, Aq. ἐσπευσμένως, 𝕵 *velociter*, so Hilg., Pont., Che., חשם ptc. pass. חוש. Then נים would be dittog. from מִנִּי, archaic strong form of מן for tone measure. It is possible that 𝕲 also had חשם, thinking of swift messengers. — ‡ מִצְרָיִם] n. pr. *Egypt*, elsw. $78^{12.43.51}$ $80^{9}$ $81^{6.11}$ $105^{23.38}$ $106^{7.21}$ $114^{1}$ $135^{8.9}$ $136^{10}$. — ‡ כּוּשׁ n. pr. *Ethiopia*, elsw. $7^{1}$ $87^{4}$. — תָּרִיץ יָדָיו] phr. α.λ. Hiph. 3 f. רוץ with subj. land sg. f. Ges. $^{L.\ 116.\ 2}$, but 3 pl. m. sf. with יד makes it improb. It is better to regard ידיו as the subj. with Bö., Ols., Grill., Hu., Now., Ges.$^{146.\ 3}$. This couplet is a gl. based on Is. $45^{14}$. — **33.** זַמְּרוּ אֲדֹנָי]. The vb. is repeated in 𝕲 with לָרֹכֵב v.$^{34}$, cf. v.$^{5}$ סֹלּוּ לָרֹכֵב. ארני is, as usual in this Ps., a gl. A vb. is needed with לרכב. It is not certain whether it was זמרו as 𝕲, or סלו as v.$^{5}$, for which סלה, a misinterp.; prob. the latter. — **34.** שְׁמֵי] has been repeated by dittog. שְׁמֵי קֶדֶם, cf. $44^{2}$. — הֵן יִתֵּן בְּקוֹלוֹ] cf. $18^{14}$ $46^{7}$; the thunder accompanying the theophany. Here it is a gl., separating the clauses that belong together. — קול־עז prob. goes with next clause to make a complete tetrameter. — **35.** נאותו ועזו בשחקים] is derived from Dt. $33^{26}$. — **36.** נוֹרָא] Niph. ptc. ירא. — אלהים] is gl. making l. too long. — מִמִּקְדָּשֶׁיךָ]. But 𝕲 במקדשיו ἐν τοῖς ἁγίοις αὐτοῦ, 𝖁 *in sanctis suis*, 𝕵 *in sanctuario suo*; so Σ, 𝕾, 𝕿, and 24 codd. Kenn., 30 De Rossi, have sg. Sf. in all cases and pl. are interpretations of an original מקדש, which is best interpreted as sg. referring to the sanctuary, as $74^{7}$ $78^{69}$ $96^{6}$, cf. $73^{17}$. — אל ישראל] cf. אל יעקב $146^{5}$. — הוא] is gl. of interp., though in 𝕲. — ‡ תַּעֲצֻמוֹת] α.λ. pl. n.f. *might*, √עצם *be mighty* $38^{20}$ — בָּרוּךְ אלהים] liturg. addition as v.$^{27}$.

## PSALM LXIX.

**Ps. 69 is composite: (*A*) a prayer (1) petition for salvation from deadly peril, represented under the figure of drowning in the rapids of a stream with miry bottom (v.$^{2-3}$); explained as deadly enemies, numerous and false, who require retribution for offences wrongly charged (v.$^{5}$); (2) a plea for the faithful, that they be not put to shame through the sufferer (v.$^{7}$), and that in kindness and faithfulness he may be delivered from the overwhelming flood and the covered Pit (v.$^{14b-16}$); (3) renewed plea for an answer in haste (v.$^{17-18}$), for ransom from enemies (v.$^{19}$), and exaltation from afflic-**

**tion (v.$^{30}$); with the concluding vow of public praise, which the author conceived to be more acceptable to God than sacrifices of animals (v.$^{31-33}$). Glosses intensify the suffering (v.$^{4}$), represent it as due to the folly and fault of the people (v.$^{6}$), and that the prayer is offered in a time of acceptance (v.$^{14a}$). (*B*) The lamentation of a sufferer who has been persecuted for his fidelity to God and zeal for the temple (v.$^{8-10}$). His fasting made him the derision of the idle and the drunkards (v.$^{11-13}$). His heart was broken because of the pitiless conduct of his adversaries, who gave him gall and vinegar instead of food and drink (v.$^{20b-22}$). He imprecates that their table may become a snare, their eyes and loins enfeebled, and that they may be overtaken by the divine anger (v.$^{23-25}$); that their dwellings may be without inhabitants, their guilt so great that they may have no salvation, and that their names may not be recorded with the righteous in the book of life (v.$^{26\ 28-29}$). This sufferer is doubtless the ideal community of Ps. 22, Is. 53. Glosses attribute the suffering to the divine visitation (v.$^{27}$); represent that God knows the reproach borne (v.$^{20a}$); that his salvation will give joy to all the afflicted (v.$^{33}$), and honour Yahweh as the deliverer of poor prisoners (v.$^{34}$). All nature is summoned to praise the Saviour of Zion and rebuilder of the cities of Judah for the abode of His servants and their seed (v.$^{35-37}$).**

### *A*. V.$^{2-3.\ 5.\ 7.\ 14b-19.\ 30-33}$, 3 STR. $6^5$.

SAVE me, Yahweh; for waters are come unto my life.
I am plunged into the mire of the abyss, where there is no standing.
I am come into depths of water, and a flood doth overwhelm me.
Those hating me without cause are more than the hairs of my head.
My false enemies are stronger in number (than my bones).
What I have not spoiled, that I must repay.

LET not those that wait on Thee be ashamed through me, Yahweh Sabaoth.
Let not those that seek Thee be upbraided through me, God of Israel.
In the abundance of Thy kindness answer me, in the faithfulness of Thy salvation.
Deliver me, and let me not be overwhelmed in the depths of water.
Let not the flood overwhelm me, and let me not be swallowed up;
And let not the Pit keep guard over me with its mouth.

ANSWER me according to the goodness of Thy kindness, according to the abundance of Thy compassion.
And hide not Thy face; in my straits O make haste!
Draw near unto me; O ransom, on account of mine enemies.

Afflicted and sorrowful, let Thy salvation, Yahweh, lift me on high.
I will praise Thy name with a song, and I will magnify it with thanksgiving:
And it will please better than an ox, a bullock horned and hoofed.

### *B*. V.$^{8-13. 20b-26. 28-29}$, 5 STR. $6^3$.

FOR Thy sake I have borne reproach;
Upbraiding hath covered my face.
I am become a stranger to my brethren,
A foreigner to the sons of my mother.
Zeal for Thine house consumed me;
And Thy reproaches have fallen on me.
WHEN I afflicted my soul with fasting,
It became a reproach unto me.
When I made my garments sackcloth,
I became a taunt song to them.
Those sitting in the gate composed (a song) against me.
Winebibbers made me a theme for their lyres.
BEFORE Thee are all mine adversaries.
Reproach hath broken my heart.
When I hoped for some one to pity, there was none;
For some to have compassion: I found them not.
And they gave me gall in my eating,
And in my thirst vinegar they gave me to drink.
LET their table become a snare,
Their peace-offerings before them a trap.
Let their eyes be darkened that they cannot see,
And their loins be continually tottering.
Pour upon them Thine indignation,
And let the heat of Thine anger overtake them.
LET their habitation become desolate,
And in their tents let there be no inhabitant.
Add iniquity to their iniquity,
And let them not come into Thy righteousness.
Let them be blotted out of the book of the living,
And with the righteous let them not be inscribed.

Ps. 69 was originally in 𝔇 (*v.* Intr. § 27); that is, its earliest part which we shall designate as *A*. This Ps. had three pentameter hexastichs, v.$^{2-3. 5. 7. 15-19. 30-32}$. It resembles other Pss. of 𝔇: עצם v.$^{5}$, as $38^{20}$ $40^{6. 13}$; שנאי חנם, איבי שקר v.$^{5}$ = $35^{19}$; באר v.$^{16}$ for Pit of Sheol, as $55^{24}$; צר לי v.$^{18}$, as $18^{7}$, cf. $66^{14}$; למען איבי v.$^{19}$, cf. $5^{9}$ $27^{11}$. The conception of inward worship as more acceptable to Yahweh than animal sacrifices v.$^{32}$ is as Pss. 40, 51; the figurative representation of trouble as peril of drowning, is as Ps. $18^{17}$, cf. $42^{8}$. Several other words and phrases are to be noted: יהוה צבאות v.$^{7}$, אלהי ישראל v.$^{7}$, שבלת v.$^{3. 16}$, as Ju. $12^{3}$ Is. $27^{12}$; מעמד *α.λ.* v.$^{3}$ and עני וכואב *α.λ.* v.$^{30}$. The peril is the overwhelming trouble of the Exile, and the situation is that of Pss. 40, 51. This Ps. was taken up into 𝔈, and then subsequently into 𝔇𝔎, where it received the direction אל שושנים (*v.* Intr. §§ 32, 33, 34). It is however quite

possible that 𝔇ℜ had not *A*, but only *B*; and that the combination of *A* and *B* came later; for the שׁשׁנים Ps. 80 is a trimeter. *B* is a trimeter poem of five hexastichs: v.$^{9-13. 20b-26. 28-29}$. This Ps. has its special features: v.$^{8}$, cf. Ps. $44^{16.23}$ Je. $15^{15}$ Zp. $3^{18}$; v.$^{9}$, cf. Jb. $19^{15}$; v.$^{10}$ zeal for the temple, cf. Nu. $25^{11}$ (P) for God; v. 11 בצום as Ps. $35^{13}$; v. 12 לבושי שק as $35^{13}$; משל as $44^{15}$; v.$^{13}$ שותי שכר α.λ.; v.$^{21}$ שברה as $34^{19}$ $51^{19}$, ואנושה as Je. $15^{18}$ Mi. $1^{9}$; v.$^{22}$ ברותי α.λ., but cf. בָּרוּת La. $4^{10}$; v.$^{23}$ מוקש cf. Ps. $18^{6}$ $64^{6}$; פח $91^{3}$ $141^{9}$; שלום as Mi. $7^{3}$ Ho. $9^{7}$ Is. $34^{8}$; v.$^{24}$ המעד as Ez. $29^{7}$; v.$^{25}$ חרון אף phr. of J, cf. Ps. $78^{49}$ $85^{4}$; v.$^{26}$ טירה as Gn. $25^{16}$ (P) Nu. $31^{10}$ (P) Ez. $25^{4}$; v.$^{29}$ ספר חיים, α.λ. cf. Ex. $32^{32.33}$ (E), ארץ (ה)חיים Pss. $27^{13}$ $52^{7}$ $142^{6}$. The terms are not later than Nehemiah. The imprecations imply a severe strain from unscrupulous foes of the time when Nehemiah began his reforms. The zeal for the temple is characteristic of the same situation. *C.* There are several glosses to this Ps.: (1) v.$^{14a}$ עת רצון = Is. $49^{8}$, cf. also Is. $58^{5}$ $61^{2}$. This l. is a seam uniting *A* and *B*. It seems to have an original יהוה and is therefore later than 𝔈. If 𝔇ℜ combined the two, it was composed by him; if later, whoever combined them is responsible for it. (2) V.$^{4}$ כלו עיני as La. $2^{11}$ $4^{17}$, יגע as Ps. $6^{7}$. This tetrameter couplet is not late in style, but it introduces a different conception of suffering in the midst of a simile. It was prob. originally a marginal note which subsequently crept into the text. (3) V.$^{27}$ חלליך as Je. $51^{52}$ La. $2^{12}$ Ez. $26^{15}$ $30^{24}$. This v. is not late in style; but it breaks up a str. of the trimeter poem, which 𝔇ℜ would not do. It must be later than 𝔇ℜ. (4) V.$^{6}$ אולת as $38^{6}$, elsw. Pr. 23 t. אשמה usage of P, Chr. לְ acc. late Aramaism. This v. disturbs the pentameter poem. אלהים is prob. original. This gl. belongs to the Greek period. (5) V.$^{20a}$ the use of ירע, as in v.$^{6}$ indicates prob. the same hand. (6) V.$^{33-34. 36-37}$ are based on Ps. $22^{24.26.27}$ a gl. from the Maccabean period. (7) V.$^{35}$ is a later insertion in the above gl.

## PSALM LXIX. *A*.

**Str. I.** has a syn. tristich, a syn. couplet, and a concluding line. **2.** *Save me, Yahweh*], as the context indicates from deadly peril; an individual servant of Yahweh, a prophet like Jeremiah. —*for waters are come unto my life*]. He is drowning in waters which have so risen up about him, that he is in peril of death. — **3.** *I am come into depths of water*]. He is beyond his depth in the stream. —*and a flood doth overwhelm me*]. He is in the rapids of the Jordan; and the waters, swiftly descending, come upon him like a flood. This is doubtless figurative, as $18^{17}$ $42^{8}$, and not real. — A glossator inserts another description of the sufferings: **4.** *I am weary with my calling: my throat is hot: Mine eyes do fail in waiting for my God*]. He has so long called for divine help that his throat has become heated and feverish. His eyes fail because

of weeping hot tears. This is not altogether suited to the context, and it makes the Str. too long even if the measure of this v. were the same as that of this Ps. — **5**. *Those hating me without cause* ‖ *my false enemies*]. The figure of drowning in the rapids of a river passes over into its explanation as perils from enemies. — Their causeless hatred is explained in the last clause: *what I have not spoiled*]. He is falsely accused of having taken spoil from his enemies or their friends by violence or injustice, and this they insist upon. — *I must repay*] make retribution for it; not simply make restoration, for their purpose is a deadly one: they *would destroy my life*]. These enemies are not only false, without justification and deadly; but they are very numerous: — *more than the hairs of my head* ‖ *strong in number*]. — A glossator explains the suffering as due to the folly and fault of the sufferer, in a line of different measure from the context: **6**. *Thou knowest* ‖ *from Thee are not hid*] positively and negatively: all is known to God. — *my folly* ‖ *my faults*], both terms of late usage in the time when the legal type of righteousness was mingled with the more ethical type of Hebrew Wisdom.

Str. **II**. has a syn. couplet, and a tetrastich whose second and third lines are syn., the first and fourth introductory and concluding. — **7**. *Let not those that wait on Thee* ‖ *that seek Thee*], the real worshippers. — *Yahweh Sabaoth* ‖ *God of Israel*], divine names which in themselves are pleas for help in the mouth of an Israelite. — *be ashamed* ‖ *be upbraided*], suffer disgrace and humiliation. — *through me*], as an example of a worshipper of Yahweh delivered over into the hands of enemies. — A later editor now inserts a portion of another Ps., v.$^{8-13}$, which in trimeter measure describes the sufferings of a persecuted prophet. Then **14 a** was inserted as a seam. — *But as for me*], antith. enemies. — *my prayer is to Thee, Yahweh, at the time of acceptance, O God*]. This expresses an assurance and certainty of redemption, which is not in harmony with the context. "The time of acceptance," phr. elsw. Is. 49$^{8}$, is the time when the prayer will be favoured by God with an answer of salvation. **14 b–16**. *In the abundance of Thy kindness*, intensified by *in the faithfulness of Thy salvation*]. The attributes of kindness and faithfulness are those upon which salvation is usually based. When these are intensified by abun-

dance, superabounding every need, they constitute an invincible plea. On them are heaped up a number of verbal pleas, at first more general: *answer me* ‖ *deliver me,* then more specifically, referring to the figure of v.$^{3}$: *Let me not be overwhelmed in the depths of water* ‖ *Let not the flood overwhelm me, and let me not be swallowed up*], concluding with deliverance from the Pit of Sheol: *Let not the Pit keep guard over me with its mouth*]. Let me not go down into the Pit of Sheol, and be shut up there, kept in ward by a safely fastened door at its mouth. Those who think of the dungeon in which Jeremiah was confined, Je. 38$^{6}$, fail to see the incongruity between the figure of the rapids of a river and that of a damp, miry dungeon.

**Str. III.** has two synth. tristichs. — **17**. *Answer me*], a renewal of the petition, v.$^{14b}$, with slightly varying terms: *according to the goodness of Thy kindness, according to the abundance of Thy compassion*]. This was enlarged by an ancient copyist, making the v. into two tetrameters: "answer me, Yahweh; for Thy kindness is good; according to the abundance of Thy compassion turn unto me." This reading, although sustained by 𝔊 and other Vrss. and followed by EV$^{s}$., cannot be justified save at the expense of the measure and strophical organisation of the Ps. and at the cost of the correspondence of the v. with v.$^{14b}$. — **18**. *And hide not Thy face*], so as not to see, cf. 10$^{1}$. A glossator adds *from Thy servant — in my straits*], as elsw.; but a glossator enlarges it with "for I am in straits." — *O make haste*]. The need is imperative, and unless speedy help is given it will be too late. This also was enlarged by a glossator's appending "answer me." All these additions were probably made to assimilate these pentameter lines to the trimeters of the poem, whose second part begins, v.$^{20b}$, and continues through v.$^{29}$. — **19**. *Draw near unto me, O ransom, on account of mine enemies*], referring back to v.$^{5}$. The glossator appends "redeem me" to make this line also into two trimeters, as v.$^{20-29}$. — **30**. *Afflicted and sorrowful*], emphatic description of the condition of the pleading sufferer. — *let Thy salvation*], cf. v.$^{14b}$. — *lift me on high*] in safety from the enemies, where they cannot reach me. — **31**. *I will praise Thy name* ‖ *magnify it*], a vow of public praise in the temple. — *with a song* ‖ *thanksgiving*], a song of thanksgiving with vocal music. — **32**. *And it will*

*please*], give gratification to God and find acceptance with Him. — *better than an ox, a bullock horned and hoofed*], the choicest animal slaughtered in the thank-offering.

PSALM LXIX. *B.*

**Str. I.** has three syn. couplets. — **8.** *For Thy sake*], emph. in position to show that the servant of Yahweh suffered for the cause of Yahweh, and for that cause alone, cf. Je. $15^{15}$ Ps. $44^{23}$. — *I have borne reproach* ‖ *upbraiding hath covered my face*], cf. $44^{16}$. Reproaches are heaped upon the servant for his fidelity to Yahweh, in such quantity and intensity that they are hard to bear, and his face is covered over with the shame of them. — **9.** *I am become a stranger* ‖ *a foreigner*], instead of an acquaintance and native born. — even *to my brethren*], the sons of the same father ‖ *the sons of my mother*], in a polygamous state of society nearer still than sons of a common father. — **10.** *Zeal for Thine house*]. This can hardly be for the erection of the temple in the time of Zerubbabel, or for the purification of the temple in the time of the Maccabees; but rather for the honour of the temple and the worship of God therein, as in the time of Nehemiah, against those unfaithful Jews who were treacherous to their own people and syncretistic in their tendencies. The servant, *consumed* by this zeal as by a fire in his bones, became offensive to those who were annoyed by it. — *And Thy reproaches*], reproaches against God, resuming the thought of v.[8]. — *have fallen on me*], as espousing the cause of God and interposing on His behalf.

**Str. II.** has two synth. and a syn. couplet. — **11–12.** *When I afflicted my soul with fasting*], in humiliation and penitence for the neglect of the religion of Yahweh and the dishonour done to their God by compatriots. — *When I made my garments sackcloth*], put on the outward badge of sorrow and fasting, cf. Ne. $9^{1-2}$. — *it became a reproach unto me*], the impenitent and ungodly reproached him for it ‖ *I became a taunt song to them*], cf. $44^{15}$. — They *composed (a song) against me*], they taunted him in a song, which they composed to hold him up to ridicule and scorn ‖ **13.** *made me a theme for their lyres*]. The taunt song was accompanied with the music of the common sort of stringed instruments used by such people in such places. — *Those sitting*

*in the gate*], the public place inside the gate where idlers gathered for gossip, and partisans gathered together in groups ‖ *winebibbers*], as usual in such cases indulging freely in wine, which made them hilarious and abusive of their opponents. Doubtless the poet is contrasting in his mind the worship of God with song and music in the temple with this abuse of song and music by the ungodly in the public squares.

**Str. III.** has a synth. and two syn. couplets.—**20** *b. Before Thee*], emphatic in position; in Thy presence, in Thy sight.—*are all mine adversaries*]. They have done nothing; they cannot do anything without the divine knowledge.—**21.** *Reproach*], resuming the term of v.[8, 10-11].—*hath broken my heart*], cf. Je. 23[9] Ps. 22[15]. He is heartbroken with sorrow, and the sense of injustice and wrong.—*When I hoped for some one to pity* ‖ *some to have compassion*]. In his heartbroken condition he looked about for sympathy and pity for his sufferings.—*there was none* ‖ *I found them not*]. He was left alone in his agony like the sufferer of 22[7-8].—**22.** *And they gave me gall* instead of bread, *in my eating* ‖ *vinegar* instead of wine, *gave me to drink, in my thirst*], to aggravate his hunger and thirst instead of satisfying them; to mock him in his misery.

**Str. IV.** is an imprecation in three syn. couplets.—**23.** *Let their table*], upon which their food and drink are spread, antith. v.[22], and therefore ‖ *their peace-offerings*], the flesh of the festal offerings on the table; which is certainly to be preferred to AV. "that which should have been for their welfare," which is without justification; or RV. "when they are in peace," JPSV. "unto their friends," which are not well sustained; or 𝔊, 𝔙, 𝔍, Aq., Rom. 11[9], "for retribution," which is sustained by good usage, but does not suit the context.—*become a snare* ‖ *before them a trap*]. The context does not indicate in what sense this is meant; whether the rich food was to be poisoned by treacherous enemies, or whether they would be surprised by enemies while indulging at the table. The author leaves it indefinite purposely, with suggestion of many possible explanations.—**24.** *Let their eyes be darkened that they cannot see*]. Let them be blinded by some sudden calamity.—*And let their loins be continually tottering*], from some sudden shock, filling them with terror and despair.—**25.** *Pour*

*upon them* ‖ *let overtake them*], as a downfall of rain, a deluge, a storm. — *Thine indignation* ‖ *the heat of Thine anger*].

**Str. V.** has three syn. couplets. — **26.** *Let their habitation* ‖ *in their tents*], the dwellings of the families of these enemies of Yahweh and His servant. — *become desolate* ‖ *let there be no inhabitant*]. Let their wives and children, and all their adherents and posterity perish. — A glossator inserts a reason: **27.** *For whom Thou hast smitten they do pursue, and of the pain of those whom Thou hast pierced they tell*]. This glossator states that the sufferings of the servant of Yahweh are due to the divine visitation, which is contrary to the entire tone of the Ps.: but he thinks at the same time that this aggravates the guilt of the persecutors. — **28.** *Add iniquity to their iniquity*]. Increase this guilt, make them more and more guilty. — *Let them not come into Thy righteousness*], share in the saving righteousness bestowed by God on His faithful servants. — **29.** *Let them be blotted out* ‖ *let them not be inscribed*], registered, *with the righteous*], their names among them, cf. Je. $22^{30}$ Ez. $13^{9}$ Ps. $87^{6}$. — *the book of the living*], the book recording the names of those who share in everlasting life, cf. Ex. $32^{32.33}$ Dn. $12^{1}$ also Hb. $2^{4}$. This brings this simple and impressive Ps. to a conclusion.

A late editor of the Maccabean period, thinking to give the composite Ps. a more appropriate conclusion, added v.$^{33-34.36-37}$ after the analogy of $22^{24.25.27}$. **33.** *Have the afflicted seen, they will be glad*]. When the delivered praise God in the temple, they will be seen by others, afflicted as they have been, who will be glad with them. — *Those seeking God*]. His worshippers — *will say: Let your heart live*], as $22^{27}$. — **34.** *For Yahweh heareth the poor, and His prisoners He doth not despise*], as $22^{25}$. The poor and the prisoners are doubtless those of the Maccabean afflictions. A still later editor inserts here an invocation to universal praise: **35.** *Let heaven and earth praise Him, the seas and all that glideth therein.* — **36.** *For God will save Zion, and rebuild the cities of Judah*]. Zion was still in danger, and the cities of Judah were in ruins owing to the Syrian wars. — *and they will dwell therein, and have it in possession* ‖ **37.** *The seed also of His servants will inherit it, and they that love His name will dwell in it*]. The author looks forward to a long and peaceful residence of the faithful under the protection of God in Zion and in the rebuilt cities of Judah.

## LXIX. *A* (*a*).

**2.** אלהים] for יהוה of 𝔅: wherever יהוה appears in present Ps. of 𝔈 it is either verbal gl. or part of a longer gl. or txt. err., as v.[7]. — מים עד־נפש] phr. cited Jon. 2[6]. — **3.** בִּיוֵן] elsw. *40*[3] מִטִּיט הַיָּוֵן, cf. Je. 38[6] (בַּטִּיט). — † מָעֳמָד] n.(m.) a.λ. *standing ground, foothold.* — מַעֲמַקֵּי־מַיִם] = v.[15] † מַעֲמַקִּים n.m. pl. (√עמק) 130[1], מעמקי ים Is. 51[10], so here 𝔊; מ׳ מים elsw. Ez. 27[34]. — ‡ שִׁבֹּלֶת] n.f. † (1) *stream, flood,* elsw. v.[16] Ju. 12[6] (the Jordan), Is. 27[12] (the Euphrates). (2) *ears of grain* Gn. 41[5-27] Ru. 2[2] Is. 17[5]. — שְׁטָפָתְנִי] Qal pf. 3 f.s., sf. 1 sg. ‡ שטף vb. *overflow, wash away,* v.[16], cf. Is. 8[8] 28[2] 30[28] 43[2] 66[12] Je. 47[2] Pss. 78[20] 124[4]: for the idea in different terminology, cf. 18[5] 42[8]. — **4.** יגעתי בקראי], cf. *6*[7] יגעתי באנחתי. 𝔊 κράζων, 𝔍 *clamans* without sf. which is a gl. in 𝔐. — נִחַר] Niph. pf. † חרר vb. Qal *be hot,* Ez. 24[11], *burn* Is. 24[6], of bones in fever Jb. 30[30], Niph. (1) *be scorched* Je. 6[29] Ez. 15[4. 5] 24[10]; (2) *burn,* of bones in fever Ps. 102[4]; *be parched,* of throat here only. Pilp. *kindle* (strife) Pr. 26[21]. — כָּלוּ עֵינַי] *fail,* exhausted by weeping, phr. La. 2[11], cf. 4[17] Ps. 119[82. 123]; for vb. cf. *18*[38] 71[9] 73[26] 84[3] 119[81] 143[7]. — מְיַחֵל] Pi. ptc. יחל *31*[25], so 𝔍, 𝔊 ἀπὸ τοῦ ἐγγίζειν ἐπὶ τὸν θεόν μου, מִיַּחֵל prep. and inf., so Du.; most prob., easiest syntax. — This v. has two tetrameters; is gl. — **5.** מִשַּׂעֲרוֹת ראשׁי], phr. elsw. 40[13]. — שֹׂנְאַי חִנָּם] phr. elsw. *35*[19] = איבי חנם La. 3[52]: ‖ אֹיְבַי שֶׁקֶר = *35*[19], cf. שנאי שקר *38*[20]. — עצמו] *be vast, numerous* ‖ רבו; *38*[20] 40[6. 13] 139[17] Is. 31[1] Je. 5[6] 30[14. 15]. — מַצְמִיתַי] Hiph. ptc. sf. 1 sg. √צמת (*18*[41]) *my exterminators,* but improb. The parall. suggests a comparison. Hare, Lowth., Street, Ew., Gr., מִצַּמָּתִי *than my locks,* but this mng. dub.; 𝔖 מֵעַצְמוֹתַי *than my bones,* so Ols., Hu., Dy., Kau., Bä., cf. Jb. 4[14], is to be preferred, and this gives us two beats for the measure. A word is missing with reading of 𝔐. It is favoured also by the word play of vb. and noun. — אז] 𝔊 and 𝔍 is difficult unless אשר be regarded as relative of time. If not, we must interpret of logical sequence, as 40[8] 119[6. 92]. But we would expect rather a demonstrative זֶה or זאת. אז is regarded as a corruption of אני by Lag., Du.; but unnecessary. — **6.** לְאִוַּלְתִּי] ל of acc. of late style, 𝔊 τὴν ἀφροσύνην μου, 𝔍 *stultitiam meam,* אִוֶּלֶת n.f. *38*[6] and here, elsw. Pr. 23 t. ‖ אַשְׁמוֹתַי pl. ‡ אַשְׁמָה n.f. *wrong doing, guiltiness, trespass* a.λ. in ψ, but Lv. 5[26] and Chr. 10 t. (action); Lv. 4[3] Am. 8[14](?) Chr. 3 t. (guilt); Lv. 5[24] 22[16] of bringing trespass offering; implies late date subsequent to P. — This v. is doubtless a late gl. — **7.** ארני יהוה צבאות] 𝔊 has only κύριε τῶν δυνάμεων, but 𝔍 *domine deus exercituum*: יהוה in 𝔈 cannot be original. 𝔍 is doubtless correct as a conflation of ארני (for יהוה) and אלהים of 𝔈.

## LXIX. *B* (*a*).

Another Ps. begins here with trimeter measure. — **8.** כִּי־עָלֶיךָ] cf. 44[23]. — נָשָׂאתִי חֶרְפָּה] phr. elsw. Je. 15[15] Zp. 3[18] חֶרְפָּה (*15*[3]). — כִּסְּתָה כְלִמָּה פָנָי], cf. 44[16] בשת פני כִּסָּתְנִי. The order here is suspicious. It was at an earlier stage בסתני כלמת פני. For כְּלִמָּה *v.* *4*[3]. — **9.** מוּזָר] Hoph. ptc. זור *estranged* a.λ.; Niph. same sense Is. 1[4] Ez. 14[5]. — נָכְרִי] adj. *foreign, alien,* cf. Jb. 19[15] נכרי בעיניהם. — **10.** קִנְאַת בֵּיתְךָ] phr. a.λ. *zeal for thy house.* ‡ קִנְאָה n.f. *ardour*

(1) of jealousy not in ψ; (2) of zeal for God 2 K. $10^{16}$ Nu. $25^{11}$ (P), so here; (3) of anger Ps. $119^{139}$ Jb. $5^{2}$ (men); † קנאה איש Ps. $79^{5}$ Is. $26^{11}$ Ez. $36^{5}$ Zp. $1^{18}$ $3^{8}$. — חֶרְפּוֹת חוֹרְפֶיךָ] prob. dittog., makes too long a l. The original was prob. חרפותיך *reproaches against Thee*. It is possible that חרפות came in by error from next v., and that made it necessary to interpret the other form as ptc. — **11.** וָאֶבְכֶּה] ו consec. prot. temporal clause with Qal impf. 1 sg. ‡ בכה vb. *weep* elsw. in ψ $78^{64}$ $126^{6}$ $137^{1}$. This form is dub. with בַּצּוֹם נַפְשִׁי *with fasting*, as *35¹³*. MT. seems to make נפשי a second subj. of vb, so Ew., Hi., De., Bä., Ges.[144(4)]. 𝕵 makes it acc. after vb., so Aq., Σ, interp. Pi., as Ez. $8^{14}$, properly *bewailing oneself, for oneself*, cf. Je. $31^{15}$. This is most prob. with text, as it is suited to the context. But 𝕲^B συνέκαμψα, so 𝕾. סככת suggests either as Houb., Lowth., Lag., Now., אֶסְכֶּה Aramaism, cf. Ps. $106^{43}$, 𝕲 of *88¹⁶* Jb. $24^{24}$ Ec. $10^{18}$, or אֶעֱנֶה assimilated to $35^{13}$, where alone the same phr. is found with this vb., so Dy., Ols., Hu., Gr., Du. 𝕲^{א. c. a. R.} συνεκάλυψα, 𝖁 *operui* would represent an original וָאֲכַסֶּה which is improbable. — **12.** וָאֶתְּנָה] ו consec. prot. temporal clause, Qal impf. cohort. 1 sg. — לְבוּשִׁי שָׂק] *v. 35¹³*. — וָאֱהִי] ו consec. apod., Qal impf. 3 sg. juss. היה. But rhyme requires that it should be at close of l. — לְמָשָׁל] *for a by-word* or *taunt song*, as $44^{15}$. — **13.** יָשִׂיחוּ] Qal impf. שיח, not (1) *complain*, as $55^{18}$, nor (2) *muse*, so Dr., as $77^{7.\,13}$; but *compose* (a song), as $105^{2}$ Ju. $5^{10}$. — כִּי] makes l. too long unless attached by Makkeph to vb. It should also come at close of l. with retracted accent, יָשִׂיחוּ־כִי. — ישבי שער] *sit in the gate*, as Dr., not *dwell in gate*, cf. Gn. $19^{1}$ c. ב, those who sit in judgment there, rulers, but here, idlers. — נְגִינוֹת] of stringed instruments (see Intr. § 34), cf. $77^{7}$(?) Jb. $30^{9}$ La. $3^{14}$; 𝕲 καὶ εἰς ἐμὲ ἔψαλλον, 𝖁 *in me psallebant*, and 𝕵 *et cantabant*, rd. vb. and sf. Rd. נִגְּנוּנִי Houb., and put at end of l. — שׁוֹתֵי שֵׁכָר] *drinkers of strong drink*, Qal. ptc. fully written, pl. cstr. ‡ שֵׁכָר n. a.λ. in ψ. Cf. Is. $5^{11.\,22}$ Mi. $2^{11}$ +. — **14.** ואני] emph. antith. to mocking enemies; not original; this v. is a gl., measure is complete without it. — תְפִלָּתִי־לְךָ] so c. ל $42^{9}$, cf. $35^{13}$ (על חיקי תשוב). — יהוה] mark of gl. as in v.[7]. — עֵת־רָצוֹן] phr. elsw. Is. $49^{8}$, cf. יום ר׳ Is. $58^{5}$, שנת ר׳ Is. $61^{2}$. — אלהים] as in 𝕲 goes with first part of v. for an original יהוה.

## LXIX. *A* (*b*).

The pentameter poem is resumed here with v.[14b]. — **15.** מִטִּיט] gl. (*18⁴³*). — וְאַל־אֶטְבָּעָה] Qal cohort. with ו coörd. See v.[3]. 𝕲 ἵνα μή, so 𝕵 requires ולא; possibly assimilated to other ll., which have אל, possibly phr. is gl. after v.3ᵃ. — אִנָּצְלָה] Niph. cohort. נצל ($7^{2}$): doublet of הצילני, improb. The l. is too long. משנאי must go out as gl., so Bä., or the following words as repetition from v.[3]. But other terms are repeated from v.[3] We would expect this phr. also, whereas משנאי is explanatory of trouble and disturbs the metaphor. Rd. ב for מ before מעמקי. — **16.** אל־תשטפני] Qal juss., cf. v.[3] attached to same noun, only here שבלת מים for שבלת there; prob. מים a later addition, as unnecessary; makes l. too long. — מְצוּלָה unnecessary, gl. to give second vb. a subj. — תֶּאְטַר] vb. a.λ. 𝕲 has συνσχέτω usually for עצר, 𝕵 *coronet* = עטר. Gr. suggests אטם which is not so easy. Better תפער as Is. $5^{14}$ of Sheol, cf. Jb. $16^{10}$. —

בְּאֵר] *pit* of Sheol here as *55*[24].—**17.** יהוה] gl. as v.[14]. — כי טוב] although sustained by Vrss. is not according to ‖ כרב, therefore rd. כטוב with Street, Gr., We., Che., Bä., Du. It has been assimilated to 63[4] 109[21].—פנה אלי] does not belong to the l.; it is prob. gl.—**18.** מֵעַבְדֶּךָ] (cf. *19*[12]) prob. gl. as Du.— כִּי־צַר־לִי] as 31[10] elsw. always with ב; בצר ל 18[7] 66[14] 106[44] 107[6. 13. 19. 28]; cf. ביום צר לי 59[17] 102[3]; so prob. here also.—מַהֵר עֲנֵנִי] two imvs., the first auxiliary, same phr., 102[3] 143[7], cf. 79[8] (*v. 16*[4]). But ענני is here prob. gl., dittog. of beginning of previous v.—**19.** אֶל־נַפְשִׁי] *unto myself*, cf. v.[2]— לְמַעַן אֹיְבַי] cf. למען שוררים 5[9] 27[11], למען צוררים 8[3], in all these cases concluding a clause; therefore prob. פדני a gl. ‖ גאלה. There has been an effort to change these pentameters into trimeters because of subsequent trimeters.— **20.** אַתָּה] emph., but without apparent reason. L. a gl.—בָּשְׁתִּי] (*35*[26]) ‖ כלמתי, cf. v.[8]; חרפתי, cf. v.[8. 10. 11. 21].

LXIX. *B* (*b*).

The trimeter Ps. is here resumed with 20[b].—נֶגְדְּךָ] emph.—**21.** שָׁבְרָה לִבִּי] *v.* 34[19] 51[19] 147[3]; 𝔍 *contritum*. 𝔊 has προσεδόκησεν with ἡ ψυχή μου = נפשי as subj. = שִׂבְּרָה Pi. *hope*, *v. 104*[27] 119[166] 145[15], in accord with subsequent context. לבי of 𝔐 and נפשי of 𝔊 both interp. glosses.—וָאָנוּשָׁה] ו consec. with Qal cohort. נוש vb. α.λ. *be sick*, improb.; is attached to previous context by MT. and Vrss. 𝔊 ταλαιπωρίαν f. ptc. Qal אנש *to be weak, sick*, as Je. 15[18] Mi. 1[9], 𝔍 *disperatus sum*, so 𝔗, Bi., Che. Unpointed 𝔐 would yield ptc. also.—וָאֲקַוֶּה] ו consec. Pi. impf. 1 sg. (*25*[3]); prob. this ו consec. reacted upon previous ו.—לָנוּד] inf. c. נוד (*11*[1]); so Jb. 2[11] ‖ לְנַחֲמוֹ; cf. Jb. 42[11] וַיָּנֻדוּ ‖ וַיְנַחֲמוּ, *condole with, shew sympathy*, only in these passages in this sense. But 𝔊 συλλυπούμενον = ptc. נָד required also by ‖ מנחמים Pi. ptc. pl. (*23*[4]), so Bä., Du. 𝔍 renders both by rel. clause, and prob. rd. ptc. also.—**22.** בְּבָרוּתִי] *as my food*, ברות α.λ. (√ברה *eat*). 𝔊 εἰς τὸ βρῶμά μου, 𝔍 *in esca mea*; cf. inf. Pi. לְבָרוֹת La. 4[10]; prob. inf. here with ב of time בְּבָרוֹתִי *when I ate*.—† ראשׁ] n.m. (1) *poisonous herb*, elsw. La. 3[5. 19] Dt. 29[17] 32[32] Am. 6[12] Ho. 10[4] Je. 8[14] 9[14] 23[15]; (2) *venom* Dt. 32[33] Jb. 20[16].—**23.** וְלִשְׁלוֹמִים] MT. pl. of שָׁלוֹם, as Ra., *those in security, careless*, cf. *4*[9] 37[37]; but pl. of שלום always txt. err. (*v.* BD*B*.). 𝔗 rd. שַׁלְמֵיהֶם *their peace-offering*, ל prep. being assimilation in connection with misinterpretation of text, so Houb., Gr., Du. But all other Vrss. are different. 𝔊 has καὶ εἰς ἀνταπόδοσιν καί, 𝔙, 𝔍, *et in retributiones ad*, Aq. εἰς ἀποδόσεις, Σ εἰς τιμωρίαν, Θ εἰς ἀνταποδόσεις, rd. שִׁלּוּמִים pl. † שִׁלּוּם n.m. *recompense, retribution*, elsw. Mi. 7[3] Ho. 9[7] Is. 34[8], so Street. The three nouns with לְ prob. parallel, and the measure so requires. If the present order of 𝔐 be correct, we must interpret the word after 𝔊; but the v. seems to have lost its parall. If לפניהם is transposed to the second l. and לפח to the first, then we get better ‖ by thinking of שלמים as the festal meal.—**24.** תֶּחְשַׁכְנָה] Qal impf. 2 pl. f. ‡ חשך vb. Qal *grow dim*, fig. as La. 5[17] Ec. 12[3]. Hiph. *cause darkness* Ps. 105[28], sq. מן 139[12].—הַמְעַד] for הַמְעֵד Hiph. imv., so 𝔊, 𝔍, מעד (*18*[37]), *cause to totter*, cf. Ez. 29[7], where rd. המעדת with כל מתנים after Sm., Co., Da., Berth. (instead of MT. העמדת). Gr. suggests מעוד המעד here, but the change is unnecessary.—

**25.** חֲרוֹן אַפְּךָ] so $78^{49}$ $85^{4}$, early usage J, not E, $D^{2}$, H, P. — **26.** טִירָתָם] pl. sf. † [טִירָה] n.f. (1) *encampment;* so here ‖ אהליהם, cf. Gn. $25^{16}$ (P) Nu. $31^{10}$ (P) Ez. $25^{4}$ 1 Ch. $6^{39}$; (2) *battlement,* Ct. $8^{9}$; (3) *row* of stones Ez. $46^{23}$ (?). — **27.** כִּי אַתָּה] emph., as v.$^{20}$. But it is singular before אשר; Perles, Du., Che., therefore rd. אֵת־אֲשֶׁר. It is a misplaced gl. — חֲלָלֶיךָ] pl. sf. 2 m. ‡ חָלָל n.m. (1) *pierced, fatally wounded,* here, as Je. $51^{52}$ La. $2^{12}$ Ez. $26^{15}$ $30^{24}$; (2) *slain* Ps. $88^{6}$ $89^{11}$ Nu. $19^{18}$ +. — יְסַפֵּרוּ] Pi. impf. 3 pl. ספר *tell of,* so 𝕵, but it does not suit the context. 𝕲 has προσέθηκαν, 𝖁 *addiderunt,* 𝕾 אוספו, so Hare, Houb., Lowth., Street; Ew., Ol., Gr., Bi., Che., Bä., Du., Dr., יֹסִפוּ Hiph. יסף, *add.* This v. disturbs the imprecation, and is a late gl. — **29.** יִמָּחוּ] Niph. juss. 3 pl. מחה ($\mathcal{G}^{6}$). — סֵפֶר חַיִּים] phr. *a.λ.* *book of the living,* cf. Ex. $32^{32.\,33}$ (E) Dn. $12^{1}$, cf. אור הח׳ Ps. $56^{14}$, ארצות הח׳ $116^{9}$, ארץ (ה)חיים $27^{13}$ $52^{7}$ $142^{6}$.

LXIX. *A* (*c*).

The pentameter is here resumed. — **30.** ואני] emph. as above v.$^{14}$, but owing to gl. and not original. — עָנִי וְכוֹאֵב] phr. *a.λ.* ‡ כּוֹאֵב Qal ptc. *be sorrowful,* cf. מכאוב v.$^{27}$. — **32.** ליהוה] is gl. as in 𝕰 always. — מַקְרִן] Hiph. ptc. † קרן denom. קֶרֶן, *having horns, horned, putting forth horns,* elsw. only Qal, of rays Ex. $34^{29.\,30.\,35}$ (P). — מַפְרִיס] Hiph. ‡ פרס denom. פַּרְסָה n.f. *hoof,* and so *hoofed;* only here ψ, but Hiph. elsw., *dividing the hoof* Dt. $14^{6-8}$ Lv. $11^{3-7.\,26}$. — **33.** רָאוּ] Qal pf.; Du. makes it imv. — דֹּרְשֵׁי אלהים ויחי לבבכם]. 𝕲 has for this καὶ ζήσεσθε, which paraphrases it, cf. $22^{27}$, which is the original passage. אלהים is gl., ו of ויחי goes with ptc., rd. דרשיו יחי לבבכם. — **34.** יהוה] is gl. — לא בזה], cf. the original $22^{25}$. — **35.** רֹמֵשׂ] Qal ptc. ‡ רמש vb. Qal (1) *creep* of reptiles Lv. $20^{25}$ (H) Gn. $9^{2}$ (P); (2) *glide about* of water animals, here as Lv. $11^{46}$ (H), Gn. $1^{21}$ (P); (3) *move about* of wild beasts Ps. $104^{20}$ Gn. $1^{28}$ (P).

## PSALM LXX., 2 STR. $4^{5}$.

**Ps. 70 is a prayer used Ps. $40^{14-18}$, where it has been considered.**

## PSALM LXXI., 4 STR. $7^{8}$.

**Ps. 71 is a prayer of the congregation to Yahweh for deliverance from enemies. He has been the hope of the nation from its infancy, indeed from birth; and has continually been praised (v.$^{4-6}$). His people have become a portent to the nations on that account, and the praise of Yahweh has ever sounded forth in His temple; therefore the plea not to cast them off when old and feeble (v.$^{7-9}$). They continue their hope and their praise of His righteous might and salvation (v.$^{14-16}$). He has taught them from earliest youth; therefore the renewed plea not to forsake them in old age, but to**

**let them continue to praise His wondrous deeds to succeeding generations; concluding with the exclamation that their God is incomparable in His great deeds of salvation (v.$^{17-19}$). There are numerous glosses of enlargement and emphasis (v.$^{1-3.\ 10-13.\ 20-24}$).**

MY God, deliver me from the hand of the wicked,
From the palm of the wrong doer and the violent:
For Thou art my hope, Adonay,
My trust from my youth, Yahweh.
Upon Thee have I stayed myself from the womb;
From the bowels of my mother Thou drewest me forth.
Of Thee is my praise continually.
AS a wonder I am become to many,
Since Thou art my refuge (and) my strength.
My mouth is full of Thy praise,
[That I may sing of Thy glory],
All the day of Thy beauty.
Cast me not away in the time of old age:
When my power faileth forsake me not.
I ON my part continually hope,
And add unto all Thy praise.
My mouth tells of Thy righteousness,
All the day of Thy salvation;
Though I know not how to tell it.
I will bring Thy might, Adonay.
I will make mention of Thy righteousness, Yahweh.
THOU hast taught me from youth even until now,
Even to old age and hoar hairs do not forsake me;
Until I declare Thy wondrous deeds to a seed,
To a generation to come Thy might.
And Thy righteousness, O God (extendeth) to the height,
The great deeds that Thou hast done.
O God, who is like Thee!

Ps. 71 is without title in 𝔐. The title of 𝔊, *τῷ Δαυείδ, υἱῶν Ἰωναδὰβ καὶ τῶν πρώτων αἰχμαλωτισθέντων*, is a late conjecture, due probably to the fact that the Rechabites of Je. 35 were faithful to their father's commands, just as this poet claims Israel to be to those of Yahweh his God. The Ps. was originally composed of four trimeter heptastichs, v.$^{4-9.\ 14-19}$; but glosses of different measure appear in v.$^{10-13.\ 20-24}$, and an introductory trimeter gloss from $31^{2-4}$. The original Ps. has reminiscences of: $22^{10-11}$ in v.$^{5-6}$, $22^{31-32}$ in v.$^{18}$, $36^{6}$ in v.$^{19}$, Is. $63^{14}$ in v.$^{8}$, Is. $46^{4}$ in v.$^{9.\ 18}$, Dt. $28^{46}$ in v.$^{7}$. It is evident that the author must have composed it some time after these writings, and therefore not earlier than the Greek period, and probably late in that period, too late for his Ps. to have been taken up into any of the minor Psalters. The glosses are still more dependent on other Literature: v.$^{10}$, cf. $56^{7}$; v.$^{12a}$, cf. $22^{12a} = 35^{22b} = 38^{22b}$; v.$^{12b}$, cf. $40^{14b} = 70^{2b} = 38^{23a}$; v.$^{13}$, cf. $35^{4.\ 26} = 40^{15} =$

$70^{8}$; שׂטן, cf. $38^{21}$; עטה, cf. $109^{19.29}$; v.$^{20}$, cf. $63^{10}$ Is. $44^{23}$, also Ez. $26^{20}$ $32^{18.24}$; v.$^{24a}$, cf. $35^{28}$; v.$^{24b}$, cf. $35^{4.26}$ $70^{3}$ $40^{15}$. These glosses doubtless come from the Maccabean period. It is probable that the gloss v.$^{1-3}$ was prefixed before these, as it has been assimilated to the structure of the Strs. of the original.

This Ps. is introduced by an editor with a Str. taken with slight variations from $31^{2-4}$: —

In Thee, Yahweh, have I taken refuge.
Let me not be shamed forever.
In Thy righteousness rescue me, and deliver me.
Incline unto me Thine ear.
Become to me the rock of my stronghold,
The house of my fortress to save me;
For Thou art my crag and my fortress.

The variations from the original are discussed in the critical notes $31^{2-4}$. The editor adapted it to the strophical organisation of this Ps.

**Str. I.** Three syn. couplets and a synth. line. — **4.** *My God*] emphatic in position because of the urgent plea: *deliver me — from the hand of the wicked* ‖ *the palm of the wrong doer and the violent*]. These are national enemies, and not personal ones. — **5–6.** *For Thou art my hope* ‖ *my trust*], upon whom the people have been relying, — *from my youth*] that of the nation; the time of the Exodus, cf. Ho. 11. — *Adonay* ‖ *Yahweh*], the two divine names in syn. lines; so v.$^{16}$. V.$^{6a.b}$ is a citation from $22^{11}$; there used of the ideal sufferer, here of the nation. — *Of Thee*], emphatic in position, — *is my praise*], based on the hope and trust, — *continually*], from the youth of the nation until the present, and ever will be in the worship of the temple.

**Str. II.** A synth. couplet, a syn. triplet, and a syn. couplet. — **7.** *As a wonder*], emphatic in position; not on account of the unexampled sufferings, due to abandonment of their God, which, though sustained by Dt. $28^{46}$, does not suit the context, but rather on account of the wondrous deliverances which they had experienced in their history. — *I am become to many*], the many nations with which they were brought in contact from the Exodus onward. — *since Thou art my refuge*], a circumstantial clause. — *and my strength*], as $46^{2}$ $62^{8}$; reduced by copyist's error against the measure to the phrase, a.λ. and ungrammatical: "my refuge of strength."

— **8**. *My mouth is full of Thy praise*], resuming v.[6c] ‖ *that I may sing of Thy glory*], a line preserved by 𝔊, 𝔙, and PBV., and necessary to the completeness of the Str., though omitted by copyist's mistake in 𝔐, followed by AV., RV. ‖ *all the day of Thy beauty*], the manifestation of the divine glory in the beautiful ornaments of the temple worship. — **9**. *Cast me not away* ‖ *forsake me not*], based on v.[6a. b], — *in the time of old age* ‖ *when my power faileth*], in the decline of the nation in power due to its age, over against the support given from youth of v.[5].

A late editor inserted several lines v.[10-13], enlarging upon the peril and making the petition for deliverance more urgent. — **10**. *For mine enemies* ‖ *they that watch for my life*], deadly enemies, — *say of me* ‖ *consult together saying*]. They express their deadly hatred in talk, consulting together to accomplish their wicked desires. — **11**. *God hath forsaken him: pursue and seize him, for there is none to deliver*]. They presume that what the people pray may not take place, has already taken place; and that their God has already abandoned them as a helpless prey. — **12**. *O God, be not far from me*], urgent entreaty, based on $22^{12}$ $38^{22}$, — *my God, O haste to my help*], based on $38^{23a}$. — **13**. *Let them be ashamed and confounded together that are the adversaries of my life* ‖ *Let them put on reproach and confusion that seek my hurt*], pentameter couplet of imprecation based on $70^{3}$, cf. $35^{4.26}$ $40^{15}$.

**Str. III**. A synth. couplet, a syn. triplet, and a syn. couplet. — **14**. *I on my part*], emph. in position, cf. v.[5a. 7b]. — *continually hope*], as v.[5], — *and add unto all Thy praise*], continually praise God, as v.[6c. 8]; and so constantly add to His praise, increasing its amount and volume. — **15**. *My mouth*], as v.[8a], — *all the day*], as v.[8b], — *tells of Thy righteousness*], vindicatory righteousness, which delivers His people from their enemies, and so ‖ *of Thy salvation*. — *Though I know not how to tell it*], so great is it, so vastly exceeding understanding and narration. — **16**. *I will bring*], the story of the salvation and the praise ‖ *I will make mention of*] — *Thy might*], as chief Vrss.; to be preferred to "mighty acts" of 𝔐, followed by EV[s], because of v.[18] and the ‖ *Thy righteousness*.

**Str. IV**. A synth. couplet, two. syn. couplets, and a concluding line. — **17**. *Thou hast taught me from youth even until now*],

resuming v.$^{5}$, only changing the relation of trust into one of instruction and guidance. — **18**. *Even to old age and hoar hairs do not forsake me*], resuming v.$^{9}$ with slight variation. — *Until I declare Thy wondrous deeds to a seed*], the most probable original of a difficult passage, due in part to the mistake of transposing a clause, and in part to the mispointing a word. The line is based on 22$^{31}$; ‖ *To a generation to come*], as 22$^{32}$. — *Thy might*], as v.$^{16a}$. — **19**. *And Thy righteousness, O God*], resuming v.$^{15.16}$, — *extendeth to the height*], the height of heaven in its reach, cf. 36$^{6}$ 57$^{11}$; and so beyond the reach of praise however great, cf. v.$^{15c}$. — *The great deeds that Thou hast done*], in the historic deliverance of Israel. — *O God, who is like Thee!*], concluding with the praise of their God as the incomparable one, in accordance with the ancient song of praise Ex. 15$^{11}$, cf. Pss. 35$^{10}$ 86$^{8}$ 89$^{7.9}$ Mi. 7$^{18}$.

A later editor, probably the same who inserted v.$^{10-13}$, appends v.$^{20-24}$. — **20**. *Who hast caused me to see many troubles and straits*]. This editor lived in more troublous times than the author of the Ps., and not only looks back upon many past troubles in the history of the nation, but seems to speak from his own experience. — *Quicken me again, and from the lowest parts of the earth bring me up again*]. The nation has fallen so low that it has, as it were, died and gone down into the depths of Sheol; and the restoration of the nation is the bringing of the dead to life, cf. Ho. 6$^{1-2}$ Ez. 37$^{12\,sq.}$ — **21**. *Mayest Thou multiply greatness*], doubtless the greatness of God, as 𝔊, 𝔙; "my greatness" of 𝔐, followed by EV$^{s}$., is a misinterpretation of the original. — *and again comfort me*], so most Vrss. By error of a single letter 𝔐, followed by EV$^{s}$., uses a cognate vb. "mayest Thou encompass me," which in PBV. and AV. is rendered "on every side." — **22**. *even me*], needed to complete the previous line v.$^{21}$. It makes the next line too long, and would unduly emphasize the subject of the vb. — *I will give thanks to Thee* ‖ *make melody to Thee*], in public worship, — *with the harp* ‖ *with the lyre*], instrumental music. — *Thy faithfulness, my God*], second object of vb. ‖ *Holy One of Israel*], divine name of Is.$^{1\,2}$, as Pss. 78$^{41}$ 89$^{19}$. — **23–24**. *My lips will jubilate* ‖ *my tongue will muse*], oral, vocal celebration. A copyist's mistake inserted against the measure, "Yea, I will make melody," probably dittog. of v.$^{22b}$. The first line has as its complement,

*even the person Thou hast ransomed*]. The second line gives the theme, — *Thy righteousness*], as manifested in the ransom, — also the vow of its long-continued celebration, — *all the day*]. It is based on 35[28]. — *For they are shamed; for they are abashed that seek my hurt*], an expression of certitude of the retribution upon the enemies, substituted for the imprecation of 35[26].

**1–3** = 31[2-4a] with slight variations. — **4.** מְעַוֵּל] Pi. ptc. *a.λ.* † [עול] denom. עָוֶל, *act wrongfully*, elsw. Pi. impf. Is. 26[10]; a late word. 𝔊 has παρανομοῦντος, 𝔍 *iniqui*. — חוֹמֵץ] Qal ptc. † [חמץ] vb. *a.λ.* 𝔊 ἀδικοῦντος, 𝔍 *nocentis*, *B*DB. *ruthless*, dub. Cf. חָמוֹץ n.[m.] *a.λ.* Is. 1[17] also dub. 𝔗 חטוף. Cf. חוֹמֵס for which it may be txt. err., as Che. — **5–6** cited from 22[10-11]. — **5.** ארני יהוה] so 𝔍; 𝔊 divides them properly between two lines, so Bä. — נִסְמַכְתִּי] Niph. pf. 1 m. סמך (*3*[6]), *support oneself*, as Ju. 16[29] Is. 36[6]. This softens the original השלכתי. — גוֹזִי] Qal ptc. † גזה vb. *a.λ.* *B*DB. *cut off, sever.* 𝔊 σκεπαστής for ἐκσπάσας 22[10] prob. originally as De ἐκσπαστής, 𝔊 having same form in both passages; 𝔙, 𝔍, *protector;* Ges., Ew., Hu., Pe., *benefactor;* cf. Talm. גְּזָא, but dub.: prob. err. for גחי. — **6.** תְּהִלָּתִי] 𝔊 ὕμνησις, 𝔍 *laus*, cf. 22[4]; but Σ תּוֹחַלְתִּי] as 39[8], so We., Du., which better suits context. In this case תהלתי has arisen from assimilation to v.[8]. — **7.** ‡ מוֹפֵת] n.m. *wonder*, of divine power, as 78[43] 105[5. 27] 135[9], based on Dt. 28[46]. — מַחְסִי־עֹז] phr. *a.λ.*, both words common apart: מחסה ועז 46[2], עֻזִּי מַחְסִי 62[8], so prob. here as measure requires. — **8.** 𝔊 inserts after תהלתך, ὅπως ὑμνήσω τὴν δόξαν σου, so 𝔙; but it is not in 𝔖, 𝔍, 𝔗. It is, however, doubtless original, as the measure requires it; so Du. — תפארתך] sf. 2 m. ‡ תִּפְאֶרֶת n.f. *beauty, glory* of Yahweh, as 78[61] 89[18] 96[6] Is. 60[7. 19] 63[12. 14. 15] 64[10]. — **9.** לְעֵת זִקְנָה] for idea Is. 46[4] as applied to Israel. † זִקְנָה n.f. *old age*, cf. v.[18]; elsw. Gn. 24[36] (J) 1 K. 11[4] 15[23]. — כִּכְלוֹת כֹּחִי] Qal inf. cstr. כלה (*18*[38]) *finished, spent, exhausted*, cf. 31[11] 69[4] 73[26] 102[4] 143[7]. — **10.** לִי] *of me*, not *to me*. — שֹׁמְרֵי נַפְשִׁי] usually in good sense, but here in bad sense, *watch for my life*, cf. 56[7]. — יַחְדָּו] (*4*[9]) though in 𝔊 is prob. gl., as Bä., Du.; in this phr. elsw. Ne. 6[7] Is. 45[21], cf. Ps. 83[6]. — **11.** לאמר] is prosaic gl., as Bä. — תִּפְשׂוּהוּ] Qal imv. 3 pl. sf. 3 m. תפש *grasp, seize, take prisoner*, only here in ψ in Qal, but Niph. 10[2]; common elsw., as Je. 34[3] Ez. 12[13] +. — כִּי־אֵין מַצִּיל] as 7[3] 50[22]. — **12.** אַל־תִּרְחַק מִמֶּנִּי] = 22[12a] = 35[22b] = 38[22b], the latter only with אלהי. — לְעֶזְרָתִי חוּשָׁה] = 40[14b] = 70[2b] = 38[23a], the latter with ארני, the two former with יהוה. חישה Kt. is evidently txt. err. The second of these clauses is not in 𝔊[B], but is in 𝔊[א. R]. The two, however, belong together. — **13.** יֵבֹשׁוּ יִכְלוּ שֹׂטְנֵי נַפְשִׁי יַעֲטוּ חֶרְפָּה וּכְלִמָּה מְבַקְשֵׁי רָעָתִי]. We should insert יחרו here as in 35[4] 70[3] in accord. with 35[26] 40[15], and then we would have two pentameters. These four passages vary in terms slightly, but they all go back to the same original. — יִכְלוּ] Qal impf. 3 pl. כלה is error for יִכָּלְמוּ 35[4] 40[15]; so 𝔖, Hare, Lowth., Ols., Dy., Hu., Oort, Che. — שֹׂטְנֵי נַפְשִׁי] is a variation of מבקשי נפשי 35[4] 40[15] 70[3]; שֹׂטְנֵי Qal ptc. pl. cstr. שטן as 38[21]. — מְבַקְשֵׁי רָעָתִי] is a variation of חשבי רעתי 35[4], שמחי ר׳ 35[26], חפצי ר׳ 40[15] 70[3]. — יַעֲטוּ] is a poetic

variation of ילבשו $35^{26}$. ‡ עטה vb. Qal *wrap oneself, enwrap:* of God with אור as a garment $104^{2}$; of men כבגד $109^{19}$, with shame $109^{29}$, reproach, so here. Hiph. *enwrap*, acc. shame, c. על $89^{46}$, subj. מורה and acc. blessings $84^{7}$. This v. depends on Pss. 35, 38 jointly. — **14.** ואני] emph. antith. — תְּהִלָּתֶךָ] so 𝔊; but Aq., Σ, 𝔍, 𝔖, pl. תְּהִלּוֹתֶךָ. — **15.** סְפֹרוֹת] MT. pl. סְפֹרָה n.f. α.λ., BDB. *numbers;* T מנינהון, so Houb.; 𝔊$^{א. B. a. b}$ γραμματίας, 𝔖 ספרותא, 𝔍 *literaturas*, סְפָרוֹת pl. סִפְרָה *writings, scriptures;* so Street, Du.; 𝔊 πραγματίας prob. txt. err. Σ ἐξαριθμῆσαι vb. inf. סַפֵּר is favoured by analogy of $40^{6}$ $139^{17.\,18}$ אֲסַפְּרֵם, עצמו מִסַּפֵּר, so Bä. מִסְפָּר. We might read סִפְרָה and take כִּי as concessive, as Gr. suggests. — **16.** אָבוֹא בְּ] Qal impf., בוא with בְּ *come with, bring*, as $40^{8}$ $66^{13}$. — גְּבֻרוֹת] pl. of mighty deeds of Yahweh; but 𝔊, 𝔖, 𝔍, Σ, 𝔗, rd. sg. גְּבֻרַת *might* as v.$^{18}$, so Bä. — אדני יהוה] so 𝔍; but 𝔊 correctly divides between the two lines. — **17.** וְעַד־הֵנָּה] *and until now*, phr. of time, as 1 Ch. $9^{18}$ $12^{9}$. It goes most naturally with previous context, and then אלהים is gl. — אגיד נפלאותיך] Hiph. impf. נגד is unsuited to עד־הנה. It has come up by txt. err. from v.$^{18}$. It disturbs the couplet made by the previous and following ll. — **18.** וְגַם עַד־זִקְנָה] cf. v.$^{9}$. וגם is gl. of intensification, and אלהים makes l. overfull. — ‡ שֵׂיבָה] n.m. *old age;* elsw. in ψ, $92^{15}$, but cf. Is. $46^{4}$, on which v. is based, also Ho. $7^{9}$ Dt. $32^{25}$ +. — עַד־אַגִּיד זְרוֹעֲךָ] זְרוֹעַ of arm of Yahweh, symbol of strength and salvation, as Is. $33^{2}$ $40^{10}$ $51^{5}$ +, but nowhere else for that which it accomplishes and improb. here. Rd. זֶרַע as in $22^{31}$ upon which this v. depends. The sf. is interpretation. The obj. of vb. is then נפלאותיך, which has gone up with אגיד into previous v. — לדור לְכֹל] 𝔊 πάσῃ τῇ γενεᾷ. The כל is prob. gl. of intensification, and לדור is followed by יבוא in rel. clause as in $22^{32}$. 𝔖 omits כל, so Oort, Bä., Beer, al.; but other Vrss. give it. — **19.** עַד־מָרוֹם] as the extent of the declaration of divine righteousness; not of the righteousness itself, as Bä., who cfs. $36^{6}$ $57^{11}$ $108^{5}$ where, however, *faithfulness* is used. — אֲשֶׁר עָשִׂיתָ] rel. of obj. as כי עשה $22^{32}$, defined by גְּדֹלוֹת. — **20.** הִרְאִיתַנוּ] Kt., Aq., ־נִי Qr., 𝔊, Σ, Θ, 𝔍, 𝔖, 𝔗. The same difference in תְּחַיֵּנוּ. The first pers. sg. is best suited to the context, but both are interpretations. — תָּשׁוּב] Qal impf. 2 m. bis followed by impfs. is auxil. *again;* should be juss. תָּשֹׁב. — תהומות הארץ] elsw. always of depths of sea; so Ols., We., Du. Rd. תחתיות הארץ *$63^{10}$* Is. $44^{23}$; so ארץ תחתיות Ez. $26^{20}$ $32^{18.\,24}$. 𝔊 ἀβύσσων τῆς γῆς, repeated 𝔊, in v.$^{21}$ at close. The peril is of death for the nation, as in other passages. — **21.** תֶּרֶב] Hiph. juss. 2 m. רָבָה *multiply* = 𝔊 πλεονάσας. — גְּדֻלָּתִי] 𝔊 δικαιοσύνην σου. 𝔍 follows MT. A great number of codd. H and P τὴν μεγαλωσύνην σου. Both sfs. interpretations. — וְתִסֹּב] Qal impf. 2 m. סבב (*$17^{11}$*) for which 𝔊, 𝔍, 𝔖, תשב, which is favoured by ‖ v.$^{20}$; so Houb., Lowth, Horsley, Oort, Bä. The l. lacks a word. Gr. attaches גם אני. — **22.** אוֹדְךָ] Hiph. impf. 1 sg., sf. 2 m., but better parall. with לְךָ as usual. — בִּכְלִי־נֶבֶל] cf. בכלי נבלים 1 Ch. $16^{5}$. 𝔊$^{L}$, 103 codd. HP, Compl., Ald., 𝔏, after אודך rd. ἐν λαοῖς κύριε, בגוים יהוה, as $18^{50}$. So Oort, Bä., Beer, Che., We., but without sufficient reason. — קדוש ישראל] as $78^{41}$ $89^{19}$, characteristic of Is.$^{1}$ (11 t.) Is.$^{2}$ (13 t.). — **23.** תְּרַנֵּנָּה] so BD., Ginsberg, al.; *v.* Ges.$^{44.\,o}$. — כי אֲזַמְּרָה לך] temporal clause, but difficult with cohort. Pi. Prob. txt. err.

from previous l. — **24.** גם־לשוני כל־היום תהגה צדקתך = $35^{28}$ ולשוני תהגה צדקך כל־היום תהלתך: the only variations גם for ו, צדקה for צדק, and the omission of תהלתך. — כי־בשו כי־חפרו מבקשי רעתי] is also variation of $35^{26}$ יבשו ויחפרו יחדו שמחי רעתי. The only differences are in tense of vb., repetition of כי for ו, substitution of מבקשי as v.[18] for שמחי, and omission of יחדו.

## PSALM LXXII., 2 STR. $7^6$.

**Ps. 72 was originally a petition for a king on his ascending the throne: (1) that Yahweh would endow him with justice, that he might rule righteously, and especially save the afflicted from the injustice suffered during the previous reign (v.[1-7]); (2) that the king might have pity on the poor and so enjoy their prayers and blessings, that abundance of grain and cattle might be in the land, and that he might live and be honoured forever (v.[13-17a]). An editor adapted the Ps. for congregational use by giving it Messianic significance, applying to the king from other scriptures the world-wide reign (v.[8]), the subjugation of enemies (v.[9-11]), the deliverance of the afflicted (v.[12]), and the blessing of the seed of Abraham (v.[17b]).**

YAHWEH, Thy *justice* give to a king, and Thy *righteousness* to a king's son;
May he rule Thy *people* in *righteousness*, and *Thine afflicted ones* with *justice* (*govern*);
May mountains bear peace to (Thy) *people*, and hills *righteousness;*
May he *govern* the *afflicted of* (*Thy*) *people*, save the sons of the *poor*.
May he (prolong days) with the sun, and before the moon for generations of generations;
May he descend as rain upon the mowing grass, as showers (besprinkling) the earth;
May *righteousness* flourish in his days, and *peace* till there be no moon.

MAY he have pity on the weak and *poor*, and the *persons* of the *poor* save;
From injury may he redeem their *person*, and precious may their blood be in his eyes;
May (the king) live, and may there be given to him of the gold of Sheba;
And may prayer be made for him continually, all day long may blessing be invoked on him;
May there be (an aftergrowth) in the land; on the top of the mountains (sheep),
(Kine) on Lebanon; and may flowers blossom (out of the forests) as herbs of the field;
May his name be forever, and before the sun may he be established.

Ps. 72 has in the title לשלמה, which is neither an ascription of authorship, nor a reference to the theme of the Ps., but a pseudonym (*v.* Intr., § 30).

After the Benediction, v.$^{18-19}$, we have the subscription כלו תפלות דוד בן־ישי. The prayers (the written prayers) of David the son of Jesse (those contained in the prayer-book of David) are completed: this is the last of those prayers (*v.* Intr., §§ 1, 27). This implies that this petition for a king was the last prayer of this ancient prayer-book. This statement is impossible for the Ps. in its present form, unless 𝔇 be very late; for: (1) we have a citation from Zec. $9^{10}$, giving the king a world-wide dominion v.$^{8}$, which could not be earlier than the Assyrian rule (*v.* Ps. 2). (2) V.$^{9-11}$ uses Is. 43, 49, 60, where the nations pay tribute to Zion and do homage to her, and adapts the language and conceptions to the Messianic King. (3) V.$^{17b}$ cites from the blessing of Abraham Gn. $12^{3}$ $18^{18}$ $22^{18}$, especially, in its latest redactional form, terms which originally applied to the seed of Abraham, and adapts it to the king. These adaptions could hardly have been made until late in the Persian period. (4) V.$^{12}$ is a citation from Jb. $29^{12}$, which could hardly have been made prior to the Greek period. Furthermore, these adaptations imply a time when a Messianic king again absorbed in himself the redemptive ideals of the nation, a time illustrated also by the additions to Ps. 89. There is such a contrast between the use of other writings in these lines, v.$^{8-12.\,17b}$, and the remaining lines of the Ps. that we are justified in regarding the former verses as glosses of the Greek or Maccabean times, and in finding an original Ps. in v.$^{1-7.\,18-17a}$, and also in thinking that only this original Ps. was in 𝔇. This is fortified by the fact that these verses, separated by the glosses, constitute in themselves two complete Strs. of seven hexameter lines each, and that they are harmonious throughout. The Ps., in this original form, was, throughout, a prayer for a king on his accession, and therefore most appropriate as the closing prayer of 𝔇. A hint as to the time of composition is given in the petition that the king may be endowed with justice: there were poor, weak, and afflicted ones who had suffered from injustice in the previous reign. The prophets rebuke just such injustice of kings and princes both in Israel and Judah before the exile. Je. $22^{13-19}$ uses similar terms for the reign of Jehoiachim the son of Josiah. But there was no period when there was so much of it as the reigns of Manasseh and Amon 2 K. 21, and the accession of Josiah to the throne might or would have encouraged just the petitions used in this Ps. It is probable, therefore, that this prayer was composed for that occasion. This Ps. was not in 𝔐𝔎; but it was in 𝔈, for the original יהוה was changed to אלהים in v.$^{1}$ (*v.* Intr., § 32). The Ps. is assigned in the Roman use for Epiphany, in the Sarum and Roman use for Trinity Sunday, and in the Gregorian use for the Nativity of Christ.

**Str. I.** has seven hexameters, a stair-like tetrastich, and an emblematic tristich, all petitions of the people to Yahweh for their new king. — **1.** *Yahweh, give Thy justice*], so 𝔊 and 𝔍, in accordance with ‖ *Thy righteousness*, cf. v.$^{2}$; interpreted as pl. "judgments," acts of judgment" in H. — *to a king* ‖ *to a king's son*]. This

monarch is king by inheritance, and not by appointment or usurpation. Justice and righteousness are conceived as the essential endowments of a king, just as they are the foundation of Yahweh's throne, 89[15]. They are gifts of Yahweh to the king. — **2**. *May he rule Thy people in righteousness*], syn. with second half of previous line. Only the king is now subject instead of Yahweh, and continues so to be throughout the Str. Those whom he rules are the people of Yahweh. — *and Thine afflicted ones with justice*]. This is syn. with first half of previous line. The traditional text has omitted the vb. which the measure requires. It was probably *govern*, as v.[4a]. The people have been afflicted, as the petition suggests, by a previous king whose rule was in the reverse of justice and righteousness; by such a king as Manasseh and his son Amon 2 K. 21, so that Josiah would suit well the king prayed for at the installation. — **3**. A metaphor appears in the third syn. line. — *mountains and hills*], instead of the king, — may they *bear peace to Thy people*], peace taking the place of justice ‖ *righteousness*. This is not the bearing them, producing them as fruit, cf. Jb. 40[20] Ez. 17[23] 36[8], but the bearing, carrying, bringing as a blessing, cf. Ps. 24[6]. The mountains are personified for the messengers who come over them, proclaiming from all parts the prevalence of peace and righteousness. Cf. the messengers of peace on the mountains Is. 52[7]. The peace here, as substitute for justice and ‖ righteousness, is not peace from war, for no hostile nations are in the mind of the poet, but internal peace as established by the administration of justice; so that the afflicted ones are no more afflicted, v.[2. 4], and the poor v.[4 13-14] no more suffer poverty, cf. v.[7]. — **4**. *May he govern the afflicted of Thy people, save the sons of the poor*] ‖ v.[2]; do them justice against those that afflict them. The afflicted are also poor; they are sons of the poor, not as children of poor men, but as afflicted with poverty, belonging to the class of the poor; and, as the context suggests, those reduced to poverty by injustice and unrighteousness. Cf. Je. 22[13-17] for an identical situation in the reign of Jehoiachim, Josiah's son, described in terms similar to those of our Ps. — **5**. *May he prolong days*], have a long reign, so 𝔊, 𝔙, cf. Is. 53[10] Ec. 7[15]; which is suited to the ‖ *for generations of generations*, and the petition v.[15]; but 𝔐 and other Vrss. read: "May they fear thee," which changes subj. of vb. to the

people contrary to the usage of the Str. — *With the sun*], companion in duration with the sun, — *before the moon*], in the presence of the moon, in duration, cf. $89^{37-38}$. — **6.** *May he descend as rain*], simile of refreshment, cf. Dt. $32^{2}$ Jb. $29^{23}$ 2 S. $23^{4}$: may his justice descend, in his administration of it, — *as showers*], cf. Ps. $65^{11}$ Mi. $5^{6}$, — *besprinkling*], interp. as participle, by an easy change of a corrupt text, instead of as noun "dripping," — *upon the mowing grass*], the grass ready for mowing ‖ *the earth.* As rain and especially showers descend upon the grass ready for mowing and refresh it, and make the earth fertile; so the administration of justice by the king refreshes, strengthens, and enriches his people. — **7.** The climax sums up in terms from v.$^{1.2.5}$ the entire preceding context, changing the subject to the attributes which rule the Str. — *May righteousness flourish*], as 𝔊, 𝔍, 𝔖, 𝔙, cf. v.$^{1.2.3}$, and not "the righteous," as H, Aq., Σ, 𝔗, which introduces a term foreign to the entire Ps. — *and peace*], internal peace, as v.$^{3}$. "Abundance of" is probably a gloss. It suggests prosperity, which may have been in the mind of the glossator. — *in his days*], syn. *till there be no moon*, cf. v.$^{5}$. The psalmist is thinking not only of the king just beginning his reign, but merges him in a dynasty which he prays may administer justice perpetually.

**8–12.** An editor inserted a series of glosses, to give the Ps. a Messianic meaning and so adapt it for public worship. These glosses are citations or adaptations from several earlier writings. — **8** is cited from Zec. $9^{10}$. — *And may he rule*], in accordance with the previous context, or "and he will rule," cf. $110^{2}$ $144^{2}$, in accordance with "his rule shall be" of Zc. $9^{10}$; — *from sea to sea*], from the Mediterranean to the Indian Ocean, *and from the river unto the extremities of earth*], from the Euphrates unto the extreme west coast of the Mediterranean Sea. Cf. Ps. $2^{8}$, where the extremities of the earth are the inheritance of the Messiah. There can be no doubt that this verse sets forth a universal reign of the Messianic king. — **9.** *Before him let adversaries bow*], down to the ground in defeat because overthrown, cf. $18^{40}$; so by an easy change of text to suit context for "desert dwellers," 𝔐, a term used elsewhere of animals but nowhere else of men. — *his enemies lick the dust*], in the humiliation of defeat, prostrated on the

ground, cf. Mi. $7^{17}$ Is. $49^{23}$. — **10.** *Let kings of Tarshish and the coasts*]. Tarshish is the Phœnician colony of Tartessus, Spain, cf. Ps. $48^{8}$ Is. $60^{9}$ $66^{19}$. The coasts, including islands, is a favourite term of Is.[2] (12 t.). — *return presents*], cf. 2 K. $17^{3}$, or tribute, cf. Is. $60^{9}$ Ps. $45^{13}$. — *Let kings of Sheba and Seba*]. Sheba is Arabia Felix, the Sabian empire, cf. Is. $60^{6}$ Je. $6^{20}$ Ez. $27^{22}$ $38^{13}$. Seba has not been identified, but was most probably on the west coast of the Red Sea, in the Adulic Gulf (*B*DB.), or the region about Massowah in Abyssinia (Dr.), cf. Is. $43^{3}$. — *bring gifts*], cf. Ez. $27^{15}$. In these two syn. lines, which are pentameters, the kings in the extreme West are contrasted with those in the extreme Southeast. — **11.** *And let all kings do homage to him*], cf. 1 K. $1^{53}$. Ps. $45^{12}$ Is. $49^{23}$; universal homage of kings between the extremities of the earth, of v.[10]. — *all nations serve him*]. He is to have a world-wide empire over all nations, cf. Ps. $2^{10-11}$. These verses (v.[9-11]) are dependent in phrase and conception on the later Is.[2. 3], especially chapters 43, 49, 60, 66. But the homage there is to Zion, the restored and glorified nation, here to the Messianic king. The glossator adapts the language and conception of these passages to the king. — **12** is a citation from Jb. $29^{12}$, with slight changes. — *For he will redeem the poor, when he crieth for help, and the afflicted and him that hath no helper*]. This is only a variation of v.[4]

This entire section, v.[8-12], is thus a series of glosses, especially citations of a Messianic character, which the editor does not trouble to adapt to the measures of the Ps.

**Str. II.** is also composed of seven hexameters: three distichs and a line of climax. It continues the petition for the new king of the first Str. without regard to the intervening glosses. — **13.** *May he have pity on the weak and poor*], may his justice take the form of pity. The "weak" are added to the "poor," and take the place of the "afflicted," v.[2. 4]. — *and the persons of the poor save*], cf. v.[4b]. — **14.** *From injury may he redeem their person*]. The injustice had been so great that their life was still in danger. The Hebrew word for "injury" was a rare one, and so a glossator adds in explanation a common one, "and violence," which makes a conflate text and impairs the measure. — *and precious may their blood be in his eyes*]. The shedding of the

blood of the poor was characteristic of the unjust princes and kings of the preëxilic times in Israel and Judah. — **15.** A couplet now implores long life and blessing for the king himself, renewing v.$^{5}$. — *May the king live*]. The word "king" of the usual formula, wishing long life to the king (1 S. $10^{24}$ 2 S. $16^{16}$ 1 K. $1^{25}$, cf. Ps. $22^{27}$ $69^{33}$) was omitted by scribal contraction, but the omission spoils the measure and the meaning. — *and may there be given to him of the gold of Sheba*], not tributary gold from Sheba, as the gloss v.$^{10}$; but gold from Sheba given him by his own grateful subjects as in the syn. line. — *And may prayer be made for him continually*], to Yahweh on his behalf, in accordance with this entire Ps., which is such a prayer. — *All day long may blessing be invoked on him*], syn. with the giving him of gold, as the prayer for him is syn. with the wishing him long life. A couplet, petitioning for prosperity in vegetation and cattle under his reign, now follows, but the text of 𝔐 is obscure and the Vrss. dubious. It is necessary to make conjectural restorations. — **16.** *May there be an aftergrowth in the land*], that is, after the crops have been gathered in, may there be a second growth, which the land will produce of itself, and which will be exceedingly great. 𝔐 gives a phr. found only here, and which can only be explained by conjectures, none of which explain the Vrss. — *on the top of the mountains sheep*]; so by an easy change of text. We would expect cattle to be associated with vegetation in the prosperity of the land. — *Kine on Lebanon*] ‖ *sheep* on the mountain tops. 𝔐, "May the fruit thereof shake like Lebanon," gives no good sense. The fruit of corn is in the ear: the standing corn may move to and fro, rustle in the wind, but if the fruit is ripe and shaken, it is beaten to the ground and destroyed. The vb. rendered "shake" elsewhere is always used of earthquake; but an earthquake shaking the corn is hardly conceivable with the thought of fertility and a rich harvest. 𝔊, 𝔍, imply a different text from 𝔐. — *And may flowers blossom out of the forests as herbs of the field*] ‖ *aftergrowth in the land.* The forest land is naturally associated with Lebanon. Flowers are associated with forest land, especially with Carmel and Lebanon Is. $35^{1-3}$. 𝔐, "out of the city," implies the subj. "men," which is altogether incongruous with the context. — **17a.** The Str., in conclusion, petitions long

life and honour to the king, a most appropriate climax. — *May his name be forever, and before the sun may he be established*], cf. v.$^{5. 15}$. The vb. "established" is favoured by 𝔊, 𝔍. 𝔐 is uncertain. The vb. may mean "have issue," RV.$^{m}$, so Aq., Σ, "sprout forth." *Yinnon* is a name of the Messiah in Talm. *Synh.* $98^{b}$ based on this passage. — *His name*] is repeated in a second clause by copyist's error.

**17*b*.** *And all the clans of the earth will bless themselves in him, all nations will pronounce him happy*]. This is also a gloss based on Gn. $12^{3}$ $18^{18}$ $22^{18}$, the Abrahamic covenant, representing the seed of Abraham as the medium of blessing to all nations. 𝔐 omits by copyist's error, *all the clans of the earth*, which is, however, sustained by 𝔊, and required by first vb. as subject, and also by the measure. The Psalmist here applies to the Messianic king that which, in the covenant of Abraham, was ascribed to the seed of Abraham; just as above v.$^{9-11}$ he applied to the king that which Is.$^{2}$ ascribed to the people of Zion.

**1.** אלהים] by 𝔈 for an original יהוה of 𝔇. — מִשְׁפָּטֶיךָ] pl., משפט ($1^{5}$), *acts* or *deeds of judgment*. This is a misinterpretation of later times. 𝔊 τὸ κρίμα σου and 𝔍 *iudicium tuum*, sg. משפטך, which is required by ‖ צדקתך; cf. במשפט v.$^{2}$. — **2.** יָדִין] Qal impf. דין ($7^{9}$). 𝔊 has κρίνειν, either reading לדין or more prob. interpreting as subjunctive. — בְּצֶדֶק] between צדקה v.$^{1}$ and v.$^{3}$ is improb.; rd. צדקה. It is prob. that vb. ישפט has fallen off by haplog. after במשפט. It is used v.$^{4}$. Then the l. would be divided in middle by caesura, as most frequently in hexameters. — **3.** ישאו הרים שלום] phr. α.λ., usually explained after Jb. $40^{20}$ בול הרים ישאו לו, and so of tree bearing fruit Hg. $2^{19}$ Jo. $2^{22}$, fig. Ez. $17^{23}$ $36^{8}$; but mountains and hills bearing as their produce peace and righteousness is hardly the idea of the poet. Better explain the vb. as *bear, carry*, so a blessing from Yahweh $24^{6}$, provision from one person to another. The mountains and hills are personified for the messengers coming over them, and they bear to the people messages of peace and salvation; cf. Is. $52^{7}$. — גְּבָעוֹת] in ψ always pl. ‡ גִּבְעָה n.f. *hill*, elsw. $65^{13}$ $114^{4.6}$ $148^{9}$; cf. Dt. $33^{15}$. — לָעָם] 𝔊 τῷ λαῷ σου; sf. is interpretation. — בצדקה] as instrument by which the mountains and hills produce peace. But this is later interp. 𝔊 attaches this word to next v. because of the ב, and so destroys the measure of both lines; ב is an interpretative gl. — **4.** לבני אביון] phr. α.λ., ל acc. Aramaism, prob. not original. אביון ($9^{19}$) coll. v.$^{12. 13}$, נפשות אביונים v.$^{13}$. בני א׳ used for measure, just as עניי עם for עניים. — וִידַכֵּא עוֹשֵׁק] ו conj. Pi. impf. ‡ דכא vb. Qal *crush;* elsw. ψ, $89^{11}$ $94^{5}$ $143^{3}$. עוֹשֵׁק Qal ptc. ‡ עשק vb. Qal (1) *oppress, wrong* by extortion, elsw. $103^{6}$ $146^{7}$ Je. $21^{12}$ Ec. $4^{1}$ +; (2) *oppress* a nation Pss. $105^{14}$ (= 1 Ch. $16^{21}$) $119^{121. 122}$ +. This clause is a gl., as Bä.,

appropriate in thought but not suited to context, which does not depart from relation of the king to the poor and afflicted people, and it makes l. just these words too long. Here the context favours individuals, but the glossator probably thought of the nation.—**5.** [יִירָאוּךָ] Qal impf. 3 pl. ירא with sf. 2 sg.; but 𝔊 *συμπαραμενεῖ* = וְיַאֲרִיךְ, cf. Is. $53^{10}$, יאריך ימים Ec. $7^{15}$ which is more in accord. with דור דורים, so Houb., Lag., Now., Oort, Bä. Change of subj. is striking. In previous and subsequent context the king is subj. of vbs. and also in v.[17]. The context favours יאריך, but Σ, 𝔖, 𝔍, 𝔗, agree with 𝔐.—**6.** † [גֵּז] n.[m.] (1) *shearing*, for wool shorn Dt. $18^4$ Jb. $31^{20}$, *fleece*, so here 𝔊, Σ, 𝔖, 𝔍, Houb.; (2) *mowing* Am. $7^1$, and here most prob. *land to be mown* Street, *B*DB.—[זַרְזִיף] α.λ. n.[m.] *dripping*, dub.; cf. זַרְזֵיף *flow together*, NH. זַרְזִיפֵי דמיא *drops of water;* Hu., Bi., *B*DB., impf. Hiph. יַזְרִיף *cause to drip, irrigate.* Krochmal and Gr. rd. ירעיפו. But the Vrss. presuppose a ptc. pl., 𝔊 *στάζουσαι* = *drops dropping upon*, 𝔍 *inrorantes, bedewing.* Rd. ptc. pl., זרזפי; the י in זרזיף has been transposed.—**7.** [יִפְרַח] Qal impf. ‡ פרח vb. *flourish, sprout, bloom* of plant or tree, in 𝔓 only fig. of flourishing condition of a man or people, elsw. $92^{8.13}$, as Is. $27^6$ $35^2$ $66^{14}$ Ho. $14^{6.8}$ Pr. $11^{28}$; so in Hiph. Ps. $92^{14}$ Jb. $14^9$ Pr. $14^{11}$; suited to the simile of the king as rain.—[צַדִּיק] so Aq., Σ, 𝔗; but 𝔊, 𝔙, 𝔖, 𝔍, צֶדֶק or צְדָקָה, so Hare, Street, Lag., Oort. שלום in parall. suggests צדקה as above.—[רֹב] before שלום is prob. gl., implying interpret. *prosperity*, but צדקה and v.[8] suggest *peace.*—Thus far we have had seven hexameter ll., and a complete Str. is before us. V.[8] begins a change in the thought and construction.—**8.** [וְיֵרְדְּ מים עד־ים ומנהר עד־אפסי־ארץ] cf. Zc. $9^{10}$ וּמָשְׁלוֹ מים עד ים ומנהר עד אפסי ארץ; the only difference is the substitution of וְיֵרְדְּ for וּמָשְׁלוֹ, in order to adapt the v. to the context of the Ps. It is evident that the Ps. quotes from the prophet. וְיֵרְדְּ, ו conj. Qal impf. רדה vb. (*49*[15]); the juss. form here is late style.—**9.** [צִיִּים] pl. † [צִי] n.m. an animal of the dry desert, $74^{14}$ Is. $13^{21}$ $23^{13}$ $34^{14}$ Je. $50^{39}$. This sense is inappropriate here, and so the צי is thought to be an inhabitant of the thirsty lands; but there is no authority for this. 𝔊, Aq., Σ, *Αἰθίοπες*, 𝔙, 𝔍, *Aethiopes* = כּוּשׁ, 𝔗 אפרסיא, prob. an interpretation due to Is. $43^3$. 𝔖 rds. איים, which is assimilation to v.[10]; Ols., Dy., Oort, Gr., SS., Bu., Du., rd. צרים ‖ איבים, which is appropriate to כרע.—[עָפָר יְלַחֵכוּ] *lick the dust* in humiliation of defeat, phr. elsw. Mi. $7^{17}$ Is. $49^{23}$. This last passage is so similar that probably it was in the mind of the writer of this l. Vb. Pi. impf. † [לָחַךְ] elsw. Qal Nu. $22^4$ of ox, Pi. Nu. $22^4$ (E) 1 K. $18^{38}$.—**10.** ‡ [תַּרְשִׁישׁ] *Tarshish*, the Phoenician colony in Tartessus, Spain; elsw. 𝔓 only $48^8$ אניות ת׳ *ships of Tarshish*, cf. Is. $60^9$ $66^{19}$.—[אִיִּים] pl. ‡ אִי n.m. *coast land*, including islands, fuller form איי הים Is. $11^{11}$ $24^{15}$ Est. $10^1$; abr. איים Is. $41^{1.5}$ $42^{4.10}$ Ps. $97^1$ Dn. $11^{18}$, so here; א׳ וישביהם Is. $42^{12}$ $49^1$ $51^5$ $59^{18}$ $60^9$ $66^{19}$, *islands* Is. $40^{15}$ ‖ נהרות Is. $42^{15}$.—[מִנְחָה יָשִׁיבוּ] phr. elsw. 2 K. $17^3$; מנחה as *tribute* Ju. $3^{15}$ 2 S. $8^2$ 1 K. $5^1$ Ho. $10^6$ +. For the idea in another form cf. Is. $60^9$ Ps. $45^{13}$.—‡ [שְׁבָא] n. pr. m. *Arabia Felix, Sabian empire*, Is. $60^6$ Je. $6^{20}$ Ez. $27^{22}$ $38^{13}$, only here and v.[15] 𝔓.—† [סְבָא] n. pr. m. name of first son of Cush Gn. $10^7$ (P) = 1 Ch. $1^9$, of nation or territory here as Is. $43^3$; not identified, most prob. on west coast of Red

Sea in Adulic gulf (*B*DB.). — † אֶשְׁכָּר] n.m. elsw. Ez. 27$^{15}$ *gift, tribute.* — **12.** כי יַצִּיל אֶבְיוֹן משוע ועני ואין עזר לו] = Jb. 29$^{12}$ כי אֲמַלֵּט עני משוע ויתום ולא עזר לו; the only differences are (1) change to 3d pers. as above, v.$^{8}$, in citation from Zc.; (2) יתום *orphan*, appropriate to Jb. but not to Ps., and so אביון is taken as a syn. of עני; (3) ואין is smoother style than ולא; (4) the more common vb. נצל for syn. מלט. — **13.** יָחֹס] Qal juss. ‡ חוס Qal *pity, spare;* יָחוּס Je. 21$^{7}$; cf. תָּחוּס Dt. 7$^{16}$ + 9 t., but תָּחֹס Gn. 45$^{20}$ Ez. 9$^{5}$, (*a*) of God c. עַל Je. 13$^{14}$ Ez. 24$^{14}$ +, (*b*) of man c. עַל Je. 21$^{7}$ Jon. 4$^{10}$ and here. — **14.** וּמֵחָמָס] is a familiar word, inserted as gl. explanatory of less familiar תּוֹךְ *violence*. The l. is just this word too long. — וְיֵיקַר דָּמָם] Qal juss., ו coörd. √יקר *be precious;* 𝕲, Θ, *τὸ ὄνομα αὐτῶν* שמם, so 𝔙, as 1 S. 18$^{30}$, but Aq., Σ, 𝕾, 𝕿, 𝕵, as 𝕳. — **15.** וִיחִי וְיִתֶּן־לוֹ מִזְּהַב שְׁבָא]. This is a defective line. The first vb. stands alone without subj. ו coörd. Qal juss. חיה *live*. This suggests same subj. as יִתֶּן, which is impossible. The missing word is doubtless המלך with לְעוֹלָם. It is prob. that an ancient copyist used ויחי for the longer formula, and that a later scribe misunderstood his abbreviation. יחי המלך 1 S. 10$^{24}$ 2 S. 16$^{16.16}$ 1 K. 1$^{25.31.34.39}$ 2 K. 11$^{12}$ 2 Ch. 23$^{11}$; cf. המלך לעולם יחיה Ne. 2$^{3}$. — מזהב שבא] phr. α.λ.; cf. v.$^{10}$. This may have suggested the interpolation of v.$^{9-11}$. Gold is usually associated with Ophir 1 K. 9$^{28}$ 10$^{11}$ 22$^{49}$ 1 Ch. 29$^{4}$ 2 Ch. 8$^{18}$ 9$^{10}$. — יְבָרֲכֶנְהוּ] Pi. juss. ברך (*5$^{13}$*) with strong sf. ֶ֫נְהוּ for ֵ֫הוּ, continues indef. subj., to be rendered by passive. — **16.** פִּסַּת] α.λ. NH. פִּסָּה = extremity of the hand or foot. פס *piece*, פסס *thresh grain*, Aram. *piece of bread* = Hebr. פת. 𝕲 *στήριγμα*, 𝔙 *firmamentum, foundation, support*, did not read בר, which must therefore be either a gl. of explanation or part of another word. It is prob. the former, for 𝕲 renders הִסְתַּפֵּחַ 1 S. 26$^{19}$ *ἐστηρίσθαι*, so prob. here *στήριγμα* for ספח. But † סָפִיחַ n.[m.] *aftergrowth* of vegetation, that which grows of itself, Lv. 25$^{5.11}$ Is. 37$^{30}$ = 2 K. 19$^{29}$, would admirably suit the context, to which בר might be a more exact definition. 𝕵 *memorabile triticum* is based on מופת הבר, which is an easy error for מְפַתֵּחַ בר *one plowing the field*, cf. Is. 28$^{24}$. פסת and מפתח are easy mistakes for an original ספיח. שפעת Jb. 22$^{11}$ *overflow, abundance*, suggested by Lag., Gr., We., SS., gives good sense, but cannot explain the Vrss. except 𝕾 סוגאא. — בראש הרים] closes the l. according to MT., but that makes five words for this l. and seven for the next, which is impossible. — יִרְעַשׁ] Qal impf. רעשׁ (*18$^{8}$*); elsw. always of earthquake. It is usually interpreted here of the rustling of the standing grain. But the shaking caused by earthquake and the movement of grain caused by wind are difficult to reconcile. 𝕲 *ὑπεραρθήσεται ὑπὲρ τὸν Λίβανον ὁ καρπὸς αὐτοῦ*, 𝕵 *elevabitur sicut Libani fructus eius*, imply another word. Ew. suggests denom. ראשׁ *come to a head, attain the summit;* but no such usage is known and, if possible, it would not give a poetic conception. Evidently these Vrss. had not ירעשׁ in their text. It prob. represents יִרַע־שֶׂה *may sheep pasture*. ירע would then be a gl. to explain an original שֶׂה. This would explain 𝕲 and 𝕵, which rd. שאת. — כַּלְּבָנוֹן] so 𝕵. But 𝕲 *ὑπὲρ* = ב, which is more prob., unless both prep. interpretative. — פִּרְיוֹ] פְּרִי n.m. with sf. 3 sg., referred by De. to בר, by Hi. to ארץ, by Ri. to ראשׁ; all alike improb. Bä. would rd.

יפרו vb. Qal impf. פרה and connect it closely with following. He suggests it might be a gl. for יציצו, for it is tautological. If שה was original in previous l. we would expect פרים here, pl. פַּר n.m. *bull*, ו often error for ם. — וְיָצִיצוּ] ו coörd. Qal juss. 3 pl. ‡ צוץ vb. *bloom*, of grass or flowers $90^6$ $103^{15}$, so prob. here; fig. of wicked $92^8$, Israel Is. $27^6$; *shine, gleam*, of royal ornament $132^{18}$. — מֵעִיר] prep. with עִיר; but this, though sustained by Vrss., gives no good sense; rd. מִיַּעַר *from the forest* ($29^9$) ‖ לבנון. — **17.** יְהִי שְׁמוֹ לעולם] so 𝔍; but 𝔊 has *ἔστω τὸ ὄνομα αὐτοῦ εὐλογημένον εἰς τοὺς αἰῶνας*; *εὐλογημένον* is an interpretative gl. The second שמו is prob. a gl. — יָנִין] Kt. Hiph. impf.; יִנּין Qr. Niph. impf., in either case *α.λ.*; 𝔊 *διαμενεῖ*, 𝔍 *perseverabit*, 𝔗 מְזֻמָּן, favour יכון Niph. כון *be established;* Bä., SS., *B*DB., Aq., Σ, *γεννηθήσεται*, favour נין vb. denom. נִין n.[m.] *offspring, posterity*. — ויתברכו בו כל־גוים יאשרוהו]. This is based on Gn. $12^3$ (J) ונברכו בך כל משפחת הארמה, Gn. $18^{18}$ ונברכו בו כל גויי הארץ, Gn. $22^{18}$ והתברכו בזרעך כל גויי הארץ. It is a paraphrase based on the redactional passage. That which referred to the seed of Abraham is here applied to the dynasty of David. 𝔊 inserts after ויתברכו בו *πᾶσαι αἱ φυλαὶ τῆς γῆς* from Gn. $12^3$. — **18–19** = doxology of the second book of ψ. 𝔊 omits אלהים after יהוה. It is conflation of Elohistic and Yahwistic editors. 𝔊 adds after לעולם *καὶ εἰς τὸν αἰῶνα τοῦ αἰῶνος*, a fuller doxology (*v.* Intr. § 40). — **20** = editorial statement to the effect that this Ps. closed the Prayer-book of David (*v.* Intr. § 1).

## PSALM LXXIII., 2 PTS., 5 STR. $4^3$.

**Ps. 73 has two Parts. The first states how near apostasy the psalmist had been because of the prosperity of the wicked (v.[2-3]), who are described as without trouble as other men (v.[4-5]), proud and violent in their iniquity (v.[6-7]), mocking and blaspheming (v.[8-9]), and, while increasing their wealth, denying God's practical knowledge of their doings (v.[11-12]). In the Second Part he laments that all his efforts for purity have only resulted in suffering (v.[13-14]), then remonstrates with himself for such a thought as treacherous to God, when the suffering should urge rather to know better (v.[15-16]), and as having a mind embittered and being a stupid beast (v.[21-22]), when really God had kept firm hold of him and guided him in this life, and would eventually take him to glory (v.[23-24]). In this consolation he exclaims that God is his only delight in heaven and on earth, for whom he pines body and soul (v.[25-26]). Besides minor glosses (v.[1. 10]) there are two larger ones: (1) giving a solution of the problem of the Ps. by reflection in the temple upon the calamitous latter end of the prosperous wicked**

**(v.$^{17-20}$); (2) contrasting the ultimate ruin of apostates with the goodness of God to those drawing nigh to Him (v.$^{27-28}$).**

I.

MY feet were almost gone;
My steps had well nigh slipped:
For I was envious of the boasters,
While the prosperity of the wicked I was seeing.
FOR they have no (decisions);
Sound and fat is their (strength).
In the trouble of (ordinary) men they have no portion,
Together with (other) men they are not accustomed to be stricken.
THEREFORE pride serves them as their necklace.
They clothe themselves with violence.
Their (iniquity) doth come forth from fatness.
Conceits of the mind overflow.
THEY scoff and speak of evil,
Of oppression loftily they speak.
They have set against the heavens their mouth,
While their tongue goes about in the earth.
AND they do say: "How doth 'El know?
And is there knowledge with 'Elyon?"
Behold, such as these are the wicked:
And, being always at ease, they do increase riches.

II.

SURELY in vain have I cleansed my mind,
And washed in innocency my palms,
And become one smitten all day long,
And had chastening every morning.
HAD I said: "I will tell it thus";
I would have been treacherous to the generation of Thy sons.
And so I thought how I might know this.
A trouble was it in mine eyes.
FOR my mind was embittered,
And in my reins was I pricked.
I was brutish, without knowledge;
A stupid beast was I with Thee.
YET am I continually with Thee,
Thou dost hold me by my right hand.
(Now) with Thy counsel Thou guidest me,
And afterwards unto glory (Thou) wilt take me.
WHOM have I in heaven?
And having Thee on earth I delight in nought else.
My flesh doth pine and my soul,
My Rock and my Portion forever.

Ps. 73 was originally in 𝔄 as 50; 74–83. It was then in 𝔐. It was subsequently taken up into 𝔈 (*v.* Intr. §§ 29, 31, 32). The Ps. has two

parts, each of five trimeter tetrastichs: (1) v.$^{2-9. 11-12}$, (2) v.$^{13-16. 21-26}$. The other verses are glosses, v.$^{1. 10. 17-20. 27-28}$. The original Ps. resembles others of 𝔄: (1) in the use of אֵל v.$^{11}$ as $50^{1}$ $74^{8}$ $77^{10. 14. 15}$ $78^{7. 8. 18. 19. 34. 35. 41}$ $80^{11}$ $82^{1}$ $83^{2}$ (gl. v.$^{17}$); (2) of עליון v.$^{11}$ as $50^{14}$ $77^{11}$ $78^{17. 35. 56}$ $82^{6}$ $83^{19}$; (3) of לֵבָב v.$^{7. 13}$ (gl. v.$^{1. 21. 26}$), as in $77^{7}$ $78^{18. 72}$ (gl.), characteristic of time of Chronicler. The Ps. has good syntax (1) cohortative v.$^{15. 16}$ (gl. v.$^{17}$), (2) ו consec. impf. v.$^{13. 14}$. There are several interesting words: v.$^{4}$ חרצבות, elsw. Is. $58^{6}$, prob. txt. err. for חרצות; אוּלָם α.λ. אול, txt. err. for חילם; v.$^{6}$ ענקתמו elsw. Dt. $15^{14}$; יעטף Aramaism, elsw. Ps. $65^{14}$; שית as Pr. $7^{10}$, interp. gl.; v.$^{7}$ משכיות Aramaism; v.$^{8}$ ימיקו, Aramaism, α.λ.; v.$^{9}$ תִּהֲלַךְ strong form; v.$^{12}$ השגו Aramaism Ps. $92^{13}$ Jb. $8^{7}$. Phrases to be considered are: v.$^{5}$ עמל אנוש α.λ., but both words apart common; v.$^{9}$ שתו בשמים פיהם ולשונם תהלך בארץ; v.$^{12}$ שלוי עולם α.λ., cf. Je. $49^{31}$; v.$^{15}$ דור בניך α.λ., but words apart common; v.$^{22}$ בער as $49^{11}$ $92^{7}$. V.$^{18b}$ is a citation from $26^{6}$. V.$^{24}$ implies the story of Enoch in its phrasing, and so the use of Gn. $5^{24}$. V.$^{26}$ in its use of כלה resembles Jb. $19^{27}$. The Ps. gives the experience of an individual who contrasts his own experience of sorrow and trouble with the prosperity of the boastful wicked. He finds his consolation in the divine guidance in life and a hope of glory after death, indicating a highly developed eschatology. The wicked are boasters, v.$^{3}$, and scornful. The Ps. came from a commercial period, the beginning of the Greek period. V.$^{1}$ is an introductory liturgical gl, which generalises the Ps. and makes it applicable to Israel as a people. V.$^{10}$ is a gloss, looking to the restoration of God's people to their own land and a long life for them therein, probably from Maccabean times. V.$^{17-20}$ is a reflection upon the final doom of the wicked, made in the sanctuary. V.$^{19}$ בלהות, cf. Jb. $18^{11}$ +. V.$^{18}$ משואות prob. Aramaism, inf. cstr. נשא, cf. Ps. $74^{3}$ v.$^{20}$ ארני. V.$^{27-29}$ gives an antithesis between the final ruin of apostates and the benefits of those who draw near to God in worship. Both of these glosses are Maccabean. 𝔊 adds a gl. v.$^{28d}$, "in the gates of the daughter of Zion," to accord with v.$^{17a}$. V.$^{28}$ קרבת elsw. Is. $58^{2}$ probably inf. cstr. קרב.

**Pt. I. Str. I.** has two syn. couplets. A later glossator prefixes a hexameter which is a sort of summary of the conclusion of the Ps. — **1.** *Surely*], notwithstanding all appearances and everything that might be said to the contrary, — *God is good to Israel*], not simply as a nation, but distributively, distinguishing between the righteous and the wicked, and so only *to the pure-minded.* — **2.** *My feet* ‖ *my steps*], as often for the course of life, emphasized by a glossator by the prefixing of *As for me.* — *were almost gone* ‖ *had well nigh slipped*], in the peril of falling away from God in apostasy. The reason for this is given in general, — **3.** *For I was envious of the boasters*], those who were boasting of their success and prosperity, and so were arrogant toward those less successful than themselves.

— *While the prosperity of the wicked I was seeing*], a circumstantial clause implying an habitual observation of this strange circumstance, so contrary to Deuteronomic principles, which promised prosperity to the righteous and threatened adversity to the wicked. This inconsistency is what troubles this poet, as it did the authors of Pss. 37 (𝔇) and 49 (𝔎), and more especially those of the book of Job. The remainder of Pt. I. is an enlargement upon this couplet.

**Str. II.** Two syn. couplets. — **4.** *For they have no decisions*]. This is the most probable explanation of a difficult text, where 𝔐, Vrss., and commentators greatly differ. The word rendered "bands," AV., RV., is used elsewhere only Is. $58^6$ in the sense of "bonds." This gives a good sense here only by the paraphrase "restraints," JPSV., which, however, is not justified by other usage. The paraphrase "peril," PBV., "torments," Hu., Dr., Ki., has still less justification. Most ancient Vrss. had another reading, which may be conjectured and given as above. The text "in their death," though given by 𝔐 and Vrss., is abandoned by JPSV. and most moderns, for it is against the measure and the context, which is very far from suggesting their death. — *Sound and fat is their strength*], the most probable rendering of a difficult clause, adding to the freedom of the mind from anxiety the full strength of the body. — **5.** *In the trouble of ordinary men*], that which men ordinarily experience, — *they have no portion*], they alone are exempt from trouble, ‖ *together with*, in common with *other men they are not accustomed to be stricken*]. The blows of affliction never strike them as they do repeatedly all others.

**Str. III.** Two synth. couplets. — **6.** *Therefore pride*], appropriate to the boasters of $v.^3$, — *serves them as their necklace*], an ornament worn about the neck of men as well as women in those times, cf. Gn. $41^{42}$ Dn. $5^7$, and conspicuous as an evidence of wealth and power. — *They clothe themselves with violence*]. Their pride of wealth and power naturally and inevitably leads to violence toward others, and such conduct becomes habitual, a characteristic which they present to others as the dress by which they are recognised. A glossator makes this more definite by inserting the word "clothing." — **7.** *Their iniquity*], so 𝔊, 𝔖, 𝔙, and many moderns; more appropriate to the context than "their eyes" of 𝔐, 𝔍,

followed by EV$^{s}$. — *doth come forth from fatness*], their fat, gross mind and body breed iniquity, cf. Dt. $32^{15}$ Ps. $17^{10}$. — *Conceits of the mind overflow*], their minds are full to overflowing with evil imaginations and conceits, which flow forth in word and deed, cf. Hb. $1^{11}$. The rendering of AV., RV., "they have more than heart could wish," is a paraphrase which cannot be justified.

**Str. IV.** A syn. couplet and an antith. couplet. — **8.** *They scoff*], so 𝔍, RV., JPSV., and most moderns; the rendering "they corrupt other" of PBV., "they are corrupt" of AV., cannot be sustained. — *and speak of evil*], talk with one another about doing evil, as a suitable and habitual theme ‖ *of oppression they speak*], cf. v.$^{6b}$; they propose to oppress the weak. — *loftily*], as if from on high, far above others in the exaltation of pride and arrogance. — **9.** *They have set against the heavens their mouth*], as AV.; blaspheming against God and divine things in accordance with v.$^{8a. 11}$, which is to be preferred to "in the heavens," of RV.; explained by Kirk. in accordance with v.$^{8b}$: "they make an impious claim of divine authority, and dictate to men as though the earth belonged to them." — **10.** This verse is difficult. Kt. can only be explained as a divine promise to afflicted Israel to restore them to their land and give them abundant prosperity. This was probably originally a marginal note of consolation, which subsequently crept into the text. — *Therefore will He bring back the people thither, and waters of fulness will be drained out to them*]. The Qr. and ancient Vrss. probably had essentially the same meaning: "His people will return." This is so against the context that various explanations have been sought. JPSV. makes these the words of the prosperous. "Well, then, let His people turn hither, and water shall be found for them in abundance." — A promise of prosperity to all people who will come to the prosperous for prosperity.

**Str. V.** syn. and synth. couplets. — **11.** *And they do say: "How doth 'El know? ‖ And is there knowledge with 'Elyon?"*], not denying the omniscience of God, but the divine practical knowledge or interest in human affairs, cf. $10^{4. 11. 13}$, and therefore the impunity of their evil conduct. — **12.** *Behold such as these are the wicked*]. The description of them has now reached its end. It is all summed up in the final statement: *and being always at ease*]; having ever

an easy and prosperous life, without fear of God and without anxiety because of men, in the full enjoyment of health of body and content of mind. — *they do increase riches*], become ever richer and richer; since they are unscrupulous as to means, shrink not from evil deeds, and indulge in violence and oppression.

**Pt. II. Str. I.** has two syn. couplets. — **13.** *Surely in vain*]. It is certain that it has been to no purpose, has not been successful; emphatic in position. — *have I cleansed my mind*], made and kept it clean from sin; completed by keeping also the body clean, — *and washed in innocency my palms*], cf. $26^{6}$; the conception based on Levitical purifications for public worship; but here evidently referring to the keeping the palms clean from bribery, robbery, and just those forms of violence (v.$^{6b}$) and oppression (v.$^{8b}$) by which the wicked had to a great extent gained their wealth and prosperity. — **14.** *And become one smitten all day long* ‖ *and had chastening every morning*], in antithesis with the wicked, who had been ever exempt from such blows, v.$^{5}$. This serious inconsistency with the promises and threatenings of the Deuteronomic Law tempted him here to the assertion of the failure of innocence and virtue, as in the previous part to apostasy, v.$^{2}$.

**Str. II.** The statement of the previous Str. was only made to be renounced in two synth. couplets. — **15.** *Had I said: I will tell it thus*]. He had not said it; but only entertained in his mind the thought of saying it. — *I would have been treacherous to the generation of Thy sons*]. Israel in his national unity is in a relation of sonship to God, Ex. $4^{22}$ Dt. $14^{1}$, in which all the faithful share. Unfaithfulness to this relation of sonship, as well as to the similar relation of marriage, is regarded as treachery, cf. Pss. $25^{3}$ $59^{6}$ Je. $3^{20}$. Nothing could be more treacherous to the family of God than to assert that His service in innocence and purity of life was all in vain and of no use. — **16.** *And so I thought*], as a result of this experience, — *how I might know this*], gain a practical knowledge and understanding of this difficult problem, this inconsistency between theory and fact. — *A trouble was it in mine eyes*]. It involved toil in anxiety and perplexity of mind, and sorrow in the distressing experiences involved in such a struggle to resist temptation and gain the true solution of the problem. A later editor, not altogether content with the solution given below, v.$^{21-26}$, here

inserts another one, v.[17-20]. — **17.** *Until I entered into the great sanctuary of 'El*], the temple at Jerusalem, named the great sanctuary by the use of the Heb. pl. of intensity. There, in the place of public worship, where God was accustomed to manifest Himself, the perplexed might look for a solution. — *considered their latter end*], not merely their past and present prosperity, but what the ultimate result, the final end of it all would be. This editor finds the solution of the problem in the final punishment of the wicked, which would be in dreadful antithesis with their long-continued prosperity, cf. 37[1 sq.] Ec. 8[11-13]. The description of this punishment now follows. — **18.** *Surely in slippery places Thou settest them*], cf. 35[6] Je. 23[12]. — *Thou causest them to fall into utter ruin*], ere long they slip and fall, and from the fall they rise no more; they remain like a fallen wall in utter ruin, cf. 74[3]. — **19.** *How have they become a desolation in a moment!*], when the time of their ruin is come, it is sudden, unexpected, and all accomplished in a moment. — *They have come to an end*, intensified by *they are finished*], the two vbs. more emphatic than the rendering of AV., RV., "utterly consumed" — *by terrors*], a term of Job, 18[11] +. — **20.** *as a dream after awakening*], unsubstantial, in recollection only as a mere phantasm, an image of the imagination ‖ *phantom*. — *Adonay*], divine name of the time of the glossator, — *when Thou rousest Thyself*], in active intervention, in judicial activity, cf. 7[7] 35[23]. — *Thou despisest*], so trivial, unsubstantial, despicable, the life of these rich, prosperous boasters has really been in the sight of God.

Str. III. Two syn. couplets. — **21.** *For my mind was embittered*], or soured by the inconsistency of innocence and affliction, cf. v.[13]. This verse is altogether unconscious of v.[17-20], and depends at once upon v.[13-16]. — *And in my reins was I pricked*]. The reins, the seat of the feelings, were pained as if pricked by a sword or lance. — **22.** *I was brutish*], cf. 49[11] 92[7] 94[8], — *without knowledge*], not able to know what it all meant, cf. v.[16], — *a stupid beast*], the intensive pl.; "a mere beast," Kirk., "a very beast," Dr., — *was I with Thee*], in relation to, and in association and communion with God.

Str. IV. Syn. and synth. couplets. — **23.** *Yet am I continually with Thee*], though in knowledge and action stupid as a beast, yet

he knew that he was in communion with God. — *Thou dost hold me by my right hand*], to give support, help, and consolation in time of perplexity and peril, cf. 63[9]. — **24**. *Now*], probably to be inserted to complete the line in antithesis with, *and afterwards — with Thy counsel Thou guidest me*], habitual action, giving constant advice and counsel, as well as support and help. — *Unto glory Thou wilt take me*], in the future, interpreted by some as the latter end of the life of the righteous; by others, AV., RV., JPSV., Pe., De., Bä., more properly as in the life after death, especially as the story of the translation of Enoch, Gn. 5[24], cf. Ps. 49[16], seems to be implied in the terms that are used. With the former interpretation Dr., Kirk., after 𝕲, 𝖁, 𝕵, PBV., prefer to interpret כבוד as adv. acc., "with glory" or "honour." The psalmist finds the solution of the inconsistencies of this life in the final reward to the righteous after death, cf. Jb. 19[26-27], also Ps. 16[11].

Str. V. Synth. couplets. — **25**. *Whom have I in Heaven?*], implying the answer that he has no one but God. — *And having Thee*], as v.[23a], — *on earth I delight in nought else*]. God is the one only and exclusive object of his delight, his only good, cf. 16[2]. — **26**. *My flesh doth pine*], for the realisation of this joyous anticipation, cf. Jb. 19[27] Ps. 84[3]. — *my Rock*], 18[3], to which a glossator added the interpretation *of my soul*. — *and my Portion forever*], cf. 16[5]. To this the glossator adds the interpreting "God," which is sufficiently evident from the context. Both of these glosses impair the measure.

The Ps. has now reached the grandest climax; but a later editor added an emphatic antithesis between the fortunes of the righteous and the wicked. — **27**. *For behold those departing from Thee*], those who had acted as this psalmist had been sorely tempted to act, v.[2], — *will go to ruin*], cf. 1[6]. — *Thou dost exterminate every one that goes whoring from Thee*]. Yahweh was the husband of His people, Ho. 2[2] Is. 54[5.6]+; apostasy from Him was a rupture of the marriage relation, and so spiritual whoredom. — **28**. *As for me*], in antithesis with such, — *drawing nigh to God is good for me* ‖ *my making Yahweh my refuge*]. The same glossator as that of v.[20] inserts "in Adonay." — *telling of all Thy occupations*], in general care over the righteous; cf. Gn. 2[2.3] (P), for creative, Je. 50[25] for judicial works of God, where alone elsewhere this word is used of divine work.

**1.** אַךְ] particle of asseveration, as $23^{6}$; 𝔊 ὡς, 𝔍 *attamen*. — בָּרֵי לֵבָב] cf. בר לבב $24^{4}$; לבב characteristic of this Ps., v.$^{7.\ 13.\ 21.\ 26}$; so $77^{7}$. — **2.** וַאֲנִי] makes l. too long; is explan. gl. — נָטוּי] Kt. Qal ptc. pass., subj. the man himself, explained by אני, to which רגלי n.f. is secondary subj.; but Qr. נָטָיוּ Qal pf. 3 pl. רגלי subj. — שֻׁפְּכָה] Kt. Pu. pf. 3 f. sg. neglect of agreement; but Qr. שֻׁפְּכוּ 3 pl., subj. אֲשֻׁרָי ($4^{5}$). It is most prob. that MT. has interp. the sg. אֲשֻׁרַי, רַגְלַי as pl. Kt. would then in both cases be correct and the agreement complete. 𝔊, 𝔍, agree with Qr. — **3.** הוללים] Qal ptc. *boasters*, as $5^{6}$ $75^{5}$, not ἀνόμοις 𝔊, *iniquos* 𝔍. — **4.** חַרְצֻבּוֹת] pl. † [חַרְצֻבָּה] n.[f.], elsw. Is. $58^{6}$ *bonds*; 𝔊 ἀνάνευσις, 𝔙 *respectus*, 𝔍 *recogitaverint*, Aq. δυσπάθειαι, Σ ἐνεθυμοῦντο, 𝔖 סכא, 𝔗 תְּוּחִין. These all may be explained as different interpretations of חרצות, properly *decisions*. — לְמוֹתָם] ל prep., מָוֶת n.m. *death* ($6^{6}$) sf. 3 pl. m.; so Vrss.; but most moderns after Moerlius (scholia 1737), Ew., Hi., Bö., Ols., Oort, לָמוֹ, prep. ל of possession with sf. 3 pl., תָּם adj. *sound, wholesome* ($37^{37}$). The measure also requires the two words. — † בָּרִיא] adj. of cattle, *fat*, Gn. $41^{2.\ 4.\ 5.\ 7.\ 18.\ 20}$ (E) 1 K. $5^{3}$ Ez. $34^{3.\ 20}$ Ze. $11^{16}$; of food, Hb. $1^{16}$; of man, Ju. $3^{17}$ Dn. $1^{15}$; here only of אול. — אוּלָם] dub.; *B*DB. [אוּל] n.[m.] α.λ. *body, belly* (in contempt); so, with hesitation, Bä., but improb. 𝔊 ἐν τῇ μάστιγι αὐτῶν, 𝔙 *in plaga* = חֳלָיִם, Σ πρόπυλα, 𝔍 *vestibula* = אוּלָמָם (אוּלָם n.m. *porch*). Rd. חֵילָם *their strength*. — **5.** אֵינֵימוֹ] fully written for אֵינָמוֹ] אין with sf. 3 pl. ($3^{3}$). — **6.** עֲנָקַתְמוֹ] Qal pf. 3 f. sg., archaic sf. 3 pl. † [ענק] vb. denom. *serve as a necklace*, elsw. Hiph. Dt. $15^{14.\ 14}$. — יַעֲטָף] Qal impf. Aramaism, elsw. *65*$^{14}$. 𝔊, 𝔍, 3 pl., prob. correct. — † שִׁית] n.[m.] *clothing*; but 𝔊 ἀδικίαν καὶ ἀσέβειαν is prob. interp. gl. — **7.** עֵינֵמוֹ] archaic sf. with עַיִן, so 𝔍; but 𝔊 ἡ ἀδικία αὐτῶν, so 𝔖, 𝔙, Street, Hi., Ew., Ols., De., Oort, Bä., *B*DB., עֲוֹנָמוֹ. — מַשְׂכִּיּוֹת] pl. † מַשְׂכִּית n.f. (1) *showpiece, figure*, Nu. $33^{52}$ Lv. $26^{1}$ (P) Ez. $8^{12}$ (?) Pr. $25^{11}$; (2) *imagination, conceit*, Aramaism Pr. $18^{11}$ and here; so 𝔍 *cogitationes*; but 𝔊 εἰς διάθεσιν, 𝔙 *in affectum*. — **8.** יָמִיקוּ] vb. Qal or Hiph. מוק or מיק α.λ. *mock, deride*, Aramaism, 𝔊 διενοήθησαν, 𝔍 *inriserunt*. — מִמָּרוֹם] so 𝔍; but 𝔊 εἰς τὸ ὕψος, prob. both prep. interp. glosses; subsequent context favours 𝔐. — **9.** תִּהֲלַךְ] Qal impf. strong form, Ew.$^{§\ 138.\ b}$ Ges.$^{69.\ x}$ Kö.$^{i.\ 415}$, for usual תֵּלֵךְ. But Lag., Now., Du., מתהלך. — **10.** יָשִׁיב] Kt. Hiph. impf. שׁוּב; Qr. יָשׁוּב Qal impf.; so 𝔊, 𝔍. — ‡ הֲלֹם] adv. *hither*. — עַמּוֹ] so 𝔍; but 𝔊, 𝔖, עַמִּי; both sfs. interpretative. Houb., Lag., Oort, Now., *B*DB., rd. ישבעמו לחם *satisfy them with bread*. But the v. is prob. gl., and the Hiph. of Kt. should be followed, which gives us the restoration of God's people from exile. — וּמֵי מָלֵא יִמָּצוּ] vb. Niph. impf. 3 pl. מָצָא 𝔊, 𝔙, 𝔖, 𝔍, Σ, cf. מָצָאתִי Nu. $11^{11}$; 𝔍 *quis plenus invenietur in eis*, מִי מָלֵא; 𝔊, 𝔙, יָמֵי. Σ διδαχή is interp. of 𝔐. מֵי leads most moderns to think of מָצַץ, *v.* *75*$^{9}$; but improb. — **11.** וְאָמְרוּ] ו coörd. connecting with v.$^{9}$, possibly gl. — אֵל] divine name, frequent in 𝔄, v.$^{17}$ $50^{1}$ $74^{8}$ $77^{10.\ 14.\ 15}$ $78^{7.\ 8.\ 18.\ 19.\ 34.\ 35.\ 41}$ +. — † דֵּעָה] n.f. *knowledge*, elsw. 1 S. $2^{3}$ Is. $11^{9}$ $28^{9}$ Je. $3^{15}$ Jb. $36^{4}$, poetic for usual דעת ($19^{3}$). — עֶלְיוֹן] divine name, common in 𝔄, $50^{14}$ $77^{11}$ $78^{17.\ 35.\ 56}$ $82^{6}$ $83^{19}$, seldom early ψ, *v.* Intr. § 32. — **12.** † שַׁלְוֵי עוֹלָם] phr. α.λ., † שָׁלֵו adj. *at ease, quiet*, Zc. $7^{7}$ 1 Ch. $4^{40}$; of quiet, easy life Je. $49^{31}$ Jb. $16^{12}$ $21^{23}$; abst. Jb. $20^{20}$ Ez. $23^{42}$, both txt. err. — הִשְׂגּוּ] Hiph. pf. † [שׂגה] vb. Aram., Qal *grow great*,

as cedar $92^{18}$, cf. Jb. $8^{7.11}$, Hiph. *increase riches*, a.λ. here. — **13.** אַךְ] as $v.^1$. 𝔊 prefixes *καὶ εἶπα* as $v.^{11}$, but this evidently a gl. — וָאֲרַחֵץ] ו consec. impf. unusual in late Pss. The phr. apart from ו consec. is cited from Ps. $26^6$. — **14.** לַבְּקָרִים] as $101^8$; without לְ, cf. $5^4$ $55^{18}$. — **15.** אִם־אָמַרְתִּי] conditional clause with pf. בָּגַדְתִּי ($25^3$) in apod. — אֲסַפְּרָה] Pi. cohort. expressing resolution, cf. $2^7$. 𝔍 attaches the condition to אספרה. It is possible that אם is interp. gl. as Bä. — כְּמוֹ] adv. *so*. 𝔊 *οὕτως*, 𝔍 *sic*. Ew., Dr., add הִנֵּה. Bö., Gr., rd. כמוהם, Bä. כָּמוֹהָ, which is more prob. because of following ה. The adv. alone is unexampled. — **16.** היא] Kt. agrees with זאת. הוא Qr. without discrimination, as usual in OT. — **18.** תַּפִּילֵם מַשּׁוּאוֹת] † משואה n.f. *place of deception*, elsw. $74^3$; √נָשָׁא *beguile* ($55^{16}$); but improb. Σ *εἰς ἀφανισμούς*, 𝔍 *ad interitum* = מְשׁוּאוֹת pl. מְשׁוֹאָה √שׁוא *ruin*, as Zp. $1^{15}$ Jb. $30^3$, so Klos., Now., Bä., *B*DB. $𝔊^{B}$ has not this clause, but $𝔊^{N.R.T}$ *κατέβαλες αὐτοὺς ἐν τῷ ἐπαρθῆναι*, 𝔙 *dum allevarentur*, Aug. *dum extollerentur*, so Horsley, "in their elevation," Aram. inf. cstr. למשאות as Ez. $17^9$ √נשא *lift up*. — **19.** סָפוּ] Qal pf. 3 m. pl. † [סוף] vb. Qal *come to an end*, elsw. Am. $3^{16}$ Is. $66^{17}$ Est. $9^{28}$. Hiph. *make an end of* Zp. $1^{2.3.3}$ Je. $8^{13}$ (all dub.). — תַּמּוּ] Qal pf. 3 m. pl. תמם emph. coördination. — בַּלָּהוֹת] pl. † בַּלָּהָה n.f. (1) *terrors* (only pl.) Jb. $18^{11}$ $27^{20}$ $30^{15}$, spec. of death Jb. $18^{14}$ $24^{17}$; (2) *calamity* sg. Is. $17^{14}$, elsw. pl. Ez. $26^{21}$ $27^{36}$ $28^{19}$. *B*DB. classes our Ps. with (2), Dr. with (1); more prob. esp. if it be a late gl. 𝔊 *διὰ τὴν ἀνομίαν* and 𝔙 is interpretative; so also 𝔍 *quasi non sint*. This v. is a tetrameter gl. — **20.** ‡ חֲלוֹם] n.m. *dream*, only here ψ, but frequent in early Lit., cf. vb. $126^1$. — מֵהָקִיץ] Hiph. inf. קִיץ ($3^6$) with מִן temporal, *after*, Ges.$^{164.g}$. 𝔊 *ἐξεγειρομένου* מֵהָקִיץ = מֵקִיץ, so Σ, 𝔍, 𝔖, 𝔙. — אֲדֹנָי] as 𝔊, 𝔍, MT., belongs with second clause, making v. hexameter with caesura after the second beat. — בָּעִיר] contr. בְּהָעִיר Hiph. inf. עוּר ($7^7$) with ב temporal as 𝔗, Ges.$^{53.q}$; so Oort, Bä., al., and most moderns. 𝔊 *ἐν τῇ πόλει σου*, sustained by 𝔙, 𝔍, 𝔖, is an erroneous interpretation, which does not suit the context. — **21.** יִתְחַמֵּץ] Hithp. impf. 3 sg. *† חמץ vb. Qal *be soured, leavened*, Ex. $12^{34.39}$ (E), cf. Ho. $7^4$. Hithp. *be soured, embittered*, a.λ. ‖ אֶשְׁתּוֹנָן Hithp. impf. 1 sg. שׁנן. — **22.** וְלֹא אֵדָע] circumstantial, *without knowing*: cf. $14^4$ *unintelligent*. — בְּהֵמוֹת] pl. בְּהֵמָה ($8^8$), pl. not of number but of intensity; *stupid* or *great beast*, "a very beast," Dr.; not the hippopotamus, as De., Hi., Now. — **24.** וְאַחַר כָּבוֹד] adv. term with conj. *and afterwards*, as 𝔍, Σ, so most moderns. 𝔊 *μετὰ δόξης*, 𝔙 *cum gloria*, take it as prep. But אחר as prep. nowhere has this sense. The vb. לקח does not admit of the use of אחר in the sense of following after, though Ew., Hi., suggest it as the goal of the taking. The mng. is evident enough, and is open to no other objection than dogmatic presupposition. The text is only made more difficult by the emendation of Gr., וְאָרְחֶךָ בְּיָד, though adopted by We., Now. כָּבוֹד is acc. of direction, the place of honour, in the immediate presence of God, as $16^{11}$; cf. $112^9$. — **26.** שְׁאֵרִי] sf. 1 sg. ‡ שְׁאֵר n.m. *flesh*, elsw. $78^{20.27}$ Mi. $3^{2.3}$ Je. $51^{35}$+. — צוּר לְבָבִי] phr. a.λ. improb. לבבי is dittog. אלהים is also gl., though both in 𝔊. The l. is complete without either. We should rd. צורי ($18^3$) as חֶלְקִי ($16^5$). — **27.** רְחֵקֶיךָ] sf. 2 sg. with pl. adj. רָחֵק a.λ. *departing*, *B*DB. 𝔊 *οἱ μακρύνοντες ἑαυτοὺς ἀπὸ σοῦ*, 𝔍 *qui elongant se a te*. It is more prob.

ptc. ‖ זוֹנֶה. Rd. therefore מְרַחֲקֶיךָ with Gr. — הִצְמַתָּה] Hiph. pf. 2 m., fully written צמת (*18[41]*). — זוֹנֶה] Qal ptc. ‡ זָנָה vb. *commit fornication*, usually in physical sense; but in religious sense, by forsaking Yahweh for another God, only here c. מן alone, elsw. c. אחרי, usually Ex. $34^{15.16}$ +, מעל Ho. $9^1$, מתחת Ho. $4^{12}$, abs. Ho. $2^7$ $4^{15}$ Is. $57^8$ Ps. $106^{39}$. — **28.** קִרְבַת] cstr. † [קִרְבָה] *B*DB. *approach*, elsw. Is. $58^2$ in same phr.; but 𝔊, 𝔍, interp. as vb. inf., which is more prob., rd. קָרְבָה אל אלהים. — שַׁתִּי] Qal inf. cstr. with sf. 1 sg. שתת, cf. $49^{15}$, but שית v.[18] makes it improb. that we should have שתת here. There is prob. error of pointing in MT. — אדני יהוה] is conflation. 𝔊 *κύριος* for אדני. יהוה in 𝔈 either gl. or evidence that context also is gl. — מַלְאֲכוֹתֶיךָ] sf. 2 m. pl. ‡ מְלָאכָה n.f. *work*, † of God, elsw. creation Gn. $2^{2.2.3}$ (P), judgment Je. $50^{25}$; of men, $107^{23}$.

## PSALM LXXIV., 3 PTS. OF 3 STR. $3^4$.

**Ps. 74 is a prayer of the exilic community: I. An expostulation with God for continuous anger against His ancient people and Zion (v.[1. 2ac]). The enemies have destroyed the temple (v.[3b. 4a. 7]); they planned the exile of the people and the destruction of their religion (v.[8-9]). II. The enemies reproach God and He still withholds His hand from them (v.[10-11]); and yet He has wrought wonders in the past (v.[13. 15]) and He is sovereign of nature (v.[16-17]). III. A plea to remember the reproaches of the enemy, and not abandon His people to them (v.[18-19]), to look upon the violence and not let the afflicted be confounded (v.[20-21]), to rise up for His own cause against His adversaries (v.[22-23]). Glosses of various kinds were inserted (v.[2b. 3a. 4b-6. 12-14]).**

I.

WHY, O God, dost Thou cast us off forever;
Smokes Thine anger against the flock of Thy pasture?
Remember Thy congregation, which Thou didst get of old;
Mount Zion, wherein Thou hast dwelt.
ALL hath the enemy marred in the sanctuary.
Thine adversaries roared in the midst of Thy meeting place.
They set on fire Thy sanctuary, (O God).
To the ground they profaned the dwelling place of Thy name.
THEY said in their mind: "Let their offspring become solitary."
They made the festivals of God in the land to cease.
Our signs we do not see:
And there is not with us one who knows.

II.

HOW long, O God, shall the adversary reproach;
The enemy ever contemn Thy name?

Why drawest Thou back Thy hand, (O God);
And Thy right hand in the midst of Thy bosom (retainest)?
THOU didst divide by Thy strength the sea.
Thou didst break the heads of the dragon by the waters.
Thou didst cleave out springs and brooks.
Thou didst dry up everflowing rivers.
THINE is the day: Thine also the night.
Thou didst prepare luminary and sun.
Thou didst fix all the boundaries of earth.
Summer and harvest Thou didst form.

III.

REMEMBER this: the enemy doth reproach;
An impudent people do contemn Thy name.
Give not to wild beasts (the person that praiseth Thee).
The life of Thine afflicted forget not forever.
LOOK to (the fat ones); for they are full.
The dark places of the earth are dwellings of violence.
Let not the crushed turn away confounded.
Let the afflicted and poor praise Thy name.
O ARISE, O God! O plead Thine own cause.
Remember the reproach of Thee by the impudent.
Forget not the voice of Thine adversaries,
The roar of those who rise up against Thee, going up continually.

Ps. 74 was in 𝔄, of the class משכיל as 78, and subsequently in 𝔈; *v.* Intr. §§ 29, 32. It has three parts: (1) v.$^{1.\ 2ac.\ 3b.\ 4a.\ 7-9}$, (2) v.$^{10-11.\ 13.\ 15-17}$, (3) v.$^{18-23}$. Each part has three tetrameter tetrastichs. The glosses are all added to (1) and (2), not to (3). These are: (1) v.$^{2b}$, from Je. $10^{16}$; (2) v.$^{3a}$, a petition in time of depression; (3) v.$^{4b-6}$, a Maccabean gl.; (4) v.$^{12}$, a general reference to God as king; (5) v.$^{14}$, a haggadistic gl., the first l. of which is absent from 𝔊. Apart from glosses the Ps. shows no evidence of very late date. The reference to the capture of the temple, the setting it on fire and profaning it to the ground, v.$^{3.\ 7}$, best suits the destruction of the temple by the Babylonians. The reference to the mind of the enemy to make the posterity of Israel solitary and to cause the festivals to cease from the land, v.$^{8}$, suits best the Exile. The expostulation which is the ground tone of the Ps. looks back upon these things as so long past that the people of God are justified in remonstrating with Yahweh for their continuance. The reference to the absence of miracle and prophecy, v.$^{9}$, usually regarded as evidence of Maccabean times, is a gl. The linguistic and stylistic resemblances are the following: v.$^{1}$ יעשן אפך phr. elsw. Dt. $29^{19}$, cf. Ps. $80^{5}$ (𝔄); צאן מרעיתך phr. elsw. Pss. $79^{13}$ (𝔄) $100^{3}$ Je. $23^{1}$ Ez. $34^{31}$; v.$^{2}$ קנה of getting of Israel by redemption Ps. $78^{54}$ (𝔄) Ex. $15^{16}$ Is. $11^{11}$; v.$^{7}$ לארץ חלל phr. of $89^{40}$, cf. La. $2^{2}$; v.$^{8}$ נִינָם prob. נין, elsw. Gn. $21^{23}$ Is. $14^{22}$ Jb. $18^{19}$; מֹעֲדֵי אֵל phr. *a.λ.*, but מועדים common in the sense of *feasts*; so here as 𝔊. The reference to synagogues has no justification in Hebr. language, and therefore cannot give evidence

of a date of composition after synagogues were established in the land. V.$^{15}$ בקע as Ps. $78^{13.15}$ (𝔄), נהרות איתן phr. α.λ., cf. נחל א׳ Dt. $21^{4}$ Am. $5^{24}$; v.$^{18.22}$ נבל as $14^{1}$ Dt. $32^{21}$, referring to national enemy; v.$^{20}$ מחשך as Is. $29^{15}$. There are several passages which remind of Ps. 9–10: v.$^{10}$, cf. $10^{8.18}$; v.$^{19}$, cf. $9^{18}$; v.$^{20}$, cf. $10^{7}$; v.$^{21}$, as $9^{10}$ $10^{18}$. The תנינים v.$^{13}$ refers prob. to Egypt of the Exodus, cf. Ez. $29^{3}$ $32^{2}$. V.$^{15}$ refers to the crossing of the Jordan. On the whole, the Ps. may be best explained as written with reference to the destruction of Jerusalem by the Babylonians, and to the Exile, by a poet subsequent to Ez. and prior to Is.$^{2}$. The glosses are partly from the editor of 𝔈, chiefly from a Maccabean editor who wishes to refer to the desecration of the temple in the time of Antiochus. To this event the erection of the signs therein and the ruthless destruction of the ornaments of the temple naturally refer. Such desecration is not altogether homogeneous with the destruction of the temple as described in the original Ps. The glosses have also evidence of late style: v.$^{3}$ הרים פעם משאות α.λ.; v.$^{6}$ כשיל, כילפות; v.$^{14}$ לויתן and לעם לציים.

**Pt. I., Str. I.** Two syn. couplets. — **1.** *Why, O God, dost Thou cast us off forever?*], expostulation with God for the long-continued abandonment of His people during their exile from their native land. It seems as if it were to last forever, cf. $44^{24}$ $77^{8}$ $79^{5}$ La. $3^{31}$. — *Smokes Thine anger*], cf. $18^{9}$ $80^{5}$. — *against the flock of Thy pasture*], phr. elsw. Pss. $79^{13}$ $100^{3}$ Je. $23^{1}$ Ez. $34^{31}$. Israel is conceived as the flock of God, their Shepherd, who leads them to pasture; cf. Pss. $23^{1-2}$ $77^{21}$ $78^{52}$ $80^{2}$. — **2.** *Remember*], so v.$^{18.22}$. Recall to mind the facts of the past; two are mentioned: (*a*) *Thy congregation which Thou didst get of old*], referring to the Exodus from Egypt and entrance into the Holy Land, cf. Ex. $15^{16}$ Dt. $32^{6-7}$. A glossator emphasizes this by inserting from Je. $10^{16}$, *Thou didst redeem the tribe of Thine inheritance.* — (*b*) *Mount Zion, wherein Thou hast dwelt*], referring to the selection of Mount Zion as the permanent place of the divine temple 2 S. $7^{12-13}$ 1 K. $6^{11-13}$ Ps. $132^{13-14}$, in which the God of Israel had resided from the time of Solomon until the Exile. — **3** *a*. A glossator adds for emphatic enlargement, *which Thy footsteps exalted to everlasting dignity*]. The usual explanation is "continual desolations," such as have so long continued that they seem to be forever, and so God is urged to interpose by stepping up to them and inspecting them Himself. But this is abrupt and awkward in the context, and is not sustained by ancient Vrss. The translation given above requires no change in the unpointed text.

**Str. II.** Synth. tetrastich. — **3 *b***. *All*] or "everything," emphatic in position — *hath the enemy marred in the sanctuary*]; they have left nothing intact: everything has been destroyed. — **4 a**. *Roared*], the uproar of a crowd of *adversaries*, who have captured the temple after a prolonged conflict, and make its ancient walls ring with their shouts of triumph. They have penetrated even into *the midst of Thy meeting place*], the transfer to the temple of the idea of the ancient tent of meeting, where Yahweh met His people. There is no justification for the rendering "Thy congregation" of AV. — **7**. *They set on fire Thy sanctuary*]. After rioting in it, spoiling it of its treasures, and destroying everything that they could not take away with them, they finally set the temple on fire. This probably refers to the destruction of the temple by the army of Nebuchadnezzar 2 K. $25^{9-17}$. — *They profaned the dwelling place of Thy name*]. The sacred places were reserved for Israelites, who must be consecrated in order to have access to them. These had been profaned by the presence of the heathen soldiery, unconsecrated and defiled with blood. — *to the ground*], utterly, cf. Ps. $89^{40}$. — A Maccabean editor enlarges upon this description of the destruction of the temple to make it more appropriate to the desecration by Antiochus. — **4 *b***. *They have set up their own signs as signs*], probably referring not to the standards of the army in token of victory, but to the religious symbols of the Greeks as a supplanting of the Jewish religion. — **5**. *It was perceived*], lit. "made known" or "became known," namely, that which was done by the enemies in the temple; so this difficult form should most probably be rendered. Vrss. and interpreters differ greatly in their views of this passage. — *as one who wieldeth upwards axes in a thicket of trees*], simile of a woodman lifting up his ax in a forest to cut down trees, cf. Je. $46^{22.23}$. **6**. *So now its doors together with hatchets and axes they strike down*], breaking open all the doors of the temple, a graphic description of the desecration of the temple by Antiochus; cf. 1 Macc. 1. The reference to "doors" of 𝔊, 𝔙, is more probable than that to "carved work" of 𝔐, 𝔍, and modern Vrss.

**Str. III.** Syn. couplets. — **8**. *They said in their mind*], to themselves, their plan and purpose. — *Let their offspring become solitary*]; the words of the Babylonian enemy, determining upon

the transportation of the people into exile, so that their offspring might be brought up apart from their native land, apart by themselves in a foreign land. The word "offspring" of 𝔊, 𝔍, is better sustained than the vb. of MT. followed by PBV., RV. "let us make havock of them altogether," or "let us destroy them," AV., JPSV. — *They made to cease*], 𝔊; to be preferred to "burnt up" of 𝔐, though sustained by most Vrss., because of the tautology with v.$^{7a}$. — *the festivals of 'El*], so 𝔊, intensified by the later insertion of "all": the abolition of all the sacred feasts prescribed in the laws of Israel from the most ancient times. There is no authority in ancient usage for thinking of the synagogues of Maccabean times, although this is adopted by EV$^s$. and most moderns. — **9.** *Our signs we do not see*], the symbols of the religion of Yahweh, such as the Sabbath Ez. $20^{12.20}$ Ex. $31^{13.17}$, in appropriate parall. with festivals of previous line, and therefore more probable than "miracles" or "ensigns." It is, however, possible that the glossator who inserted "there is no more a prophet," interpreted them as miracles, thinking of his own time as characterised by the absence alike of miracle and prophecy, cf. 1 Macc. $4^{46}$ $9^{27}$ $14^{41}$. — *And there is not with us one who knows*]. No one understands what it all means. It is not probable that the author was thinking of a prophet, or that he was thinking of the length of time the exile would last, as the erroneous dittog. of "how long" requires; he was rather thinking that the whole situation was unintelligible, inexplicable, in view of the relation of Israel to God.

**Pt. II., Str. I.** Syn. couplets. — **10.** *How long*], expostulation as to the length of time, cf. $79^5$ $89^{47}$, ‖ *ever*. — *shall the adversary reproach* ‖ *contemn Thy name*], by their maltreatment of the temple which bears the divine name, and in which God dwelt and the people worshipped who were called by His name, cf. v.$^{18}$ $10^{3.13}$ $79^{12}$. — **11.** *Why drawest Thou back Thy hand?*], to which, for the sake of the measure, *O God* should be added, which has fallen out by mistake. One would expect the very reverse, that God would draw it forth to vindicate Himself. — *And Thy right hand* in ‖, in connection with *in the midst of Thy bosom*, suggests the vb. *retainest*, which was probably in the original Ps., but which was changed by the Maccabean editor to a similar vb. imv. "consume them," implying a vb. "take it forth," or "pluck it forth,"

RV. The hand of God, and especially His right hand, is that which He lifts up ($10^{12}$), or stretches out (Ex. $15^{12}$), in vindicating Himself and His people against their enemies, cf. $44^{4}$ $89^{14}$. Israel cannot understand why he does not do this now; why He stands aside, as it were, with His right hand in the bosom of His garment. — **12**. A glossator inserts, as an additional reason for the expostulation, the couplet: *And God is my king of old*]. From the most ancient times He has been king of Israel, cf. $9^{8}$ $10^{16}$ $44^{5}$. — *Worker of victories*], ptc. expressing the characteristic action of the king, who as commander of armies gives victory to His people, cf. 1 S. $14^{45}$ Is. $26^{18}$ Pss. $20^{6}$ $21^{2.6}$ $44^{5}$ $68^{20}$ +; not to be generalised into "salvation" of EV$^{s}$. — *in the midst of the earth*]. His victories were not confined to the Holy Land, but were wrought in other parts of the earth; interpreting the subsequent context.

**Str. II.** Synth. couplets. — **13**. *Thou didst divide by Thy strength the sea*], referring to the crossing of the Red Sea by Israel at the Exodus, Ex. $14^{21 sq.}$. — *Thou didst break the heads of the dragon by the waters*], the military chiefs of Egypt compared to a dragon, Is. $27^{1}$ $51^{9}$ Ez. $29^{3}$ $32^{2}$. — **14**. A doublet of the previous v. — *Thou didst crush the heads of Leviathan*], probably here the crocodile, another term for Egypt, cf. Is. $27^{1}$. — *that Thou mightest give them for food to the folk of jackals*]. Their dead bodies cast up upon the shore became the prey of the jackals, cf. $63^{11}$. The reference of 𝔊, 𝔍, 𝔙, to the Ethiopians has no historical or linguistic propriety. The reference of EV$^{s}$. "to the people inhabiting the wilderness," while possible, has no historical support and is improbable. Aq., Θ, 𝔗, Quinta, give it a mythological reference to the flesh of Leviathan (cf. Jb. $3^{8}$), which it was supposed would be given as a festal meal to Israel in the latter days. This is more probable in so late a gloss. — **15**. *Thou didst cleave out springs and brooks*], cf. $78^{15}$ $105^{41}$ Is. $48^{21}$, referring to the miracle of bringing water from the rocks Ex. $17^{6}$ Nu. $20^{8}$. — *Thou didst dry up everflowing rivers*], referring to the crossing of the Jordan Jos. 3.

**Str. III.** Synth. couplets, passing from the divine power in history to the divine power over nature, both in creation and providence. — **16**. *Thine is the day*]; it belongs to Thee as its

owner. — *Thine also the night*], therefore both day and night, comprehending all time. The reason for this ownership is *Thou didst prepare*, create, *luminary*, that is, the moon, as 𝔊, giving light by night, *and sun*, giving light by day; cf. Gn. $1^{14-19}$ Ps. $104^{19-23}$. — **17**. *Thou didst fix all the boundaries of earth*], which might be interpreted in general of the separation of land and sea Gn. $1^{9}$ Jb. $38^{8\,sq.}$ Pr. $8^{29}$, or of the boundaries of the nations Dt. $32^{8}$; but more probably, owing to the qualifying line, refers to the divisions of the seasons Gn. $1^{14}$; for the reason is given: *Summer and harvest Thou didst form*] at the creation, making this the chief boundary in the year.

**Pt. III., Str. I.** Syn. couplets. — **18**. *Remember this*], renewing the plea of v.$^{2}$, only calling attention now to the enemy instead of to the people of God. The demonstrative, thrown before for emphasis, is defined in the subsequent clauses. — "The enemy" of v.$^{3}$ is resumed and described as *an impudent people*], so v.$^{22}$ $14^{1}$. — *doth reproach* ‖ *contemn Thy name*], resuming v.$^{10}$. — **19**. *Give not to wild beasts*], or "wild beast," as RV. after 𝔊, 𝔍, 𝔗, much more probable than "unto the multitude," that is, of the enemies or wicked, of PBV., AV., which depends upon another interpretation of the Hebr. word. — *the person that praiseth Thee*], so 𝔊, 𝔙, favoured by interpretations of other ancient Vrss.; to be preferred to 𝔐, followed by EV$^{s}$., "Thy turtle dove," a pet name for Israel which has no other Biblical authority, and is elsewhere only an image of timidity. — *The life of Thine afflicted*]. The people suffering affliction from their enemies were in mortal peril. — *forget not forever*], cf. $10^{11-12}$ $13^{2}$. God's withholding interposition so long (v.$^{10}$) seems like forgetfulness; the reverse of the plea to remember.

**Str. II.** Synth. couplets. — **20**. *Look to the fat ones*], the sleek enemies made fat by victory and booty, cf. $73^{4}$, as suggested by Du.; to be preferred to 𝔐, "Look to the covenant," though sustained by ancient and modern Vrss. and most interpreters; because it interrupts the thought by the suggestion of God's neglect of the ancient covenant with Israel, Ex. $24^{8}$, when the whole context is a plea to consider the attitude of the enemy. The variation in the text as between the two readings is only one of pointing. — *for they are full*], that is, with the booty, which makes them fat.

The measure requires that this vb. should go with the previous clause and not with the following, as EV[s]. — *The dark places of the earth*], referring not to the hiding-places of the persecuted of the Maccabean period 1 Macc. 1[53] 2[27 sq.], to which they were pursued by their enemies and cruelly cut down, and thus justifying the supplementary statement *dwellings of violence*, but to the lands of exile where Israel was, as it were, in the Sheol of national death, away from the light of the divine countenance, and exposed in their weakness to the cruelty of their enemies. — **21.** *Let not the crushed* ‖ *afflicted and poor*]. The nation had been crushed by the destruction of Jerusalem and the misery of the Exile. In their affliction and poverty they resort to their God for deliverance; they plead that they may not *turn away confounded*], as if unrecognised, unanswered, or refused. On the contrary, let them *praise Thy name*], in antithesis with the enemies who contemn it v.[18].

Str. III. Syn. couplets. — **22–23.** *O arise, O God!*], a still more importunate plea for immediate interposition, cf. 9[20] 10[12]. — *O plead Thine own cause*], the cause of His people was identical with His own, cf. 43[1]. — *Remember* (cf. v.[18]) and its antithesis *forget not* (v.[19]) are resumed in the climax. — *the reproach of Thee*], cf. v.[18], as expressed in *the voice*, aloud in boldness and defiance, and indeed as *the roar, going up continually*], of a tumultuous assembly of angry and vindictive as well as *impudent* ones ‖ *Thine adversaries* ‖ *those who rise up against Thee.* The psalmist, in his emphatic assertion that they were God's enemies, has lost sight for the moment that they were also enemies of the people of God.

**1.** לָמָּה] expostulation (*2*[1]). — אלהים] so v.[10. 12. 22], prob. original. — יֶעְשַׁן אַפְּךָ בְּ] phr. elsw. Dt. 29[19]. † עָשַׁן vb. denom. Qal *smoke*, elsw. of mountain Ex. 19[18] Pss. 104[32] 144[5]; cf. Ps. 80[5] (without אף). — צאן מַרְעִיתֶךָ] *flock of Thy shepherding;* phr. elsw. Pss. 79[13] 100[3] Je. 23[1] Ez. 34[31], cf. Ps. 95[7]. † [מַרְעִית] n.f. elsw. *pasturage* Ho. 13[6] Is. 49[9] Je. 25[36]; by meton. *flock* Je. 10[21]. — **2.** זְכֹר] Qal imv. 2 m. (*8*[5]), so v.[18. 22], characteristic of Ps. — קָנִיתָ] Qal pf. 2 m. ‡ קָנָה vb. *get, acquire*, of God (all poetic), (1) by creation or origination 139[13] Gn. 14[19. 22] Dt. 32[6] Pr. 8[22]; (2) by redemption, here, as Ps. 78[54] Ex. 15[16] Is. 11[11]. Other mngs. not in ψ. — גָּאַלְתָּ שֵׁבֶט נַחֲלָתֶךָ] gl. from Je. 10[16] = 51[19], cf. Is. 63[17]. — זֶה] relative, as 78[54] 104[8. 26]. — **3.** הָרִימָה פְעָמֶיךָ] phr. a.λ., but cf. vb. with יד Ex. 17[11] (E) Nu. 20[11] (P) 1 K. 11[26. 27],

with רגל Gn. 41[44] (E); vb. is Hiph. imv. cohort. רום. 𝔊 has τὰς χεῖράς σου here, so 𝔙; 𝔖 עבוך, 𝔍 *sublimitas* = הֲרָמָה, all glosses interp. of the obj. of vb. unexpressed.—לְמַשֻּׁאוֹת] ל prep., pl. [מַשּׁאה], elsw. 73[18] dub. 𝔊 has ἐπὶ τὰς ὑπερηφανίας αὐτῶν = 𝔙 *in superbias eorum*, as v.[23] (for שְׁאוֹן) both from נשא (1), cf. Jb. 13[11] 20[6] 31[23]; Σ ἠφανίσθη interprets from נשא as Niph. So 𝔖 משתקלים; cf. Is. 33[10] Ps. 94[2]. 𝔍 *dissipata est* interprets from נשׁא *beguile, deceive* (55[16]); cf. Jb. 32[22]. The l. is a late gl. Ehr. proposes to take הרימה as Hiph. pf. 3 f. in rel. clause with פעמיך as subj.; and so we might render: "which Thy footsteps exalted." This makes better parall. with previous ll. Then it is better to go farther than Ehr. and follow 𝔊 in the interp. of למשאות, only giving it a good sense as משאת = שאת *elevation, dignity*, and so render the whole as: *which Thy footsteps exalted to everlasting dignity*. The glossator thus adds to each tetrameter a syn. trimeter in rel. clause. — כָּל־הֵרַע] כל is used absolutely, as 8[7] 145[15], and emph. with vb. in rel. clause, rel. omitted, which then connects it closely with previous l.; but as that is improb. the vb. is rather in a principal clause giving statement of fact. — **4.** מוֹעֲדֶךָ] sf. 2 m. ‡ מוֹעֵד n.m. (1) *appointed time* 75[3] 102[14] 104[19], so 𝔊 here τῆς ἑορτῆς σου; † (2) *appointed place* of assembly Zp. 3[18] La. 2[6]. Many codd. MT., so 𝔗, Ki., rd. pl. here as v.[8] כל מוֹעֲדֵי אֵל; 𝔍 *omnes solemnitates dei*; 𝔊 τὰς ἑορτὰς κυρίου without כל. There is no sufficient reason to think of synagogues in v.[8]. — שָׂמוּ אוֹתֹתָם אֹתוֹת]. This is not in 𝔊[B], but in 𝔊[B. ab. mg. inf. ℵ. R. T] ἔθεντο τὰ σημεῖα αὐτῶν σημεῖα καὶ οὐκ ἔγνωσαν. אות (65[9]). The mng. *standards* elsw. only Nu. 2[2] (P); though after 𝔍, Calv., PBV., JPSV., and many adopt this mng. Most think of religious symbols. This best explains the repetition of the word. But in that case this l. is not suited to the context. — **5.** יִוָּדַע] Niph. impf. ידע; 3 sg. for 3 pl. is noteworthy. It can hardly refer to the enemies of the previous context. This also is not in 𝔊[B]. 𝔊[ℵ. R. T+] rd. לא יָדְעוּ. 𝔍 *manifesta* prob. gives the true mng. It is needed for measure. — כְּמֵבִיא] prep. כ with Hiph. ptc. בוא. 𝔊 has ὡς here as in next clause, but interp. before εἰς τὴν εἴσοδον; 𝔍 *in introitu*; these rd. מָבוֹא. But 𝔊[ℵ. c. a. R. 𝔗] ἔξοδον; so 𝔙 *sicut in exitu*. — ‡ לְמָעְלָה] adv. i.p. *upward* α.λ. ψ, but common elsw. OT.; cf. מַעַל. — בִּסְבָךְ] prep. בְּ with † [סְבֹךְ] n.[m.] *thicket*, elsw. Je. 4[7]; cf. סְבַךְ n.[m.] idem Gn. 22[13], pl. Is. 9[17] 10[34]. — קַרְדֻּמּוֹת] pl. † [קַרְדֹּם] n.[m.] *axe*, elsw. Ju. 9[48] 1 S. 13[20. 21] Je. 46[22]. — **6.** וְעַת] Kt.; Qr. וְעַתָּה temporal sequence, *so now*. 𝔊 ἐξέκοψαν = גדעו, so 𝔖, 𝔙. Bä. rds. גֻּדְּעָה Pu., as Is. 9[9]. But Σ νῦν δὲ, 𝔍 *et nunc*. — פִּתּוּחֶיהָ] pl. sf. 3 f. † פִּתּוּחַ n.m. *engraving* on metal or stone 1 K. 6[29] Zc. 3[9] Ex. 28[11. 21. 36] 39[6. 14. 30] 2 Ch. 2[6. 13]; so here, as 𝔍. But 𝔊 τὰς θύρας αὐτῆς = פְּתָחֶיהָ, so 𝔙. — כַּשִּׁיל] α.λ., Aramaic loan word, *B*DB. *axe*. — כֵּילַפּוֹת] α.λ. n.[f.] *axe*, Assyrian *kalappatu*, *B*DB. — יַהֲלֹמוּן] Qal impf. 3 pl. fuller form ‡ [הלם] vb. *smite* with hammer Ju. 5[26]; fig. Ps. 141[5]; so here with axe. — V.[5-6] give two hexameters, a gl. to the tetrameter poem. — **7.** שִׁלְּחוּ] Pi. pf. 3 pl. c. בְּ instrument and acc. of obj. against which; cf. Ju. 1[8] 20[48] 2 K. 8[12]. A word seems to be missing. — מִקְדָּשֶׁךָ] 𝔍 *sanctuarium tuum*, 𝔊 τὸ ἁγιαστήριόν σου. — לָאָרֶץ חִלְּלוּ] phr. 89[40], cf. La. 2[2]. — **8.** נִינָם] dub. Qal impf. 1 pl. with sf. 3 pl. ינה *oppress* 17[12] 123[4], so 𝔖 נוכר Ki., AE., Hu.[2],

De., Bi.; but 𝔊 ἡ συγγενία αὐτῶν, 𝔍 *posteri eorum*, 𝔗 בניהם. † נִין n.m. *offspring*, as Gn. $21^{23}$ Jb. $18^{19}$ Is. $14^{22}$; so Hi., Bä. — יָחַד] i.p. (*$2^2$*); but rd. יָחִיד *solitary, alone* (in exile) as $25^{16}$ $68^{7}$ $141^{10}$ (𝔊). — מוֹעֲדֵי אֵל] 𝔊$^{B}$ κυρίου, but 𝔊$^{ℵ.R.T}$ τοῦ θεοῦ more correct; *v.* v.$^{4}$. — שָׂרְפוּ] Qal pf. 3 m., so 𝔍, Σ, Θ, Quinta, 𝔗; but 𝔊 δεῦτε καὶ καταπαύσωμεν, which Jerome supposed to be err. for κατακαύσωμεν (ep. 106 *ad Sun. et Fret.* c. 46), so Sexta. But 𝔖 נעבר. It is improbable that burning, which has been mentioned v.$^{7}$, would reappear in v.$^{8}$. The text of 𝔊, 𝔖, was not the same as that of 𝔐 and other Vrss. The use of 2d pers. for God in the Ps. favours 𝔊 that אֵל should be in words of enemy. Ehrt, Moll, suggest שבתו err. for שַׁבַּת וכל מועדי. But ישבתו is itself more prob., cf. La. $5^{15}$ Is. $24^{8}$. — **9.** אִתָּנוּ] prep. את with sf. 1 pl., so 𝔍; 𝔊 ἡμᾶς, 𝔙 *et nos*, אֹת def. acc. with sf. But the latter is against the use of 2 pers. for God in the Ps. — נָבִיא] n.m. *prophet*, elsw. ψ only $51^{2}$ (title) $105^{15}$; gl., so also עד־מה dittog. — **10.** עַד־מָתַי] *until when, how long*, v.$^{9}$; c. impf. elsw. $82^{2}$ $94^{3}$, pf. $80^{5}$. This expostulation begins Part II. — **11.** יָדְךָ וִימִינְךָ] the second noun an intensification of the first, so 𝔍; but 𝔊 attaches ימינך to next l., which gives better parall. The first l. lacks a word, prob. the divine name. Then ימינך is acc. instrument with כַּלֵּה Pi. imv. כלה (*$18^{38}$*), cf. $59^{14}$. This was prob. changed by Maccabean editor from an original חכלא, which gives better parall. — חוקך] Kt., err. for חֵיקְךָ Qr. (*$35^{13}$*). — **12.** The change to 3 pers. between ll. of 2 pers. indicates a gl. — פֹּעֵל ישועות] phr. *a.λ.* worker of victories for usual עָשָׂה יְשׁ׳ 1 S. $14^{45}$ Is. $26^{18}$. — **13.** פּוֹרַרְתָּ] Poel pf. 2 m. † [פָּרַר] *B*DB. (SS. פור); Qal and Hithp. Is. $24^{19}$; Poel only here, *split, divide*. — רָאשֵׁי תַנִּינִים] ‡ תַּנִּין n.m. (1) *serpent*, $91^{13}$ Dt. $32^{33}$; (2) *crocodile* or *dragon*, as fig. of Egypt, so here as Is. $27^{1}$ $51^{9}$, cf. Ez. $29^{3}$ $32^{2}$; of Babylon Je. $51^{34}$; (3) *sea monster*, as whale Gn. $1^{21}$ Jb. $7^{12}$ Ps. $148^{7}$. The reference here is to Egypt, and the heads of the monster are the chiefs who were overwhelmed in the Red Sea. — **14.** רִצַּצְתָּ] Pi. pf. 2 m. ‡ [רצץ] vb. *a.λ.* ψ *crush in pieces*. — † לִוְיָתָן] n.m. (1) *river monster, crocodile*, Jb. $40^{25}$, prob. here fig. of Egypt, cf. Is. $27^{1.1}$; (2) *sea monster, whale*, Ps. $104^{26}$; (3) mythological *dragon* Jb. $3^{8}$. — This v. is a doublet of previous l. and is doubtless a gl. — תִּתְּנֶנּוּ] Qal impf. 2 m. נתן with sf. 3 m. sg. The impf. in the midst of pfs. prob. expresses purpose. — לְצִיִּים] לְ prep. of late style for genitive, and צִיִּים *yelpers, jackals*, cf. *$72^{9}$*. But 𝔊 λαοῖς τοῖς Αἰθίοψιν, 𝔍 *populo Aethiopum*. Aq., Quinta, 𝔗, refer עם to the Jews in accordance with the legend of *Baba bathra* $7^{4}$, that the pious in the future age would receive the flesh of Leviathan as a festal meal; so Θ λαῷ τῷ ἐσχάτῳ. This l. is also a late gl. — **15.** בָקַעְתָּ] Qal pf. 2 m. ‡ בָּקַע vb. Qal *cleave, break open*, צור Is. $48^{21}$, the sea Ex. $14^{16}$ (P) Ps. $78^{13}$, so here מעין, the earth $141^{7}$. Pi. *cleave* rock Ps. $78^{15}$. — ‡ מַעְיָן] n.m. *spring, source*, elsw. ψ, $104^{10}$ $114^{8}$, but $84^{7}$ $87^{7}$ (dub.). — נָחַל] i.p. *torrent, brook* ($18^{5}$). — נַהֲרוֹת אֵיתָן] phr. *a.λ.*, cf. נַחַל א׳ Am. $5^{24}$ Dt. $21^{4}$. ‡ אֵיתָן adj. elsw. as *ever flowing* Ex. $14^{27}$ (J) 1 K. $8^{2}$; other sense *permanent, enduring*, not in ψ. — **16.** ‡ מָאוֹר] n.m. *luminary*, usually of both sun and moon, here followed by שמש. It seems necessary to think of the moon, as 𝔊, although Now. thinks it collective for moon and stars; cf. $90^{8}$ of God's face

as a luminary. — **17.** קַיִץ וָחֹרֶף] phr. elsw. Gn. $8^{22}$ (J) Zc. $14^{8}$. — † חֹרֶף] n.m. *harvest time*, elsw. Am. $3^{15}$ Je. $36^{22}$ Pr. $20^{4}$ Jb. $29^{4}$. — **18.** זאת] so 𝔍; 𝔊ᴮ has τῆς κτίσεώς σου, but not 𝔊ℵ.ᵀ. — יהוה] though sustained by 𝔊, 𝔍, must be a gl. in 𝔈. Moreover, it makes l. too long. — עַם־נָבָל] phr. elsw. Dt. $32^{6}$ of Israel; but נבל v.$^{22}$ $14^{1} = 53^{2}$ Dt. $32^{21}$ (גוי נ׳) all refer to the heathen as *impudent, shameless*. — **19.** לְחַיַּת] לְ prep. with חַיַּת repeated in next l. It is impossible to give these words the same mng. in both cases, for *Thierlein*, De., though tempting, has no support in usage. Seventeen codd. de Rossi have לְחַיַּת, making it stronger form for חַיָּה. It is prob. that it was so understood by MT., for 𝔗 as well as 𝔊, 𝔍, translate by *wild beast*. But it is easier to point חַיּוֹת. The other חַיַּת is cstr. חַיָּה in the sense of *life*, as $78^{50}$ $143^{3}$. — תוֹרֶךָ] 𝔐, *thy dove*, endearing name for Israel, but there is no Biblical authority for it. It is elsw. only for image of timidity. 𝔊 ἐξομολογουμένην σοι, 𝔙 *confitentes tibi*, so 𝔖, תוֹדֶךָ Hiph. impf. 2 m. ידה (*v.* Intr. § 39) with sf. 2 m. This seems most prob. 𝔍 *eruditam lege tua*; Σ, 𝔗, תוֹרֶךָ Hiph. impf. 2 m. ירה (*11*$^{8}$) teach the law. — **20.** לַבְּרִית] (*v.* *25*$^{10}$) 𝔊 has sf. σοῦ, but it is doubtless interp. This gives no good sense in the context, and to connect it with מלאו and so get good measure is difficult. Rd. with Du. בְּרִיאוֹת for בְּרִיאת *fat persons*, cf. $73^{4}$. — כִּי־מָלְאוּ] agrees with בריאות; cf. $10^{7}$. — מַחֲשַׁכֵּי] pl. cstr. † מַחְשָׁךְ n.m. (1) *dark, secret place*, where the wicked hide and work Is. $29^{15}$; so here; (2) *dark region*, where one loses the way Is. $42^{16}$; (3) *Sheol* Pss. $88^{7.19}$ $143^{3}$ La. $3^{6}$. — **22.** כל־היום] is prob. gl., as it makes l. too long with מִנִּי, which can only be explained as designed for an additional tone before נבל. — **23.** עֹלֶה] Qal ptc. עלה, relative clause without the usual article agreeing with שאון.

## PSALM LXXV., 6 STR. $3^{3}$.

**Ps. 75 is a song of thanksgiving to God for all His wondrous deeds (v.$^{2}$), citing an oracle in which God Himself tells of an appointed time of judgment (v.$^{3-4}$), warns the boasting wicked (v.$^{5-6}$) that help cannot come from any quarter (v.$^{7-8}$), that they must drain to the dregs the cup of judgment (v$^{9}$); and declares once for all that the wicked will eventually be hewn off, but the righteous lifted up (v.$^{10-11}$).**

WE give thanks to Thee, O God,
We give thanks and call on Thy name,
Tell of (all) Thy wondrous deeds.
"WHEN I take an appointed time,
I in equity judge:
The earth and its inhabitants melt away.
"I SAY to the boasters: 'Boast not';
And to the wicked: 'Lift not up the horn.
Do not speak arrogantly against the Rock.'

"FOR not from the East or from the West,
And not from the wilderness or from the mountains.
Verily, God is about to judge.
"FOR a cup with red wine —
It is full of mixed wine, and He extends it:
Yea, its dregs they will drain out.
"VERILY I declare forever,
That the horns of the wicked I will hew off;
But the horns of the righteous shall be lifted up."

Ps. 75 was originally a שיר, as indeed is evident from v.[2] It was taken up into 𝔄, then into 𝔐, 𝔈, and 𝔇𝔎, in which latter it was assigned אל תשחת (*v.* Intr. §§ 24, 29, 31, 32, 33, 34). The Ps., apart from the first Str., is an oracle of God, in five trimeter tristichs. The author was evidently familiar with the song of Hannah 1 S. 2 (*v.* v.[5. 6]). The use of the cup of the wine of God's wrath to be drained by His enemies v.[9] is as Je. $25^{15}$ $49^{12}$ La. $4^{21}$ Is. $51^{17}$ Ez. $23^{33-34}$ Hb. $2^{16}$. The phrs. worthy of note are: v.[3], אקח מועד *a.λ.*, cf. $102^{14}$; v.[11] גדע קרנים phr. *a.λ.*, but cf. Is. $45^2$ Ps. $107^{16}$. V.[9] וַיַּגֵּר ו consec. impf. is good old syntax. There are several glosses, chiefly of intensification: v.[4b], אנכי for אני v.[8. 10]; תכנתי late usage of the vb; v.[6a], doublet of v.[5b]; v.[8b], enlarged from 1 S. $2^7$; v.[9d], amplification; v.[10b], praise in 1 sg. for 1 pl. of Ps., and interrupting the divine words. The Ps. is ancient, and, apart from the use of אלהים, might be preëxilic. It is written in a calm tone of confidence in God and praise to Him for His wonders. It implies a peaceful condition of the community, probably in Babylonia prior to Nehemiah.

Str. I. Syn. triplet. — **2.** *We give thanks*], repeated for emphasis ‖ *call on Thy name*], so 𝔊, 𝔙, 𝔖, Dr., Kirk., al., well suited to the context. "Thy name is near," of 𝔓, 𝔍, rests upon displacement of a single letter, and is an anomalous phr. difficult to explain, especially in this context, whether we think of "name" as for help or for presence. In the climax, — *Tell of all Thy wondrous deeds*], celebrate them in a song. These are, as the oracle indicates, deeds of impending judgment.

Str. II. Synth triplet. — **3.** *When I take an appointed time*]. God Himself speaks the oracle which takes up the remainder of the Ps. The "appointed time" is the time of judgment, cf. Hb. $2^3$; so RV., JPSV., and most moderns. PBV., AV., "when I receive the congregation," though a possible rendering, is not suited to the context. — *I in equity judge*], as the context indicates, in distributive justice, giving equitable punishment to the wicked and vindication to the righteous, cf. $9^9$ $58^2$ $98^9$. — **4.** *The earth and its inhabitants melt away*], panic-stricken, in terror,

cf. Ex. $15^{15}$ Pss. $46^{7}$ $107^{26}$. The reference is evidently to them as wicked, cf. $v^{11}$, in antithesis with the righteous people of God. A glossator adds: *It is I that have adjusted its pillars*], cf. $24^{2}$ Jb. $38^{4\,sq.}$ 1 S. $2^{8}$. It therefore depends entirely upon God whether the earth shall remain stable and unshaken, or not.

**Str. III.** is a syn. triplet. — **5.** *I say to the boasters* ‖ *the wicked*], a warning to the enemies of His people, — *Boast not*], as expressed by the external gesture, — *lift not up the horn*], in self-conscious dignity and supremacy; cf. 1 S. $2^{1.10}$ Pss. $89^{18.25}$ $92^{11}$ $112^{9}$. — **6.** This is interpreted by a glossator in dittog. by enlarging "horn" to "your horn," and "lift up" to "on high." The Str. is complete without it. The climax of this boasting and self-exaltation appears in the warning: *Do not speak arrogantly*]. This, acc. to 𝔐, 𝔍, $EV^{s}$., is expressed by the "neck"; but the rendering, *against the Rock*], suggested by 𝔊, is followed by most moderns and is doubtless correct, especially because of the relation of this Ps. to the Song of Hannah 1 S. $2^{2-8}$, cf. Dt. $32^{4.37}$ Hb. $1^{12}$.

**Str. IV.** is a synth. triplet. — **7.** *For not from the East or from the West*], the two antithetical quarters, complemented by *not from the wilderness*, the southern quarter, *or from the mountains*, the northern quarter, thus embracing the four quarters to exclude them all. The interpretation of AV., RV., JPSV., with many ancients and moderns, finding in the form the predicate "lifting up," is improbable; as is also that of 𝔊, 𝔍, 𝔙, and most moderns, "mountainous wilderness." Both of these leave the northern quarter unmentioned. The statement of Kirk., that it is because of the Assyrian approach from that quarter, is involved in a mistaken view of the date of the Ps., and is unsatisfactory in any case. It is usually supposed that these are the words of the psalmist, excluding help for Israel from every quarter but God. But this Str. intervening between III. and V. really is in close connection with both, and continues the warning of God to the wicked enemies that no help can come to them from any quarter: their judgment is about to begin. — **8.** *Verily God is about to judge*]. A glossator inserts from 1 S. $2^{7}$ a statement of distributive judgment: *the one He putteth down, the other He lifteth up*, a line making the Str. overfull, and really interrupting the close connection of the previous clause with the following Str.

Str. V. is a stairlike triplet. — **9.** *For a cup with red wine*], the most probable reading, instead of "that foameth," of MT., a term used only here of wine and dubious in itself. It was *in the hand of Yahweh*, without doubt, as is evident from the context; but it was not necessary to say this. The divine name is not the one used in this Ps., and the insertion impairs the measure. — *It is full of mixed wine*], cf. Is. $5^{22}$ Pr. $9^{2.5}$ Ps. $102^{10}$. Herbs and spices of various kinds were used to make it more stimulating and intoxicating. — *and He extends it*]. God hands it out to the wicked to drink. This is the most probable explanation of an Aramaism which is rendered in EV$^{s}$., "He poureth out." "Of it" is an explanatory addition of a glossator at the expense of the measure; enlarged in 𝔊, 𝔖, 𝔙, into "of this . . . of that," thinking of two different cups. — *Yea, its dregs they will drain out*], interpreted by the gloss, "will drink," and whose subject is also given without need: "all the wicked of the earth," both at the expense of the measure. The cup of the wrath of God given to the wicked to drink is common in OT., cf. $11^{6}$ $60^{5}$ Je. $25^{15\,sq.}$ $49^{12\,sq.}$ $51^{7}$ Is. $51^{17\,sq.}$.

Str. VI. A single line followed by an antith. couplet. — **10.** *Verily I declare forever*], the words of God continued and brought to their climax in the first person as Str. II., III. The declaration is an everlasting decree, an unchangeable purpose. It was, however, interpreted by a glossator as the words of Israel in public worship, and accordingly a ‖ was inserted: *I will make melody to the God of Jacob*, cf. $81^{2}$, which then occasioned in 𝔊 the change of the first vb. into "I will rejoice." — **11.** That which God declares as His eternal purpose is: *That the horns of the wicked I will hew off*], by a sudden and violent blow against them, when lifted up by the wicked themselves, v.$^{5b}$; and, in antithesis: *But the horns of the righteous shall be lifted up*], as is suggested, by God Himself.

**2.** הוֹדִינוּ] Hiph. pf. 1 pl. bis; when sq. ל only of ritual worship (*v.* Intr. § 39), cf. $79^{13}$. — וְקָרוֹב שְׁמֶךָ] so 𝔍; but phr. α.λ. dub.; 𝔊 *ἐπικαλεσόμεθα τὸ ὄνομά σου* = קרו בשמך inf. abs. קרא with ב prep. interp. as 1 pl. pf. — סִפְּרוּ] Pi. pf. 3 m.; so 𝔍; but 𝔊 has *διηγήσομαι*, 𝔙 *narrabimus*, also interp. inf. abs. סַפֵּר. 𝔖 has 1 pl. in both cases. Street, Du., would rd. 1 pl. Dy., Gr., Oort, Bä., Kau., We., ptc. קֹרְאֵי. — נִפְלְאוֹתֶיךָ] ($9^{2}$). 𝔊, 𝔖, add כל, which gives better measure, so Che. — **3.** כִּי־אֶקַּח מוֹעֵד] phr. α.λ.; כי temporal as 𝔊, 𝔍; cf. $102^{14}$

מ באי.—מֵישָׁרִים אֶשְׁפֹּט] as 58², cf. 98⁹ c. בְּ, in uprightness, equity, *v.* *9⁹*.—**4.** נְמֹגִים] Niph. ptc. pl. *a.λ.* מוג = *melt away*, fig. of terror, *panic-stricken*, cf. Ex. 15¹⁵; in Qal 46⁷, Hithp. 107²⁶.—אָנֹכִי] full form instead of אֲנִי v.³·¹⁰; prob. betrays another hand.—תִכַּנְתִּי] Pi. pf. † תכן Qal *weigh, prove*, Pr. 16² 21² 24¹². Niph. (1) *be weighed* 1 S. 2³; (2) *be right* of conduct Ez. 18²⁵·²⁹ 33¹⁷·²⁰. Pi. (1) *weigh* Jb. 28²⁵; (2) *measure* Is. 40¹²; (3) prob. late, *set right, adjust*, Is. 40¹³ (?), so here. Pu. *be weighed*, 2 K. 12¹².—עַמּוּדֶיהָ] pl. sf. 3 f. *its pillars*, ‡ עַמּוּד n.m. here of earth, so Jb. 9⁶, of heaven Jb. 26¹¹, of Wisdom's house Pr. 9¹, column of smoke Ps. 99⁷, as Ex. 13²¹·²² (J) +; usually of pillars supporting house, or of column or pillar standing apart.—**5.** תרימו קרן] so v.⁶·¹¹, cf. *18³* 89¹⁸·²⁵ 92¹¹ 112⁹. The repetition in next l. is doublet and gl.—**6.** תְּדַבְּרוּ] without neg. interp. as subordinate if the second תרימו be original, otherwise אל was originally with the vb.—בְצַוָּאר] so 𝕵, 𝕾; but 𝕲, 𝖀, κατὰ τοῦ θεοῦ = בצור, so Cap., Oort, Bä., Hu.³, Kau., Du., Dr., *B*DB.—עָתָק] *froward, arrogant;* elsw. 1 S. 2³ Pss. *31¹⁹* 94⁴; nowhere else connected with the *neck*, and improb.; whereas צור is used in 1 S. 2²⁻³, which was in the mind of this poet.—**7.** ‡ מַעֲרָב] n.[m.] *West* Pss. 103¹² 107³ Is. 43⁵ 45⁶ 59¹⁹ +.—מִדְבַּר] so Baer; but 𝕲^{א. R. T}, 𝖀, 𝕵, Ginsburg, and most moderns, מִדְבַּר cstr. with הרים *mountainous wilderness of the South*, but 𝕲^B omits הרים. It is best, after Ew., with We., Du., to rd. either והרים or וּמֵהָרִים. If author in middle Palestine or Galilee, "the mountains" would be the North; so also if in Babylonia. The predicate is found by Ki., Hu., Dy., al., in הרים, Hiph. inf. רום *lift up*, so AV., RV., JPSV.; but this is improb. The sentence is aposiopese, and we have to supply in thought יבא עֶזרע, cf. 121¹·².—**8.** זֶה־זֶה] *the one . . . the other*. This l. is based on 1 S. 2⁷ and is a gl.—**9.** כיד יהוה] though in 𝕲, 𝕵, must be gl. in 𝕰. כוס was followed by ו of accompaniment ויין.—חָמַר] Qal, rel. clause usually, as *B*DB. = *which foams*, only here of wine and dub., of waters 46⁴; prob. חמר to be rd. † חֶמֶר n.m. *wine* or red wine Dt. 32¹⁴. 𝕲 has here οἴνου ἀκράτου, 𝖀 *vini meri*, Aq. αὐστηροῦ, 𝕵 *vino meraco*.—מָלֵא] Qal pf. 3 m.; but כוס f. Rd. Pi. pf. מִלֵּא God subj.—מֶסֶךְ] n. *mixture a.λ.*; but vb. † מסך *mix* of wine 102¹⁰ Is. 5²² 19¹⁴ Pr. 9²·⁵, so prob. here.—וַיַּגֵּר] Hiph. impf. † [נגר] vb. Aramaism, *v. 63¹¹*.—מִזֶּה] so 𝕵, referring to the *wine;* but 𝕲 ἐκ τούτου εἰς τοῦτο; so 𝕾, 𝖀, thinking of two different cups. It is in all cases an interp. gl.—שְׁמָרֶיהָ] pl. sf. 3 f., referring to the cup. † [שֶׁמֶר] n.m. *dregs of wine, lees*, as Je. 48¹¹ Zp. 1¹² Is. 25⁶·⁶.—יִמְצוּ] Qal impf. 3 m. modal force. † מָצָה vb. Qal *drain out* dregs, elsw. Ju. 6³⁸ Ez. 23³⁴ Is. 51¹⁷. Niph. Lv. 1¹⁵ 5⁹ Ps. 73¹⁰ (?); 𝕲 here לא יִמָּצְאוּ, as 73¹⁰.—כל־רשעי ארץ] phr. elsw. 101⁸ 119¹¹⁹, prob. also Ez. 7²¹; but here a gl. with the vb. ישתו.—**10.** אגיד] Hiph. impf. נגד, so 𝕵; but 𝕲 אגיל(ה) is well suited to ‖ אזמרה, though not used elsw. in 𝕬; Hare, Houb., Lowth., Street, Oort, Ehr., al. The 1 sg. here instead of 1 pl. of v.² is striking, but the latter half of v. is not suited to context and is gl.; in original Ps. God speaks as v.³.—אלהי יעקב] (*20²*) 46⁸·¹² (𝕰) 76⁷ 81²·⁵ (𝕬).—**11.** וְכָל־קַרְנֵי]. The וכל is gl., making l. too long.—אֲגַדֵּעַ קרן] vb. Pi. impf. f. ‡ גדע, phr. *a.λ.*; but *hew off* bars of iron Is. 45², cf. Ps. 107¹⁶. This can only have God as subj.

## PSALM LXXVI., 3 STR. $6^3$.

**Ps. 76 was a song, celebrating an ancient victory of Yahweh over enemies in Jerusalem itself, where He made His greatness known in the destruction of the instruments of war ($v.^{2-4}$), became glorious in making the enemies sleep their last sleep ($v.^{5-7}$), awe-inspiring in judgment upon enemies and in salvation of His people ($v.^{8-10}$). A gloss calls upon all to praise Him in festival even in their wrath, and to bring Him presents ($v.^{11-13}$).**

GOD made Himself known in Judah;
In Israel His name became great:
And His covert was in Salem,
And His lair was (put) in Zion.
He brake the flashings of the bow,
Shield and sword and battle.
ILLUSTRIOUS art Thou, (O God),
Glorious from the (everlasting) mountains.
The stout-hearted slept their (last) sleep,
And the men of war did not find (spoil).
At Thy rebuke, O God of Jacob,
Chariot and horse fell into a deep sleep.
AWE-INSPIRING art Thou, (O God);
And who can stand before Thine anger?
From heaven Thou didst let Thy sentence be heard.
The land feared, and it was quiet,
When God arose to judgment,
To save all the afflicted of the land.

Ps. 76 was originally a שיר. It was taken up into 𝔄 and 𝔐, then into 𝔈 and 𝔇ℜ, in which latter it was given the musical direction בנגינת (*v.* Intr. §§ 24, 29, 31, 32, 33, 34). It is composed of three trimeter hexastichs and a gloss of much later date, $v.^{11-13}$. It resembles Pss. 46, 48, of 𝔎 in commemorating a signal victory of Yahweh over the enemies of His people, probably over Sennacherib. It was probably written in Babylonia in the time of the early Restoration, for the encouragement of the people by reference to their ancient history. שָׁלֵם $v.^3$ as name of Jerusalem, elsw. Gn. $14^{18}$, does not imply dependence, but probably a common traditional explanation of the last part of the compound ירושלם. In the original Ps. the terms are those of early poetry: הררי עד $v.^5$ = Hb. $3^6$; אבירי לב $v.^6$, as Is. $46^{12}$; אלהי יעקב $v.^7$, as $75^{10}$ $81^{2.5}$; כל ענוי ארץ $v.^{10}$, as Zp. $2^3$. The glosses contain evidence of later date: אשתוללו $v.^6$, Aramaism for השתוללו; מֵאָז $v.^8$, as Ru. $2^7$, explan. gl.; יבילו שי $v.^{12}$, as $68^{30}$ Is. $18^7$.

**Str. I.** Three syn. couplets. — **2–3.** *God made Himself known*], reflexive, as JPSV.; on a historic occasion, probably the defeat of the army of Sennacherib, cf. 48[4], ‖ *His name became great*], celebrated, made famous by victory, cf. 48[2] 77[14]. — *in Judah* ‖ *in Israel*], still more closely defined by *Salem*, poetic term for Jerusalem, cf. Gen. 14[18], ‖ *Zion*. — These were *His covert*] ‖ *His lair;* probably in the literal sense, conceiving of God as the lion of Judah, cf. Is. 31[4], although this word is used in Ps. 27[5] for the temple as a refuge and shelter. — **4.** *was put*], so most probably, as measure requires, attaching the form to the previous context, and not "there," as adv. emphatic of MT. and Vrss., making this line too long. The difference in Hebr. is only one of interpretation of the original unpointed text. — *He brake*], as one overcoming an enemy, taking from him his weapons and breaking them in pieces, cf. 46[10] Ho. 2[20]. — *the flashings of the bow*], the arrows in their flight compared with lightning flashes, elsewhere conceived as the arrows of God, Ps. 18[15]. — To these are added *shield and sword*, and, in a summary statement, *battle*, by meton. for the weapons of war used in battle.

**Str. II.** Syn., antith., and synth. couplets. — **5.** *Illustrious art Thou*], lighted up, enveloped with glorious light ‖ *glorious* syn. with v.[2]. —*from the everlasting mountains*], so 𝔊, 𝔙; syn. Zion v.[3], cf. Dt. 33[15] Hb. 3[6] Pss. 87[1] 110[3]; misinterpreted by 𝔐 and other Vrss. as "mountains of prey," which then is variously explained as "more than the mountains of prey," AV.; "than the hills of the robbers," PBV.; or, more properly, "coming down from mountains of prey," RV., JPSV., as the seat of victory or booty. This interpretation occasioned the gloss, "are spoiled," at the beginning of the next v., which makes the line too long and is in itself an Aramaism of later use than the date of the Ps. — **6–7.** *The stout-hearted*], the brave warriors, ‖ *men of war*, the veterans trained for war, ‖ *chariot and horse*, personified for the most effective division of an ancient army, in which the greatest warriors always rode. God vanquished and slew them on the field of battle, and so they *slept their last sleep* ‖ *fell into a deep sleep*], that of death as distinguished from natural sleep. — The death of the warriors has as its antithesis they *did not find*], that is, *spoil*, as Ju. 5[30]. This is all that the measure allows; but a

glossator has otherwise explained it by inserting "all" to emphasize the warriors, and "their hands" either as the obj. of the vb. to emphasize the paralysis of their strength, AV., RV., or as a secondary subj. of the vb., "with their hands," cf. PBV. — *at Thy rebuke*], as expressed not merely in words, but in deeds of divine judgment, — *O God of Jacob*], the endearing name of God as the God of the father of the nation, cf. $81^{2.5}$.

**Str. III.** Three synth. couplets. — **8.** *Awe-inspiring art Thou*], inspiring awe, fear, and even terror in the enemies He has conquered, syn. $v.^{2.5}$. — *Who can stand before Thine anger?*], implying a negative answer: none. This has been enlarged by a glossator in 𝔐, followed by EV$^s$., by the insertion of a temporal particle "when once," which involved the separation of the prep. from its noun and forced the translation "before Thee when once Thou art angry?" all of which is at the expense of the measure and lacks the simplicity and force of the original. — **9–10.** *From heaven*], emphatic in position. Though Jerusalem, the capital city, is the place where God manifests His glory, yet His throne is in heaven, and from thence He terrifies His adversaries when He appears in judgment. — *Thou didst let Thy sentence be heard*], of condemnation, as manifested in the sound of thunder, terrifying the enemy and overcoming them: ‖ *When God arose to judgment*] to decide between His people and their enemies, to condemn and visit the enemy with the death penalty, and *To save all the afflicted of the land*], the people of God who had been afflicted by the enemy. — *The land feared*], that is, Judah and Jerusalem; the fear of awe before their God. — *and it was quiet*] had peace from the disturbances of war after the destruction of the enemy.

The Ps. reached its appropriate conclusion here; but a later editor, wishing to give it a more general and practical conclusion, added $v.^{11-13}$. — **11.** *Let wrath against men* ‖ *remainder of wrath*], that still remaining against the enemies after the greater part of it had been expended in gratification at their destruction. In this state of mind let them *praise Thee* ‖ *keep festival*], in the celebration of victory. This is the most natural interpretation of a difficult passage, in which 𝔐 and Vrss. greatly differ. EV$^s$. follow 𝔐, which here is not so well grounded as 𝔊. In the first clause they all agree essentially in the rendering: "Surely the wrath of man

shall praise Thee," that is, the wrath of the enemies will by their overthrow be turned into praise of God through His glory in victory. The last clause is more difficult, and is variously rendered and explained. PBV. and AV. may be dismissed as unjustified translations of 𝕳 and as altogether mistaken even as paraphrase. RV. "the residue of wrath shalt Thou gird upon Thee," is correct in form, and is followed by Dr., Kirk., al.; but it is difficult to explain. Is it God's wrath with which He girds Himself in His judgment of enemies? as JPSV. "when Thou girdest a remnant with wrath"? Then "wrath" is used in two different senses in parall., which is improbable. Is it the wrath of the enemies, as in the parall.? Then it is an awkward and unexampled conception, that God should gird Himself with that. Kirk. does not satisfy with his explanation: "God girds on Himself as an ornament the last futile efforts of human wrath, turning them to His own honour; or girds them on as a sword, making the wrath of His enemies to minister to their final discomfiture." — **12.** *Vow and pay* ‖ *bring presents*], the former, Israel, to *Yahweh your God*, a term for God characteristic of D[2], but heterogeneous to this Ps. and to all of 𝕬; the latter *all that are round about Him*, the neighbouring nations: and therefore to *the Terrible One*], the one who, by His vindication of His people, fills them with fear and terror, as more fully explained in **13.** — *Who taketh away*], so 𝕲, 𝖁, 𝕵, which is more suited to *the spirit*, courage, *of princes* than the stronger word of 𝕳, "cutteth off," or "loppeth short," which is used nowhere else with "spirit," and seems inappropriate to this word. — *is awe-inspiring*], awe, fear, takes the place of courage, — *to the kings of the earth*], the monarchs of all the nations round about Israel.

**2–3.** וַיְהִי] ו consec. impf. implies previous pf. Therefore נוֹדָע Niph. ptc. ידע should be pf. נוֹדַע reflexive, as 48[4], aorist referring to a particular event; so 𝕿, Gr., Che. It has been generalised in 𝕳 and Vrss. — † שָׁלֵם] n. pr. loc., elsw. Gn. 14[18]; archaic name for ציון in parall. here; abbrev. from ירושלם, the last half of the compound noun being interpreted in this way. It is by no means certain, however, that the Ps. depends on Gn. 14[18]. It is quite possible that the reverse is the case. 𝕲 ἐν εἰρήνῃ = בְּשָׁלֹם improb. — סוכי] fully written סֻכּוֹ sf. 3 sg. [סֹךְ] n.[m.] *thicket, covert, lair*, as *10*[9], implying simile of lion. — מְעוֹנָתוֹ] sf. 3 sg. ‡ מְעוֹנָה n.f. elsw. ψ, 104[22] of lair of wild beasts. — **4.** שָׁמָּה] so 𝕳 and Vrss., adv. שָׁם with ה ָ local, as 122[5]; but it makes l. too long, and a

word is needed for measure in previous l. Rd. therefore שְׁתָה Qal ptc. pass. f. שִׁים and attach to previous v. — רִשְׁפֵי קָשֶׁת] phr. α.λ. † רֶשֶׁף n.m. *flame* of fire Ct. $8^6$ Jb. $5^7$, fiery bolts of Yahweh bringing pestilence and death Dt. $32^{24}$ Hb. $3^5$ Ps. $78^{48}$; here of the piercing shafts of arrows. — מִלְחָמָה] summary statement in climax for כל־כְּלֵי מלחמה; 𝔊$^B$ adds ἐκεῖ συνκλάσει τὰ κέρατα, but it is not in 𝔊$^{B.\,ab.\,א.\,R.\,T}$, and is doubtless a late gl. It makes the Str. too long. — **5.** נָאוֹר] Niph. α.λ. ptc. prob. should be pf. אור = *become lighted up, enveloped with glorious light*, Σ ἐπιφανής, 𝔖 נהיר. Aq. φωτισμός, 𝔍 *lumen*, rd. מָאוֹר; 𝔊 φωτίζεις, 𝔙 *illuminans* = מאיר ‖ אדיר *majestic* ($8^2$) as $93^4$. There is no sufficient reason to rd. with Oort, Bä., Dr., Che., Ehr., נורא as v.$^8$ after Θ φοβερός. אלהים is required for measure, and אדיר begins the second line of the couplet. — מֵהַרְרֵי טָרֶף] phr. α.λ.; prep. מִן, long form of הַר ($2^6$) for euphony, cf. $50^{10}$ $87^1$ $110^3$. טָרֶף i.p. ‡ טֶרֶף n. (1) *prey* $164^{21}$ $124^6$; (2) fig. food provided by God $111^5$. 𝔊 has here αἰωνίων = עַד ($9^6$) as Hb. $3^6$, so Oort, Hi., Bä., Ecker. It seems prob. that a copyist substituted טרף for an original עד which he interpreted in the sense of *prey*, as Gn. $49^{27}$ Zp. $3^8$ Is. $33^{23}$. — **6.** This interpretation occasioned the insertion of the vb. אֶשְׁתּוֹלְלוּ] Hithpolel pf., Aramaic form אש־ for הש־ Heb. Ges.$^{54.\,a}$ ‡ שלל vb. Qal *spoil* Hb. $2^8$ Is. $10^6$ Je. $50^{10}$+. Hithp. elsw. Is. $59^{15}$. This Aramaic form is good evidence that the vb. is a late gl. This is confirmed by 𝔊, which inserts a different vb., ἐταράχθησαν, another interp. gl. These vbs. destroy the measure. — אַבִּירֵי לֵב] phr. elsw. Is. $46^{12}$, *stout, valiant mind* ($22^{13}$), 𝔊 οἱ ἀσύνετοι = בַּעֲרֵי. — נָמוּ] Qal pf. 3 pl. ‡ נום vb. Qal only, *be drowsy* Is. $5^{27}$ $56^{10}$ Ps. $121^{3.\,4}$ Na. $3^{18}$; of sleep of death only here. — שְׁנָתָם] pl. sf. ‡ שֵׁנָה n.f. *sleep* (1) of sleep at night Pr. $6^4$ Ec. $8^{16}$+; (2) of sleep of death, here as Ps. $90^5$ Je. $51^{39}$. — וְלֹא־מָצְאוּ] This l. is too long. The כָּל with אַנְשֵׁי חַיִל is gl. of amplification, but this phr. is certainly original. It is α.λ. ψ, but Ju. $3^{29}$ $20^{44.\,46}$ Je. $48^{15}$ + for warriors. This must be taken as subj. of vb. יְדֵיהֶם is then the second subj., defining the action more closely. Then the vb. is as Ps. $21^9$, of the hand finding out, reaching the enemy. ידיהם is prob. an interp. gl. — **7.** אֱלֹהֵי יַעֲקֹב] as $75^{10}$ $81^{2.\,5}$. — נִרְדָּם] Niph. pf. 3 sg. † [רדם] only Niph. *fall into a heavy sleep* Ju. $4^{21}$ Jon. $1^{5.\,6}$ Pr. $10^5$, stunned by dread Dn. $8^{18}$ $10^9$; of death only here. — וְרֶכֶב וָסוּס]. The double ו = *both . . . and;* but the sg. vb. is then improb., and we should rather rd. נרדמו ר׳ וס׳, 𝔊 οἱ ἐπιβεβηκότες τοὺς ἵππους rd. נִרְדְּמוּ רֹכְבֵי סוּס, which is in itself more prob., cf. סוּס וְרֹכְבוֹ Ex. $15^1$, רֹכֵב הַסּוּס Am. $2^{15}$. — **8.** נוֹרָא אַתָּה] אלהים must be added for measure as in v.$^5$. — לְפָנֶיךָ מֵאָז אַפֶּךָ]. This phr. with the vb. makes l. too long. 𝔊$^B$ has ἀντιστήσεταί σοι ἀπὸ τῆς ὀργῆς σου, but 𝔊$^{B.\,ab.\,א.\,T}$ have τότε also after ἀπό. מֵאָז may be gl. interpreting מֵאַפֶּךָ as with מן temporal, as $73^{20}$. The sf. with לפני is also interp. — **9.** וְשָׁקָטָה] Qal pf. 3 f. i.p. with ו coördinate. ‡ שָׁקַט vb. Qal (1) *be quiet, still*, with none to disturb Ju. $3^{11}$ $5^{31}$ Is. $14^7$ Je. $30^{10}$+, so prob. here; the ארץ, as in v.$^{10b}$, referring to the holy land itself, as enjoying quiet and peace after the divine judgment upon enemies. The usual interp. as stillness of the enemy from *fear* is not justified by usage; (2) *rest*, from service Is. $62^1$ Je. $47^6$, so of God as not helping Ps. $83^2$. Hiph. *give rest* from

evil $94^{18}$. — **10.** [כָּל־עַנְוֵי־אֶרֶץ] phr. Zp. $2^{3}$, without כל Is. $11^{4}$ Am. $8^{4}$ Jb. $24^{4}$ (*v.* $9^{13}$). — **11.** [חֲמַת אָדָם] is difficult. אדם evidently refers to the enemies of God and His people. Is it the wrath of these enemies, which against their will is turned into praise? So most. But it is better to take it as cstr. of obj. *rage against man.* Is it then the rage of God in judgment? How can God's rage praise God? It is more prob. the rage of the people of God against their enemies, that of the meek of the land of the previous l. Raging against their enemies, they praise God who destroys them. Then חֵמֹת pl. MT. most naturally refers to wrathful deeds of God in accordance with the vb., תחגר of 𝔐. But 𝔊, 𝔍, take it more prop. as sg. חמת. The final ת is then dittog. of ת of vb. חמה in both cases will have the same mng. Then ἑορτάσει σοι of 𝔊 is most prob. תְּחָגֶּךָ, as Bö., Ew.; תָּחֹג לָךְ, Oort, Du., We. ($42^{5}$). God's people celebrate the victory by a festival when the residue of their rage still remains. — ‡ [שְׁאֵרִית] n. (1) *remnant* of a people Je. $31^{7}$ Ez. $9^{8}+$, (2) *posterity* 2 S. $14^{7}$ Je. $11^{23}$, (3) *remainder* of a thing Je. $6^{9}$ $39^{3}$; so here, what remains of the rage after its first outburst. The vbs. are juss. in accordance with the imvs. of v.$^{12}$. — **12.** [יהוה אלהיכם] sustained by 𝔊, 𝔍, is impossible in 𝔈. Either יהוה is a gl. or the l.; and if the l., the entire final Str. v.$^{11-13}$. — [יֹבִילוּ שַׁי] phr. elsw. $68^{30}$ Is. $18^{7}$. — [מוֹרָא] of God as object of reverence, as Is. $8^{12.13}$, cf. Ps. $9^{21}$. 𝔊 interprets same as נורא v.$^{13b}$, and it was possibly the same word in original text. This l. is tetrameter as it stands. 𝔊 attaches last word to next l. — **13.** [יִבְצֹר] Qal impf. of general truth. ‡ [בָּצַר] vb. Qal *cut off*, of grapes Lv. $25^{5}+$, of fortified places frequent, but not $\psi$; here only in sense of *take away*, but 𝔊 καὶ ἀφαιρουμένῳ, so 𝔍 *auferenti*, prob. rd. יַעֲבִר. This is the better reading. רוח then has the mng. of *courage*, cf. $77^{4}$. — [נְגִידִים] pl. ‡ נָגִיד n.m. *prince*, not elsw. $\psi$, but Pr. $28^{16}$ Jb. $29^{10}$ $31^{37}+$.

## PSALM LXXVII.

**Ps. 77 is composite: (*A*) a resolution of importunate prayer in distress by one remembering and musing upon God (v.$^{2-4}$), all night long musing on divine help in former ages (v.$^{5-7}$), expostulating with God for ceasing to be favourable and casting off His people (v.$^{8-10}$), taking encouragement from the wondrous deeds of the past (v.$^{11-13}$), and in the greatness of God especially as shown in the redemption of His people (v.$^{14-16}$); (*B*) a description of a theophany in a storm (v.$^{17-20}$); and a gloss referring to the historic leading of Israel by Moses and Aaron (v.$^{21}$).**

### *A.* v.$^{2-16}$, 5 STR. $6^{3}$.

WITH my voice unto 'El I will cry,
In the day of my distress I do seek (Him),
My hand is extended without growing numb;

My soul doth refuse to be comforted,
I will remember God and I will moan,
I will muse and my spirit will faint.
I DO lay hold of the night watches with mine eyes,
I am disturbed, and I cannot speak,
I do consider the days of old,
The years of former ages will I remember;
My soliloquising in the night is with my mind,
I will muse, and with my spirit make diligent search.
"FOR ages will He reject,
And no more again be favourable?
Is there a cessation of His kindness forever,
Has His (faithfulness) come to an end for all generations?
Has 'El forgotten to be gracious,
Or shut up in anger His compassion?"
THEN I said: "I have begun with this,
The years of the right hand of 'Elyon.
I will commemorate the deeds of Yah,
Yea, I will remember Thy wonders of old:
And I will meditate on all Thy work;
And on Thy doings muse."
O GOD, in sanctity is Thy way.
Who is a great 'El like Yahweh?
The 'El who doeth wonders,
Who made known among the peoples Thy strength?
Thou didst redeem with Thine arm Thy people,
The sons of Jacob and Joseph.

*B.* v.$^{17-20}$, 4 STR. $3^3$.

THE waters saw Thee, O God.
The waters saw Thee; they were in pangs:
Yea, the depths trembled.
THE clouds poured forth water,
The skies gave their voice;
Yea, Thine arrows went abroad.
THE sound of Thy thunder was in the whirlwind,
The lightnings illumined the world,
The earth trembled and shook.
IN the sea Thou didst tread with Thy horses,
And Thy paths in the great waters;
And Thy footprints were not known.

**Ps. 77 was a Ps. of 𝔄, taken up into 𝔐 and 𝔈, where** יהוה **was changed to** אלהים **v.**$^{14}$**, and then into 𝔇𝔎, when it received the musical direction** על ידותון (*v.* Intr. §§ 29, 31, 32, 33, 34). It was composed of five trimeter hexastichs, v.$^{1-16}$. To this Ps. was added at a later date a little poem of four trimeter tristichs, based on Hb. 3, and also citing (v.$^{19}$) from Ps. 97$^4$. This must have been later than 𝔇𝔎, because 𝔇𝔎 contained Hb. 3, and it is improbable that

a little Ps. based upon that ode or prayer was in the same Psalter. The original Ps. used the divine names: אל v.$^{2.10.14.16}$, עליון v.$^{11}$; and probably יָה v.$^{12}$, יהוה v.$^{14}$. ארני v.$^{3.8}$ are glosses. It resembles other Pss. of 𝔄: נגרה v.$^{3}$, cf. 75$^{9}$; מאנה v.$^{3}$, cf. 78$^{10}$; מעללים v.$^{12}$, cf. 78$^{7}$; פלא v.$^{12.15}$, as 78$^{12}$; עלילות v.$^{13}$ as 78$^{11}$. This resemblance to Ps. 78, which is confirmed by its attitude toward ancient history, suggests the same author. Its style is classic: cohortatives v.$^{2.4.7.12.13}$, ו consec. v.$^{11}$, prob. v.$^{13a}$. The use of לבב v.$^{7}$ suggests Deuteronomic influence. בני יעקב ויוסף v.$^{16}$ suggests the usage of other Pss. of 𝔄 and the time of Ob.$^{18}$, when Jacob stood for Judah and Joseph for Ephraim. The situation suggests the period of the Exile, when the people were still in great distress, and comfort was sought as in Is.$^{2}$ from the ancient history of the nation. The little Ps., v.$^{17-20}$, as based on Hb. 3 and Ps. 97, must have been very late, not earlier than the late Greek period. V.$^{21}$ is a couplet in the style of 𝔄, a liturgical addition, cf. 78$^{52}$ 80$^{2}$.

## PSALM LXXVII. *A*.

**Str. I.** Two syn. triplets. — **2.** *With my voice unto 'El*], emph. in position; aloud in prayer; repeated in the next line either by dittog. or by an editor to get the antithesis between *I will cry* and "He will give ear unto me"; but the latter is premature and against the context, and the line makes the Str. just this much too long. — **3.** *In the day of my distress*], not of an individual but of the nation, as usual in the $\psi$, the nation speaking in its unity as an individual, — *I do seek Him*], that is, God; to find Him and get a response to prayer. — *My hand*], emphatic in position, *is extended*], the gesture of invocation and importunity; the most probable meaning of an unusual word, as 𝔍, RV. The rendering of PBV., AV., "my sore ran," is based upon the usage of "hand" for "stroke" in Jb. 23$^{2}$, which, however, is quite different from this passage; and upon the interpretation of the vb. as meaning "flow." Many moderns, as Dr., on the basis of La. 3$^{49}$, think that the original was probably "mine eye poured down"; but these interpretations are not so simple or natural. "In the night" is a gloss in antithesis with "the day," making the line too long. — *without growing numb*], as the hand would naturally do from long-continued reaching out after the desired object. — *My soul doth refuse to be comforted*], by giving up the petition as useless, and seeking comfort in other ways; but persists in the prayer, seeking comfort only in God. — **4.** *I will remember God*], a resolution expressed by the cohortative form, repeated, as characteristic of

the Ps., in v.$^{7.12}$. ‖ *I will muse*], that is, upon God; also characteristic of the Ps. v.$^{7b.13b}$.—*and I will moan*], cf. $55^{18}$, in the anguish of the distress and wrestling with God for help. ‖ *my spirit will faint*], exhausted from the long-continued pleading, cf. $142^4$ $143^4$ La. $2^{12}$.

Str. II. Three syn. couplets.—**5**. *I do lay hold of the night watches with mine eyes*], so 𝔙 and probably 𝔊; also Aq., Θ, interpret this vb. as in subsequent lines as 1 sg. But MT., 𝔗, and most moderns interpret the vb. as 2 pers. with God as subj., "holdest eyelids." "Thou heldest (open) the guards of mine eyes;" Dr., thinking of eyelids kept open so that there was no sleep from anxiety. So JPSV., Kirk., paraphrased by EV$^s$.—*I am disturbed*], by long-continued wakefulness and anxiety, and indeed to such an extent that—*I cannot speak*], either having nothing to say in explanation of this situation, or speechless in inability to speak through amazement at the long-continued withholding of help.—**6-7**. *I do consider*], emphatic present, in pondering, reflecting, and so ‖ *I will remember* ‖ *I will muse*, also ‖ *My soliloquising in the night* (*is*) *with my mind*], as 𝔊, 𝔙, cf. $63^7$ $143^5$; kept within the mind and unexpressed, ‖ *and with my spirit make diligent search*], so essentially Σ, Θ, 𝔖, 𝔍, 𝔙, and probably 𝔊; searching out the whole with the utmost attention and thorough investigation. The object of it all is *the days of old* ‖ *years of former ages*], during which God had dealt far otherwise with His people than at present. MT., however, in v.$^{7a}$ has another reading: "my song" (to the accompaniment of stringed instruments); so 𝔍, EV$^s$., JPSV., which is only possible by attaching the word to the vb. "will remember." But this destroys the measure of the previous and subsequent lines, and gives former night-songs as object of remembrance in place of the night of speechless, wakeful anxiety, rather than the much more sublime "years of former ages." MT. also by its 3 pers. with ו consec. makes the action of the vb. a result, and the "spirit" the subject; and so whether with AV., RV., we render, "And my spirit made diligent search," or with JPSV., "Then my spirit fainteth," it becomes necessary to connect with the subsequent context. But this makes the previous Str. just one line too short and the next Str. just so much too long; moreover it disturbs the exquisite harmony of the lines and unity of the Str.

**Str. III.** Three syn. couplets. — **8–9.** *For ages*], present and future, in antithesis with "former ages," v.[6b], ‖ *again*], in antithesis with "days of old" v.[6a] ‖ *forever?* ‖ *for all generations?* — *Will He reject?*], cf. $43^2$ $44^{24}$ $60^3$ $74^1$ $88^{15}$ ‖ *no more be favourable*], cf. $44^4$ $85^2$ $106^4$ ‖ *cessation of His kindness*], cf. $42^9$ $44^{27}$ $85^{8.11}$ ‖ *His faithfulness*], as usual ‖ with "kindness"; suggested by Nestle, and certainly more appropriate than "His word" of promise, though sustained by 𝔐 and all Vrss., — *come to an end*] cf. $7^{10}$. — **10.** *Has 'El forgotten to be gracious?*], cf. Ex. $34^{6\,sq.}$ Ps. $9^{13.16}$ $10^{12}$ $74^{19.23}$, — *or shut up His compassion?*], not permitting it to go forth from hand, cf. Dt. $15^7$; or mouth, cf. Is. $52^{15}$ Ps. $107^{42}$. — *in anger*], cf. Hb. $3^2$. Anger against His people was the real reason of all this long-continued neglect of them.

**Str. IV.** One synth. and two syn. couplets. — **11.** *Then I said*], after the complaint of present distress over against past favours. — *I have begun*], that is, to speak; so 𝔊, 𝔙, which best suits the context. But 𝔐, Σ, Θ, 𝔖, 𝔗, and most, "my piercing wound," probably then best explained as "my suffering and I must bear it," Kirk., cf. Je. $10^{19}$. Aq., 𝔍, have still another reading, "my weakness," followed by EV[s]., "my infirmity," referring back to the previous complaint as not really justified and only uttered because of his weakness, cf. $73^{15\,sq.}$. But at the beginning of a new Str. these explanations are not so natural as the reading of 𝔊, 𝔙. — *With this*], the object of the vb., belonging to the first line as the measure requires, and not to the second, as 𝔊, 𝔙. It is then defined in the second line as; *The years of the right hand of 'Elyon*], when He stretched forth His right hand in the deliverance of His people, resuming the thought of v.[6]. This is the interpretation of EV[s]., as in v.[6]; but all ancient Vrss. read instead of "years," inf. abs. of a vb. meaning "change," interpreting in various ways: "that the right Hand of the Most High has changed," or "doth change," or "hath suffered change," or, as in 𝔊, 𝔙, "this is the change of the right hand of the Most High." But such a change is enigmatical here. It is improbable that the poet would have spoken of a change without giving some intimation of what he meant by it. The poet really resumes the thought of v.[6] in order to enlarge upon it. — **12–13.** *I will commemorate*], as Kt., 𝔊, Σ, 𝔍, 𝔖, 𝔗, 𝔙, RV., cf. $71^{16}$ Is. $63^7$; not only muse upon

it in recollection, but make mention of, celebrate. The Qri, followed by PBV., AV., JPSV, "remember" is tautological and improbable, because the ‖ is just this, *I will remember* ‖ *meditate on* ‖ *muse on*, cf. v.[4.7]. The object here is not God Himself as v.[4], nor the former ages as v.[6]; but what God in these former ages had done for His people: *the deeds of Yah* ‖ *Thy wonders of old* ‖ *all Thy work* ‖ *Thy doings*], in the salvation of Israel and in the judgment upon their enemies, as usual in the use of these terms, and as indeed the context demands.

Str. V. Three synth. couplets. — **14.** *In sanctity is Thy way*], in majestic exaltation, in sacred apartness, so PBV., JPSV., and most moderns, after Σ, 𝔖, 𝔗; to be preferred to "in the sanctuary," AV., RV., though sustained by 𝔊, 𝔙, 𝔍, and early Jewish authorities. This would be appropriate to the thought of many other Pss., but is not appropriate to the context, which speaks of God's working apart from the temple. ‖ *Who is a great 'El?*], cf. Ex. $15^{11}$, which seems to have been in the mind of the poet. — **15.** *The 'El who doeth wonders*], resuming v.[12]. — *made known Thy strength*], in the doing of these wondrous deeds of judgment and salvation, — *among the peoples*]. God's fame went forth among all the surrounding nations, because of the deliverance He had wrought for His people, cf. Ex. $15^{14 sq.}$. — **16.** *Thou didst redeem with Thine arm*], the outstretched arm of the narrative of the Exodus, cf. v.[11b] Ex. $6^6$ Ps. $136^{12}$. — *Thy people* ‖ *The sons of Jacob and Joseph*], probably using the name "Jacob" for the sons of Israel in general, and the particular name "Joseph" specifically for the Northern kingdom, in accordance with a characteristic preference of 𝔄, cf. $78^{67}$ $80^2$ $81^6$ Ob.[18].

## PSALM LXXVII. *B.*

This Ps. describes the advent of Yahweh in a storm, cf. Pss. 18, 29, 114, Hb. 3. Str. I. is a stairlike triplet. — **17.** *The waters saw Thee* ‖ *Yea, the depths*], doubtless referring to the "sea" ‖ "great waters" v.[20], but not specifically to the Red Sea at the time of crossing, as is usually supposed, on the basis of a connection between this Ps. and the references to the song Ex. 15 in v.[14 sq.], which is opposed by the independence of the Ps. of its present context and its entire dependence on Hb. 3. — *they were*

*in pangs* ‖ *trembled*], in fear and terror, as elsewhere mountains and earth at the advent of God Hb. $3^{10}$ Pss. $97^{4}$ $114^{4.7}$.

**Str. II.** is also a stairlike triplet. — **18.** *The clouds* ‖ *skies . . . poured forth water*], in downpouring rain. The advent was in a storm, as Ps. 18. — *gave their voice*]. This was a thunder storm with lightning, which is, as usual, conceived as the *arrows* of God. The lightning flashes in their rapidity of movement *went abroad* like arrows, flew hither and hither.

**Str. III.** A synth. triplet. — **19.** *The sound of Thy thunder*], resuming v.$^{18b}$, — *was in the whirlwind*]. The storm was accompanied by a strong wind. — *The lightnings illumined the world*], cf. $97^{4}$; resuming v.$^{18c}$ in order to the result. — *The earth trembled and shook*], which is a variation of v.$^{17c}$.

**Str. IV.** has stairlike parall. — **20.** *In the sea Thou didst tread with Thy horses*], so most probably, in accordance with Hb. $3^{15}$; the conception being that God in His cherubic chariot rode in the storm upon the sea. A later glossator, to avoid this apparently mythological conception, reduced it to "Thy way is in the sea" ‖ *Thy paths* ‖ *Thy footprints . . . were not known*], could not be traced after the storm had subsided.

A later editor added **21**, probably to give the previous Ps. a reference to the crossing of the Red Sea by interpreting it as followed by the leading of the people on to the Holy Land. — *Thou didst lead as a flock*], God being the Shepherd of His people, cf. Ex. $15^{13}$ Pss. $78^{52}$ $80^{2}$, — *by the hand of Moses and Aaron*], the leaders of the people at the Exodus, cf. Is. $63^{11-12}$ Mi. $6^{4}$.

LXXVII. *A*.

**2.** קוֹלִי] 2d subj. vb., cf. *3*$^{5}$; emph. in position. — וָאֶצְעָקָה] ו with Qal cohort. not capable of good explanation. ו not in 𝔊, 𝔍, is doubtless txt. err. Vb. as v.$^{4}$ implies אמרתי and expresses resolution. — וְהַאֲזִין אֵלָי] Hiph. pf. אזן, with אל pers. elsw. only Is. $51^{4}$ Dt. $1^{45}$; in ψ usually c. acc. *5*$^{2}$. This statement of fact is premature. The whole l. with the repeated קולי אל א׳ is a gl., making the Str. too long. — **3.** ביום צרתי] as $50^{15}$ (𝔄). — אֲדֹנָי] 𝔊 τὸν θεὸν more prob., but both glosses. — לַיְלָה] is a gl. in antith. with יוֹם, making l. too long. — נִגְּרָה] Niph. pf. 3 f. נגר (*63*$^{11}$), *be extended*, as 𝔍. 𝔊 ἐναντίον αὐτοῦ = נֶגְדּוֹ is not so prob. There is no need to change the text because of a supposed dependence on La. $3^{49}$ on the basis of a supposed mng., *flow*. — מֵאֲנָה] Pi. pf. 3 f. ‡ [מָאֵן] vb. Pi. *refuse*, elsw. ψ only $78^{10}$, but Gn. $37^{35}$ (J) Ex. $22^{16}$ (E) Dt. $25^{7}$+. — **4.** וְתִתְעַטֵּף רוּחִי] phr. $142^{4}$ $143^{4}$, cf. La. $2^{12}$; vb. c. נפש Ps. $107^{5}$ Jon. $2^{8}$, *v.*

Ps. $61^3$. — **5.** אָחַזְתָּ שְׁמֻרוֹת עֵינָי] phr. α.λ. *eyelids*, so 𝔗 and most moderns; 𝔊 *προκατελάβοντο φυλακὰς οἱ ἐχθροί μου*; $𝔊^{R.T}$ *ὀφθαλμοί* for *ἐχθροί*, as 𝔙 *anticipaverunt vigilias oculi mei*, with text אחזתי אשמרות, regarding עֵינָי as second subj., and therefore in translating making it the real subj. of the vb. This is most prob. So Aq., Θ, think of the watches of the night. 𝔍 *prohibebam suspectum oculorum meorum*. Σ, 𝔖, had other texts, which are difficult to determine. — נִפְעַמְתִּי] Niph. pf. 1 sg. † [פעם] vb. Qal *thrust, impel*, Ju. $13^{25}$. Niph. *be disturbed* here, as Gn. $41^8$ Dn. $2^3$. Hithp. Dn. $2^1$. — **7.** אֶזְכְּרָה], cf. v.[4]; goes with previous l. to complete it, as 𝔊, 𝔖, Σ, 𝔙, Hare, Lowth., Street, and not with the following, as 𝔐, 𝔍. — נְגִינָתִי] sf. 1 sg. with נְגִינָה (*v.* Intr. § 34) *music of stringed instruments*, or theme for it. 𝔍 *psalmorum meorum* נגינתי, but improb. in this context. 𝔊 *καὶ ἐμελέτησα*, 𝔙 *meditatus sum* = הָגִיתִי as v.[13], Qal pf. 1 sg. הגה ($1^2$) as $63^7$ $143^5$ *soliloquise*, so Lowth., Street, Ehr., or more prob. inf. cstr. sf. הֲגוֹתִי. — לְבָבִי] full form seems to be original, for there is no apparent reason for it rather than לֵב. — וַיְחַפֵּשׂ רוּחִי] phr. α.λ.; vb. Pi. impf. ו consec., so Aq., but improb. after previous impf. Σ, Θ, 𝔖, 𝔍, 𝔙, all rd. 1 sg. וָאֲחַפֵּשׂ. $𝔊^B$ has 3 sg., but $𝔊^{Ba. א. *. Ra}$ 1 sg. Prob. 1 sg. was original. — **8.** הלְעוֹלָמִים] has two beats. אֲדֹנָי] is a gl. — **9.** גָּמַר אֹמֶר] phr. α.λ., not in 𝔊, but omission txt. err., because it is needed for measure and is in all other Vrss. So $𝔊^{א. c. a}$. אֹמֶר only here in this sense, but not improb. Nestle (*Theol. Stud. aus Würtemberg* 1882 S. 242) suggests אֱמֶת, which is probable because of its constant ‖ חסד, as Che., Ehr. — **10.** חֲנוֹת] Qal inf. cstr. חנן ($4^2$), common in 𝔇, but not elsw. in 𝔈. — † קָפַץ] vb. Qal *shut up*, hand Dt. $15^7$, mouth Is. $52^{15}$ Jb. $5^{16}$ Ps. $107^{42}$; here fig. Niph. Jb. $24^{24}$, Pi. Ct. $2^8$. — **11.** חַלּוֹתִי] Pi. inf. cstr. sf. 1 sg. חלל = *my piercing wound*, so Σ, Θ, Quinta, 𝔖, 𝔗, Ew., Hi., De., Bä., SS., Dr., $Kö.^{I. 341}$; but Aq., 𝔍, *imbecillitas mea* חֲלוֹתִי Qal inf. cstr. חלה *be sick*, cf. $35^{13}$, so Hu., Pe., Bi., but all improb. 𝔊 *ἠρξάμην*, 𝔙 *coepi* = הַחִלּוֹתִי. Hiph. pf. 1 sg. חלל is most prob. — שְׁנוֹת] 𝔊 *ἡ ἀλλοίωσις*, 𝔍 *commutatio*, and all ancient Vrss. interpret as Qal inf. cstr. שנה *change*, cf. $34^1$ $89^{35}$. It is more prob. that it is the same as שנות v.[6]. — עֶלְיוֹן] divine name (*v.* Intr. § 32) as $50^{14}$ $73^{11}$ $78^{17}$ $83^{19}$; characteristic of 𝔈. — **12.** אַזְכִּיר] Kt. Hiph. impf. 1 sg., as 𝔊, Σ, 𝔍, 𝔖, 𝔗, should prob. be cohort. אַזְכִּירָה *commemorate*. — מַעַלְלֵי יָהּ] elsw. מַעַלְלֵי אֵל $78^7$, cf. $28^4$ for מעלל of wanton deeds of men. — פִּלְאֶךָ] *v.* v.[15] $9^2$; sf. 2 m., now begins rather abruptly, and continues throughout the Ps. — **13.** וּבַעֲלִילוֹתֶיךָ] has two tones; עֲלִילָה also $78^{11}$. — **14.** מִי אֵל גָּדוֹל כֵּאלֹהִים]. 𝔊 has *ὁ θεὸς ἡμῶν*; אלהים as distinguished from אל must be used as a proper name, prob. as Bä. for an original יהוה. אל גדול phr. Dt. $7^{21}$ $10^{17}$ Je. $32^{18}$ Ps. $95^3$+. — **15.** הָאֵל]. The article to distinguish the God of Israel from the more general use of אל in previous v., cf. $18^{31. 33. 48}$ $68^{20. 21}$. — **16.** בִּזְרוֹעַ] without sf. is striking, so 𝔍; but 𝔊 appends it, prob. interpretative. The article must either be written or understood, and as such really stands for the possessive. — בְּנֵי יַעֲקֹב וְיוֹסֵף], cf. Ob.[18], where בית יעקב stands for the people of Judah and בית יוסף for Ephraim; cf. Am. $5^6$ and Ze. $10^6$, where בית יוסף ‖ בית יהודה; cf. also Ps. $78^{67}$ $80^2$ $81^6$.

### LXXVII. *B.*

**17.** [רָאוּךָ] bis, Qal pf. sf. 2 sg. ראה based on Hb. $3^{10}$. — [מַיִם] also bis instead of הָרִים of the original. — [יָחִילוּ] as in the original. Qal impf. 3 pl. חיל (*$29^{8}$*) more suited to הרים than מים, but no sufficient reason for substitution, as Gr. מים is sustained by תְּהֹמוֹת (*$33^{7}$*). The third l. is not in Hb. $3^{10}$. — **18.** [זֹרְמוּ] Po. pf. 3 pl. זרם † [זרם] vb. denom. זֶרֶם Qal Ps. $90^{5}$ *flood away* (?), Po. only here, *pour forth*, *B*DB. The original had זֶרֶם מַיִם עָבָר. עָבוֹת *cloud masses* as *$18^{12}$* might be error for עבר vb. 𝔐 is sustained by Aq., 𝔖, 𝔍, 𝔗; 𝔊 πλῆθος ἤχους ὕδατος, $𝔊^{ℵ.\ c.\ a.\ R}$ ὑδάτων. 𝔙 *multitudo sonitus aquarum* = המון מים רב is so different that it implies a variation of text too great to be explained as txt. err. — [קוֹל נָתְנוּ] as in Hb. $3^{10}$, only pl. with שחקים for sg. with תהום. The phr. is equivalent to *thunder* $18^{14}$ $29^{3\ sq.}$. — [חֲצָצֶיךָ יִתְהַלָּכוּ] for original חִצֶּיךָ יְהַלֵּכוּ Hb. $3^{11}$; † חָצָץ n.m. *arrow* α.λ. fuller form for חֵץ; elsw. חצץ is *gravel stone* Pr. $20^{17}$ La. $3^{16}$. The vb. Hithp. for Pi. — **19.** [קוֹל רַעַמְךָ] phr. $104^{7}$, † רעם n.[m.] *thunder*, elsw. $81^{8}$ Is. $29^{6}$ Jb. $26^{14}$ $39^{25}$. — ‡ [גַּלְגַּל] n.m. *whirlwind* here; but $83^{14}$ Is. $17^{13}$ *whirl* of dust or chaff. — [הֵאִירוּ בְרָקִים תֵּבֵל] = $97^{4}$. — **20.** [בַּיָּם דַּרְכֶּךָ] lacks a word to complete measure. The original Hb. $3^{15}$ has דָּרַכְתָּ בַיָּם סוּסֶיךָ. The Vrss. all agree with 𝔐. A word must be supplied; rd. as Hb. $3^{15}$. — [שְׁבִילֶיךָ] Kt. pl. sf. 2 m. † [שְׁבִיל] n.[m.] only pl. *path*, as Je. $18^{15}$ (Qr.). Kt. is sustained by 𝔊, 𝔖, 𝔍. The sg. שְׁבִילְךָ Qr. is sustained only by 𝔗, and was an assimilation to דַּרְכֶּךָ. — **21.** [כַּצֹּאן] as $78^{52}$ $80^{2}$ (𝔄).

## PSALM LXXVIII., 4 PTS. OF 5 STR. $4^{3}$.

**Ps. 78 is a didactic Psalm, using the ancient history of Israel, from the crossing of the Red Sea to the erection of the temple, as a lesson to the people. I. proposes to give in the form of a poetic enigma (v.$^{1-2}$) the history which has been transmitted from the fathers, and which is to be handed down to the children (v.$^{3.\ 4a.\ 7b}$), that they may not be, as their fathers, rebellious and unreliable (v.$^{8-9}$). The crossing of the sea is mentioned (v.$^{12-13}$), the theophanic pillar (v.$^{14}$), and the water from the rock (v.$^{16}$). II. The people rebelled and tempted their God in asking food (v.$^{17-20}$), which was given them (v.$^{23-24.\ 26-27}$), but accompanied by an outbreak of the divine anger (v.$^{30b-31}$). III. The wasting away of the people led them to remember their God (v.$^{32-35}$), who was compassionate and forgiving (v.$^{38}$). He considered the weakness of their human nature (v.$^{39}$), and led them as a flock in the wilderness (v.$^{52}$). He brought them to the holy land and gave it to them as an inheritance (v.$^{54-55}$). IV. Yet they rebelled against God and tempted**

**Him with their infidelity (v.$^{56-57}$). In anger He rejected Shilo (v.$^{60}$), gave up His ark and His people into captivity (v.$^{61}$); all classes of the people were slain (v.$^{63-64}$). He then selected Judah and Mount Zion (v.$^{67-68}$), and David as the shepherd of His people (v.$^{70-71a.\ b}$). An editor inserted an extract from an ancient poem describing the plagues of Egypt (v.$^{40-48.\ 51.\ 53}$). Legalistic (v.$^{4b-7a.\ 10-11.\ 56b}$) and expansive glosses (v.$^{15.\ 21-22.\ 25.\ 28-30a.\ 36-37.\ 49-50.\ 58-59.\ 62.\ 65-66.\ 69.\ 71c-72}$) were also added.**

I.

O GIVE ear, my people, to my teaching.
Incline your ears to the words of my mouth.
I will open my mouth in a poem.
I will pour forth of ancient times in my enigma.

WHAT we have heard and know,
What our fathers have told to us,
We will not hide from their children;
That they may not forget the works of God.

THAT they may not be as their fathers,
A stubborn and rebellious generation.
Armed with a deceitful bow,
They turned back in the day of battle.

IN sight of their fathers He did wonders,
In the land of Egypt, the country of Zoan.
He clave the sea and made them pass through;
And He made the waters stand up as a heap.

AND He led them in the cloud by day,
And all night long with the light of fire:
And brought forth streams out of the crag,
And let waters run down like rivers.

II.

THEN they sinned against Him,
Rebelled against 'Elyon in the thirsty land;
And tempted God in their minds
By asking food according to their appetite.

THEY said: "Is God able
To prepare a table in the wilderness?
Is He also able to give bread,
Or provide flesh for His people?"

THEN He commanded the skies above,
And opened the doors of heaven;
And rained down manna upon them,
And grain of heaven for them.

THEN He led on the east wind,
And guided by His strength the south wind;
And rained down flesh as dust,
And fowl as the sand of the sea.

THEIR food was yet in their mouths,
And the anger of God went up;
And He slew the fattest of them,
And bowed down the choicest of Israel.

III.

FOR all this they sinned again,
And believed not in His wonders;
And He consumed their days as a breath,
And their years He made to haste away in suddenness.
IF He slew them, they sought Him,
And again diligently sought 'El;
And remembered God their Rock,
And 'El 'Elyon their Redeemer.
BUT He is compassionate (and gracious).
He covers over and destroys not,
And many times turns away His anger,
And stirs not up any of His wrath.
THEN He remembered that they were flesh,
A breath passing away not to return.
And He led on His people like sheep,
And guided them like a flock in the wilderness.
AND He brought them to His sacred border,
The mountain that His right hand had gotten;
And drave out nations before them,
And allotted them the inheritance by measure.

IV.

THEN (again) they tempted God,
(Again and again) rebelled against 'Elyon;
And drew back, and dealt treacherously like their fathers,
And turned aside like a deceitful bow.
THEN He rejected the tabernacle of Shilo,
The tent He made to dwell among mankind;
And delivered up His strength to captivity,
And His ornament into the hand of the adversary.
FIRE devoured their young men,
And their maidens were not praised in marriage song.
Their priests fell by the sword,
And their widows did not sing dirges.
AND He refused the tent of Joseph,
And chose not the tribe of Ephraim;
But chose the tribe of Judah,
Mount Zion which He doth love.
AND He chose David His servant,
And took him from the sheepfolds;
From following the ewes that give suck He brought him,
To be shepherd over Jacob His people.

Ps. 78 was a Ps. of 𝔄 of the class מַשְׂכִּיל. From 𝔄 it was taken up into 𝔈 (*v.* Intr. §§ 26, 29, 32). It has many glosses. The original Ps. was composed of four parts, each with five trimeter tetrastichs. I. v.$^{1-2}$, v.$^{3.\,4a.\,7b}$, v.$^{8ab.\,9bc}$, v.$^{12-13}$, v.$^{14.\,16}$; II. v.$^{17.\,18}$, v.$^{19bc.\,20cd}$, v.$^{23-24}$, v.$^{26-27}$, v.$^{30b-31}$; III. v.$^{32-33}$, v.$^{34-35}$, v.$^{38}$, v.$^{39.\,52}$, v.$^{54.\,55ab}$; IV. v.$^{56a.\,57}$, v.$^{60-61}$, v.$^{63-64}$, v.$^{67.\,68}$, v.$^{70.\,71b}$. This Ps. is a מָשָׁל and חידות v.$^{2}$, based on the history of God's dealings with Israel from the Exodus to the establishment of the Davidic dynasty. The poem was written under the influence of J, E, D, but not of P, and therefore in the early Persian period. It encloses part of a still older pentameter poem, v.$^{40-48.\,51.\,53}$, giving an account of the plagues of Egypt and the crossing of the Red Sea. This fragment depends on the story of J, E, and knows nothing of any other document of the Hex. It seems therefore to be preëxilic and to precede the reign of Josiah. The glosses are later than 𝔈, and come from the Greek or Maccabean period. The language of the original Ps. shows many features of Pss. of 𝔄, as well as dependence upon other Lit.: מעללי אל v.$^{7}$ = 77$^{12}$; דור סורר ומרה v.$^{8}$, cf. Dt. 21$^{18.\,20}$ Je. 5$^{23}$; אל v.$^{7.\,18.\,19.\,34.\,35}$ (also in gl. v.$^{8.\,41}$); רומי קשת v.$^{9}$ = Je. 4$^{29}$ (rd. prob. קשת רמיה, as v.$^{57}$ Ho. 7$^{16}$); ביום קרב v.$^{9}$ = Zc. 14$^{3}$; עשה פלא v.$^{12}$ = 77$^{15}$ 88$^{11}$; שדה צען v.$^{12}$ = v.$^{43}$ (gl.); בקע ים v.$^{13}$, cf. Ex. 14$^{16.\,21}$ (E); יצב כמו נד v.$^{13}$ = Ex. 15$^{8}$; המרה v.$^{17.\,40\,(gl.)\,56}$, as D, Is. 3$^{8}$ Ez. 5$^{6}$; עליון v.$^{17.\,35.\,56}$, frequent in 𝔄; נסה אל v.$^{18.\,41.\,56}$, as Ex. 17$^{2.\,7}$ Nu. 14$^{22}$ (J); לבב v.$^{18}$, characteristic of 𝔄; שאר v.$^{20.\,27}$, as Ex. 21$^{10}$; אף עלה ב v.$^{31}$, so v.$^{21}$ (gl.), cf. 2 S. 11$^{20}$; דלתי שמים v.$^{23}$, cf. Gn. 7$^{11}$ (J); דגן שמים v.$^{24}$ *a.λ.*; רוח הולך ולא ישוב v.$^{39}$ *a.λ.*; גבול קדש v.$^{54}$ *a.λ.*; קנה ימין v.$^{54}$, cf. 74$^{2}$ Ex. 15$^{16}$ Is. 11$^{11}$; שלו v.$^{60}$, cf. Je. 7$^{14}$ 26$^{9}$ 41$^{5}$; עז for ark v.$^{61}$, cf. 132$^{8}$; תפארת for ark v.$^{61}$ as for temple 96$^{6}$ Is. 60$^{7}$ 63$^{15}$ 64$^{10}$; הוללו for bridal song v.$^{63}$, cf. Ez. 26$^{17}$. The older pentameter poem has the following: הפך לדם v.$^{44}$, cf. Ex. 7$^{17.\,20}$; יארים v.$^{44}$, as Ex. 7$^{17.\,20}$; ערב v.$^{45}$, as Ex. 8$^{17}$; צפרדע v.$^{45}$, as Ex. 8$^{2}$; בעיר v.$^{48}$, as Ex. 22$^{4}$ Nu. 20$^{4.\,8.\,11}$; ראשית אונים v.$^{51}$, as Gn. 49$^{3}$ Dt. 21$^{17}$ Ps. 105$^{36}$; כסה הים v.$^{53}$, as Ex. 15$^{10}$ Jos. 24$^{7}$. The glosses in some instances have much later language: הקים ברית v.$^{5}$, phr. of P; עדות v.$^{5}$, term of P; כֶּסֶל v.$^{7}$, 49$^{14}$ elsw. WL.; הכין לב v.$^{8}$, 10$^{17}$ Jb. 11$^{13}$ 2 Ch. 12$^{4}$; נכון לב v.$^{37}$, as 57$^{8.\,8}$ 112$^{7}$; נאמנה רוח v.$^{8}$, cf. Ne. 9$^{8}$ Pr. 11$^{13}$; שמר ברית v.$^{10}$, 1 K. 11$^{11}$ Ne. 1$^{5}$ 9$^{32}$ +; ויזובו מים v.$^{20}$, based on Is. 48$^{21}$; התעבר v.$^{21.\,59.\,62}$, elsw. 89$^{39}$ Dt. 3$^{26}$ Pr. (3 t.); האמין ב(אלהים) v.$^{22}$, cf. v.$^{32}$, Gn. 15$^{6}$ (E) Ex. 14$^{31}$ Nu. 14$^{11}$ (J); לחם אבירים v.$^{25}$, phr. *a.λ.* *angels' food*, late idea; קדוש ישראל v.$^{41}$, as Is.$^{1.\,2}$; התוו v.$^{41}$, Aramaism *a.λ.*; מלאכי רעים v.$^{49}$ *a.λ.* evil angels, a late idea; יכעיסוהו, יקניאוהו v.$^{58}$, as Dt. 32$^{16}$; מתרונן מיין v.$^{65}$ *a.λ.*

**Pt. I., Str. I.** Two syn. couplets. — **1–2**. *O give ear* ‖ *incline your ears*], attentively in order to hear — *my teaching* ‖ *words of my mouth*], instruction to be given by the psalmist, as RV.$^{m}$, JPSV., and not "my Law," EV$^{s}$., as if there were a reference to the divine Law. This instruction is to be given in the balanced measure of a *poem* in the emblematic style ‖ *enigma*], setting forth

problems and mysteries difficult to solve and understand, cf. $49^5$. — *I will open my mouth* ‖ *I will pour forth*], in the melodies of sacred song.

**Str. II.** Two synth. couplets. — **3.** *What we have heard and know* ‖ *What our fathers have told us*]. The story has come down by oral tradition from father to son through many generations. This implies not that there was no written narrative, for the author gives ample evidence of dependence upon the earlier prophetic narratives, but that he recognised that the story, though recorded, was essentially tradition, and not based on original records. — **4 a.** *We will not hide from their children*]. We will transmit it in our turn to our successors. — **7 b.** *That they may not forget the works of God*], that the story of the divine works of redemption and judgment may never be forgotten. A glossator, wishing to emphasize the importance of this oral instruction, added the clause from a legal point of view: *His commands might keep;* but also inserted a long expansive gloss: **4 b–7 a,** *telling to a coming generation the praises of Yahweh and His might and the wondrous deeds that He did*]. This is an expansion of "the works of God," explaining them as wonders and worthy of songs of praise. The remainder of the gloss is legalistic: *And He established a testimony in Jacob; a Law He appointed in Israel*], doubtless referring to the legislation of the Pentateuch, using a term characteristic of P. — *which He commanded our fathers to make known to their sons; in order that a coming generation might know, sons to be born; that they might rise up and tell them to their sons*]. A long prosaic sentence enlarging upon the commands, cf. Ex. $10^2$ $12^{26-27}$ $13^{8.14}$ Dt. $4^9$ $6^{20-25}$. — *that they might put in God their hope*], a very late phr. of WL., cf. Ps. $49^{14}$ Pr. $3^{26}$; an expansive gloss to v.$^{7b}$.

**Str. III.** Two synth. couplets. — **8.** *That they may not be as their fathers*]. The instruction here takes the form of warning. — *A stubborn and rebellious generation*], based on Dt. $21^{18.20}$. A glossator enlarged by adding: *a generation that did not fix its mind, whose spirit was not faithful with 'El.* — **9.** *Armed with a deceitful bow*], the most probable original of a difficult passage, cf. v.$^{57}$: a bow which in time of use would not bend properly, and so proved unreliable; while the bowman, being practically weapon-

less, *turned back in the day of battle*]. A copyist, by error of transposition, gave the tautological "armed, shooting with the bow"; and then, as the point of the comparison was lost, the conjecture arose that there must be a reference to some event in which there had been rebellion against God in a cowardly retreat from battle. A glossator could not think this of Israel as a whole; and so he conjectures that *Ephraim* was at fault, and makes this insertion in the text. The whole context shows that Israel as a whole is in the mind of the poet, and that a specific reference to Ephraim was out of place in the original. A glossator enlarges upon the original: **10**. *They kept not* ‖ *refused to walk in; the covenant of God* ‖ *His Law*]. Their offence from a legalistic point of view was especially violation of Law. — **11**. *And forgat the doings of God; the wondrous deeds*, of judgment and salvation, *that He shewed them;* as described in the next Str.

**Str. IV.** A synth. and a syn. couplet. — **12**. *In sight of their fathers*], so that they saw distinctly with their own eyes, — *He did wonders*], the miracles of the plagues, which, however, are not mentioned here in detail; but cf. v.[43-51]. — *In the land of Egypt*, especially in *the country of Zoan*] the district of which Zoan, ancient name for *Tanis*, was the capital, situated on the east bank of the Tanitic arm of the Nile. — **13**. *He clave the sea*], phr. of Ex. $14^{16}$ ‖ *made the waters stand up as a heap*], as Ex. $15^{8}$ (song), fig. of the waters on either side of the shallow bottom which formed the pathway through the sea, — *and made them pass through*], gave them a safe transit through the sea to the other side.

**Str. V.** Syn. couplets. — **14**. *And led them*], personal leadership, in accordance with the ancient narratives, by the theophanic angel, — *in the cloud by day* ‖ *all night long with the light of fire*], as Ex. $13^{21.22}$ (JE): the theophanic pillar, changing its appearance as needed for manifestation. — **16**. *And brought forth* ‖ *let run down; streams out of the crag* ‖ *waters like rivers*], a poetic conception of the miracle Ex. $17^{1-7}$. — A glossator prefixed a doublet in a more prosaic general statement: **15**. *And He clave rocks in the wilderness, and gave them depths to drink of in abundance.*

**Pt. II., Str. I.** Syn. and synth. couplets. — **17**. *Then they sinned* ‖ *rebelled*]. The instruction was to be for the sake of warning, v.[8]; therefore we are not surprised that the second Pt.

begins with a Str. setting forth the sins of the fathers, — *against Him* ‖ *against 'Elyon*], the ancient poetic name of God, — *again*], in addition to the earlier sin v.[9], — *in the thirsty land*], the wilderness of the wanderings. This sin is more specifically defined **18** as *tempted God in their minds*], put Him to a test, which implied lack of confidence and fidelity; and still more specifically, — *by asking food according to their appetite*], discontented with what God had given them. A glossator emphasizes the offence at the expense of the measure by adding: **19 a.** *and spake against God.* All this is in accordance with the narrative of JE. in Ex. 16.

Str. II. Synth. and syn. couplets. — **19 b–20.** *They said: Is God able?* repeated for emphasis, — *Is He also able?*], questioning the power of their God to supply their needs. — *in the wilderness*], the most unlikely place, — *to prepare a table*], laid and furnished for His servants, ‖ *to give bread* ‖ *provide flesh for His people*], bread and flesh, the ordinary and the festal provision of food. A glossator emphasizes this sin by repeating the story of the supply of water to quench their thirst, as making their doubt still more unjustifiable; but at the expense of the simplicity and harmony of the Str. — *Lo, He smote the rock, and waters gushed out and streams overflowed*], cf. $105^{41}$ Is. $48^{21}$. Before describing the miracle itself, the glossator asserts with emphasis the anger of God against their unbelief. — **21.** *Therefore Yahweh heard and was wroth; and fire was kindled against Jacob, and also anger went up against Israel*], cf. Nu. $11^{1-3}$. The reason is reasserted **22.** *For they did not believe in God, and did not trust in His salvation*]. They had no confidence in the fulfilment of the divine promises made to them, and they had lost their trust in His willingness and ability to save them from peril of starvation in the wilderness.

Str. III. Syn. couplets. — **23.** *Then He commanded the skies above*], His authoritative command to them as His servants. — *And opened the doors of Heaven*]. Heaven is here conceived as a granary in which is stored up abundance of grain. The divine proprietor opens the doors in order to distribute the grain. — **24.** *And rained down manna upon them, and grain of heaven for them*]. The manna was conceived as heavenly grain descending from heaven like rain or hail, cf. Ex. 16, Nu. $11^{6-9}$ Dt. $8^{3.16}$. A glossator enlarges upon this also. — **25.** *Bread of the mighty*], cf.

103[20]; probably of the angels, conceived as having their food in this divine ambrosia. — *man did eat*], admitted to the table of angels. — *provision He sent them to satiety*], more than they needed, more than they could eat; which they ate till they were overfull and unable to eat any more, and indeed with a distaste for it.

**Str. IV.** Syn. couplets. — **26.** *Then He led on* ‖ *guided by His strength*], the former as dealing with willing servants, the latter as compelling reluctant ones, — *the east wind* ‖ *the south wind*]. The poet conceives that the two winds coöperated, thinking, doubtless, of a southeast wind. — **27.** *And rained down flesh* ‖ *fowl*], the quails of Ex. 16, Nu. 11, in such great quantities that they are compared with *dust* ‖ *the sand of the sea*]. According to Tristram: "The period when they were brought to the camp of Israel was in the spring, when on their northward migration from Africa. According to their well-known instinct, they would follow up the coast of the Red Sea until they came to its bifurcation at the Sinaitic Peninsula, and then would cross at the narrow part" (*Nat. Hist. Bible*, p. 231). A glossator enlarges upon the narrative by **28–30 a.** *And let it fall in the midst of the camp, round about their dwellings*], cf. Ex. 16[13] Nu. 11[31], — *and they ate and were satisfied, and their desire He brought them*]. God gave them their desire to the full. — *and their desire became loathing*]. They ate so much of the flesh and became so satiated with it, that they could not eat any more; they loathed the sight of it. This is the most probable explanation of a difficult line, which is rendered in EV[s]. after 𝔐, "they were not estranged from their lust," as if ‖ with the line which begins the next Str.; that is, before they had been surfeited, which is altogether improbable.

**Str. V.** Synth. and syn. couplets. — **30 b.** *Their food was yet in their mouths*], even while they were still eating. — **31.** *And the anger of God went up*], ascended as smoke from the nostrils. — *And He slew* ‖ *bowed down* in death, *the fattest of them* ‖ *the choicest of Israel*], cf. Nu. 11[33]. The entire Pt. is given to this rebellion, the two miracles, and the consequences, showing the purpose of the author in warning the men of his generation lest they should repeat the offence.

**Pt. III., Str. I.** Synth. and syn. couplets. — **32.** *For all this*], notwithstanding the previous historic experience, — *they sinned*

*again*], this Pt. beginning as the previous one v.[17]. — *And believed not in His wonders*], in His power and ability to do wonders, cf. v.[19. 20]. — **33**. *And He consumed their days*], used up, exhausted the days of their life, — *as a breath*], as if they were a mere breath, breathed out and gone forever. — ‖ *And their years*, of life, *He made to haste away in suddenness*], the most probable interpretation of a difficult text, correctly given by JPSV. This meaning is alone suited to the context. "In trouble" of PBV., AV., is without justification. The meaning: "in terror," RV.; "sudden terror," Kirk.; "dismay," Dr., is sustained by Lv. 26[16] Is. 65[23], but is not suited to the context.

**Str. II.** Syn. couplets. — **34**. *If He slew them*], in punishment for their sin, — *they sought Him* ‖ *again diligently sought 'El*], in petition for deliverance. — **35**. *And remembered God their Rock* ‖ *'El 'Elyon their Redeemer*]. It is altogether probable that God was the original object of the remembrance, and that His titles, "their Rock," cf. Dt. 32[4] Ps. 18[3], and "their Redeemer," as well as "'Elyon," are in apposition with "God" ‖ "'El." It is then a mistake to suppose that they are predicates, or that 'El 'Elyon is the compound divine name peculiar to Gn. 14. The insertion of the particle כי in the text was also a mistaken supposition that the clause is an objective one. A glossator now enlarges upon the infidelity of the people: **36–37**. *And they beguiled Him with their mouth*, and *with their tongue lied to Him*], false professions of fidelity and obedience, — *and their mind was not steadfast with Him*], cf. 57[8], — *and they were not faithful in His covenant*], cf. v.[8].

**Str. III.** Synth. and syn. couplets. — **38**. *But He is compassionate*], citation of Ex. 34[6] (J), cf. Ps. 86[15] 103[8]; add therefore to complete the line: *and gracious*. This is a general statement as to the character of God, in the form of the present, and not of the habitual past. — *He covers over*], as 65[4] 79[9]: the later conception of cancelling, obliteration of sin, for the earlier one of forgiveness of Ex. 34[7]. A glossator adds the object *iniquity*, which was no more needed than the object of the verb *and destroys not*, and so impairs the measure. — *And many times turns away His anger*], so that it will not strike the people, cf. 85[4] 106[23] ‖ *and stirs not up any of His wrath*], maintains a calm, serene attitude,

and does not permit any stimulation or excitement of His wrath. These two phrases set forth two sides of the divine self-restraint in His attitude toward His sinning people.

**Str. III.** Synth. and syn. couplets. — **39**. *Then He remembered that they were flesh*], a return to the historical narration. God remembers on His part, as His people on their part. They recognise Him as their Rock and their Redeemer. He recognises them in antithesis as flesh, frail and perishable; and as a mere *breath passing away not to return*]. Their breath, passing out of the flesh in death, returns no more to the flesh with its impulse of life. The counterpart of v.[39] is **52**, though separated by a long insertion. Inasmuch as God remembered that His people were flesh, to pass away in death, He treated them as such, and became to them as the shepherd of a feeble, helpless flock. — *He led on His people* ‖ *and guided them; like sheep* ‖ *like a flock*, in their journeys *in the wilderness*.

A late editor, for a reason difficult to determine, inserted between v.[39] and v.[52] a pentameter extract from an older poem, describing the plagues of Egypt in accordance with the narrative of J, which alone this author seems to have known.

How often they rebelled against Him in the wilderness, grieved Him in the desert!
Again and again they tempted 'El, the Holy One of Israel.
They did not remember His hand, the day He redeemed them from the adversary;
When He put His miracles in Egypt, His marvels in the country of Zoan.
When He turned their canals into blood, that they could not drink of their streams;
And sent forth swarms of flies and devoured them; and frogs and destroyed them;
And gave their increase to the caterpillar, and their labour to the locust;
And slew their vines with hail, and their sycamores with frost;
And gave over to the pestilence their cattle, and their herds to the flame of fever;
And He smote all their first-born, the first of their strength.
And He led them in confidence, but their enemies the sea covered.

**40–43**. Syn. and synth. couplets.—**40–41**. *How often*], exclamation of wonder; in the ‖ positive statement: *again and again*], as JPSV.; a verb with auxiliary force, incorrectly rendered in EV[s]. as "they turned again," away from God. — *they rebelled* ‖ *grieved*], cf. Is. 63[10] ‖ *tempted*], as v.[18. 56] 95[9] 106[14] Ex. 17[2. 7] Nu. 14[22] (J) Dt. 6[16], to which a glossator adds in 𝔐, followed by EV[s]., "provoked," in 𝔊, 𝔙, "spurned."—*in the wilderness* ‖ *in the desert*], the region of the wanderings of Israel, as v.[17. 19]. — *the Holy One*

*of Israel*], divine name of Is.$^{1.2}$, cf. $71^{22}$ $89^{19}$. — **42.** *They did not remember*], cf. v.$^{35}$, — *His hand*], the lifting it for their redemption, cf. Ex. $3^{20}$, — *the day He redeemed them from the adversary*], probably the day of the crossing of the sea. — **43.** *When He put His miracles* ‖ *His marvels*], those enumerated in the subsequent context, — *in Egypt* ‖ *in the country of Zoan*], cf. v.$^{12}$.

**44–48.** A series of six plagues, those of J. — **44.** *When He turned their canals into blood, that they could not drink of their streams*], as Ex. $7^{17.20}$. — **45.** *And sent forth swarms of flies and devoured them*], as Ex. $8^{17\,sq.}$; combined in the same line with: *and frogs and destroyed them*], as Ex. $7^{27-29}$ $8^{1-9}$. — **46.** *And gave their increase to the caterpillar, and their labour to the locust*], plague of Ex. $10^{4\,sq.}$. — **47.** *And slew their vines with hail and their sycamores with frost*], plague of Ex. $9^{18\,sq.}$. — **48.** *And gave over to pestilence their cattle, and their herds to the flame of fever*], the cattle plague of Ex. $9^{3\,sq.}$. 𝔐, sustained by most Vrss., therefore by early txt. err. of a single letter, makes this line to continue the plague of v.$^{47}$ in the use of "hail" for "pestilence," and so interprets the following noun as "hot thunderbolts," instead of "the flame of fever"; and omits the cattle plague; all of which is improbable. A late glossator generalises in **49–50.** *He sends forth*], graphic imperfect of the past, ‖ *levels a path for*], to give it direct and swift course, — *the heat of His anger* ‖ *His anger*]. This is intensified by the heaping up of other terms: *overflowing wrath,* and *indignation and distress.* The divine anger as directed against the enemies of His people is in striking antithesis to the restraint of His anger toward His people, though by a different author, v.$^{38}$. — *a mission of angels of evils*], not evil angels in the ethical sense, as distinguished from good; but in the physical sense, as executing or bringing evil upon men, angels of punishment. — *and did not spare their life from death,* with the antithesis: *but their life gave over to the pestilence*]. This glossator is thinking of the pestilence of P, which is more extended than the cattle plague of J. — **51.** *and smote*], continuation of the aorists of v.$^{44-48}$, — *all of their first-born, the first of their strength*], the final plague of Ex. $11^{4\,sq.}$, cf. Ps. $105^{36}$. To this a glossator adds, at the expense of the measure: *in the tents of Ham*], a phrase α.λ. and late; cf., however, $105^{23.27}$ $106^{22}$ for "land of Ham." This

extract concludes with **53**, *And led them in confidence*, to which a glossator adds, *without dread*. In antith. with which, — *their enemies the sea covered*.

**Str. IV.** continues v.[30. 53] in synth. couplets. — **54**. *And He brought them to His sacred border*], the border or boundary of the holy land; not "the border of His sanctuary" of EV[s], as if it referred to the temple; so also *mountain* does not refer to Mount Zion, but to the mountainous land, which is characteristic of Palestine, Nu. 13[17. 29] Dt. 1[7], Jos. 11[2]. — *that His right hand had gotten*], by conquest from its original inhabitants through the stretching forth of His right hand as the valiant champion and war-god of His people. — **55**. *And drave out nations before them*], dispossessed them and expelled them from the land to give place to His people, — *and allotted them*], in accordance with the narrative Jos. 23[4], cf. Ps. 105[11], — *the inheritance by measure*], each portion of the people having measured out to them a part of the common inheritance. A glossator adds: *and made the tribes of Israel dwell in their tents*.

**Pt. IV., Str. I.** Syn. couplets. — **56**. *Then they tempted* ‖ *rebelled against*], as v.[17-18. 40-41]; but there in two syn. lines, here compressed by a prosaic scribe into a prose sentence, which may be restored to its original form as a couplet by inserting *again* in the first line, and *again and again* in the second line. A glossator adds the legalistic phrase: *and they did not keep His testimonies*], using the legal term of P. — **57**. *And drew back* ‖ *turned aside*], the former explained ethically as *dealt treacherously like their fathers*, cf. 44[19]; the latter by the simile, — *like a deceitful bow*], which springs the wrong way in time of need; phrase used elsw. Ho. 7[16], probably also with corrected text v.[9]. To this a glossator adds: **58**. *And provoked Him to anger with their high places, and moved Him to jealousy with their graven images*], the constant Deuteronomic charge against Israel in the redaction of the ancient histories, that they were unfaithful to Yahweh in worship at the ancient high places instead of at the central altar at Jerusalem, and in their use of images in His worship. **59** is also a gloss in the same tone. — *God heard, and was furious; and refused Israel altogether*]. This last is not harmonious with the subsequent couplet; and so some have thought that the original was Ephraim instead of Israel.

**Str. II.** Synth and syn. couplets. — **60.** *Then He rejected the tabernacle of Shilo*], the sacred tabernacle set up at Shilo, north of Bethel, in Ephraim, after the conquest; the chief religious centre of the time of the Judges Jos. $18^{8-10}$ $21^{2}$ 1 S. 1–4, Je. $7^{14}$. — *The tent that He made to dwell among mankind*], the sacred tent in which God was supposed to dwell, and whose locality He Himself selected, cf. Jos. $22^{19}$. — **61.** *And delivered up His strength* ‖ *His ornament*], terms descriptive of the sacred ark, cf. 1 S. $4^{21\,sq.}$ Ps. $132^{8}$. — *to captivity* ‖ *into the hand of the adversary*], the Philistines, in accordance with the narrative 1 S. 4. To this a glossator added: **62.** *And gave up His people to the sword*], duplication of v.$^{64a}$, — *and became furious against His inheritance*], as v.$^{59}$.

**Str. III.** Synth. couplets. — **63.** *Fire devoured their young men*], the fire of war; war being conceived as a devouring flame in accordance with the subsequent context. It is improbable that the reference is to the fire of the divine anger. — *And their maidens were not praised in marriage song*]. They must remain unmarried, because of the slaughter of the young men, who might have married them. — **64.** *Their priests fell by the sword*], doubtless referring to the historic event of the slaughter of Hophni and Phinehas, the attendants upon the ark, 1 S. $4^{11.\,17}$. — *And their widows did not sing dirges*], the customary funeral solemnities could not be observed on account of the invasion of the land by the enemy and the universal disorder occasioned thereby. A glossator interrupts the narrative by a passionate outburst in accordance with the previous glosses v.$^{59.\,62}$: **65.** *Then Adonay awaked*]. He had left His people so long subject to their enemies, that He had seemed *as one asleep*, cf. $7^{7}$ $10^{1}$ ‖ *like a hero overcome with wine*], as 𝔊, 𝔍, JPSV.: in a heavy, drunken sleep; better sustained by ‖ and usage than EV$^{s}$., "that shouteth by reason of wine," as if, awakening from sleep, He fell upon His enemies with the passionate excitement of one stimulated to frenzy by too much wine. — **66.** *And smote His adversaries backward*], made them retreat in disaster, — *to an everlasting reproach He put them*], phr. of Ez. $22^{4}$ Jo. $2^{19}$.

**Str. IV.** Syn. and synth. couplets, antith. to each other. — **67.** *And He refused* ‖ *chose not*], positive and negative sides of

the same idea. — *the tent of Joseph* ‖ *the tribe of Ephraim*]. The rejection of Shilo carried with it the rejection of the tribe of Ephraim, in which it was situated, and the children of Joseph, of whom Ephraim was the leading tribe. — **68.** *But chose*], in place of the rejected: *the tribe of Judah*], and in that tribe, in place of Shilo: *Mount Zion which He doth love*], cf. $47^5$ $87^2$. The love of God for Zion is here stated as a present and abiding fact, and not as the basis of the choice in the past, "He loved," as EV$^s$. A glossator interrupts the course of thought by inserting a statement as to the erection of the temple. — **69.** *And built like the heights His sanctuary*], the sanctuary in Jerusalem being modelled after the heavenly abode of God, — *as the earth which He founded forever*], the temple was as firmly founded and as immutable as the earth itself. It is difficult to understand how a late glossator could speak so extravagantly of a temple which had been ruined more than once, and at least once had been destroyed by fire and levelled to the ground; but doubtless he thought that the foundations were eternal, and that though it were destroyed, it would be rebuilt again in the same place and so abide through all vicissitudes.

Str. V. Syn. couplets. — **70.** *And He chose David His servant*], a usual term for prophets and special ministers of God. David bears this title elsw. $18^1$ $36^1$ $89^{4.21}$ $132^{10}$ $144^{10}$ + 28 t. — *And took him from the sheepfolds*]. David's early life was that of a shepherd 1 S. $16^{11}$ $17^{15.34-37.40}$. — **71.** *From following the ewes that give suck He brought him*]. The shepherd leads his flock in Palestine; but the ewes that suckle their young need his special attention, and those he follows with his eye and if needful with his steps, to watch over them and protect them from harm, cf. Is. $40^{11}$. — *To be shepherd over Jacob His people*]. Israel as the flock of God had the Davidic dynasty as their shepherd, appointed by God as His son and representative in government, cf. Ez. $34^{23}$. The Ps. here reaches its proper conclusion; but a glossator thought it better to emphasize the last clause by the addition of the ‖ *Israel His inheritance*, and to conclude with a laudation of David's reign: **72.** *And he shepherded them* ‖ *used to lead them*], as shepherd king, — *according to the integrity of his mind*]. His rule was one of integrity of purpose. — and *with deeds of understanding of his hands*]. The royal acts of David as wrought with his hands were

with intelligence, discernment, and skill. This is an idealisation of the reign of David in the style of the Chronicler and later writings, overlooking and ignoring the blots upon his reign, as recorded in the primitive prophetic histories.

**1.** אִמְרֵי פִי] phr. 19$^{15}$ 54$^{4}$ 138$^{4}$ Dt. 32$^{1}$ +. — **2.** חִידוֹת] pl. חִידָה, as *49*$^{5}$. — מִנִּי] archaic form prep. מן for euphony. — **3.** וַאֲבוֹתֵינוּ סִפְּרוּ לָנוּ] phr. = 44$^{2}$. — **4.** דּוֹר אַחֲרוֹן] phr. elsw. v.$^{6}$ 48$^{14}$ 102$^{19}$ Dt. 29$^{21}$. — מְסַפְּרִים] Pi. ptc. pl. is difficult. We would expect נְסַפֵּר. But 𝕲, 𝕴, attach the ptc. to subsequent words, which certainly makes better grammar. This ptc. introduces a long prosaic gl. יהוה is used, which was impossible in 𝕰. — † עֱזוּז] n.[m.] *strength*, elsw. 145$^{6}$ Is. 42$^{25}$ of fierceness of battle. — נִפְלְאֹתָיו אֲשֶׁר עָשָׂה] = 105$^{5}$. — **5.** וַיָּקֶם] ו consec. Hiph. impf. קום, in the sense of *appoint*, here only ψ; cf. הקים ברית phr. of P Gn. 6$^{18}$ +; ו consec. carries on the previous pf. and then continues gl. Otherwise it is aorist, based on an ideal past. — עֵדוּת] *19*$^{8}$ 81$^{6}$ 119$^{88}$ 122$^{4}$; also term of P, ‖ תורה. — **6** is prosaic and certainly a gl. — **7.** כֶּסֶל] *confidence*, as 49$^{14}$ Pr. 3$^{26}$ Jb. 8$^{14}$ 31$^{24}$; a late word. — ולא ישכחו] introduces the fourth l. of Str. II. after v.$^{4a}$. — מַעַלְלֵי אֵל] cf. 77$^{12}$. — וּמִצְוֹתָיו יִנְצֹרוּ] cf. Dt. 33$^{9}$ Pss. 105$^{45}$ 119$^{2}$ +; as a dimeter is gl. — **8.** דּוֹר סוֹרֵר וּמֹרֶה] phr. α.λ., but cf. Dt. 21$^{18.20}$ בֵּן סוֹרֵר וּמוֹרֶה from which it is certainly derived, also Je. 5$^{23}$ לֵב ס׳ ומ׳. — הֵכִין לִבּוֹ] phr. elsw. 10$^{17}$ Jb. 11$^{13}$ 2 Ch. 12$^{14}$, cf. נכון לב v.$^{37}$ 57$^{8.8}$ (= 108$^{2}$) 112$^{7}$. — נֶאֶמְנָה] Niph. pf. 3 f. with רוּחַ, cf. v.$^{37}$ 89$^{38}$ 101$^{6}$. — אֵל] as v.$^{7.18.19.34.35.41}$; characteristic of 𝕬, though this part of v. is a gl. — **9.** נוֹשְׁקֵי רוֹמֵי קֶשֶׁת] phr. dub. and difficult. נשקי קשת 1 Ch. 12$^{2}$ 2 Ch. 17$^{17}$ *equipped with the bow*, רֹמֵי קֶשֶׁת Je. 4$^{29}$, † רמה vb. *cast* elsw., בַּיָּם Ex. 15$^{1.21}$. One of these vbs. might be an interp. gl. Hu., Hi., Kau., think of רומי as gl., but נשקי is the later phr. and therefore most prob. the gl., if there be one. It is difficult to see the connection of this v. with context, if בני אפרים is original. It indicates a hostile disposition towards the people of the North, not in accordance with 𝕬 elsw. and for which no historic situation can be assigned. The difficulty would be removed, if we could rd. נשְׁקֵי קשת רמיה and suppose that רמיה had been transposed by txt. err., and that בני אפרים had been inserted by late glossator. We would then have the same idea as v.$^{57}$, and this couplet would conclude Str. III. — יוֹם קְרָב] phr. elsw. Zc. 14$^{3}$, but *v.* Ps. 55$^{19}$. — **10.** שָׁמְרוּ בְּרִית] phr. elsw. 103$^{18}$ 132$^{12}$ 1 K. 11$^{11}$ Ne. 1$^{5}$ 9$^{32}$ Dn. 9$^{4}$; cf. v$^{37}$. — **11.** עֲלִילוֹתָיו] as 77$^{13}$. This v. is a pentameter gl. — **12.** שְׂדֵה־צֹעַן] phr. as v.$^{43}$. ‡ שָׂדֶה n.m. (1) *field* with flowers 103$^{15}$, sown 107$^{37}$; (2) *country* 132$^{6}$, so here and v.$^{43}$, † צֹעַן n. pr. loc. *Zanis*, town built seven years after Hebron acc. Nu. 13$^{22}$, elsw. Is. 19$^{11.13}$ 30$^{4}$ Ez. 30$^{14}$, modern Ṣân, in N.W. Delta of Egypt. — **13.** בָּקַע יָם] as Ex. 14$^{16}$ Ne. 9$^{11}$, *v.* *74*$^{15}$; cf. יְבַקַּע צֻרִים v.$^{15}$. — מַיִם כְּמוֹ־נֵד] cf. כמו נד נזלים Ex. 15$^{8}$. — **14.** בֶּעָנָן] ‡ עָנָן n.m. (1) *cloud mass* 97$^{2}$; (2) of the historic, theophanic cloud of the Exodus, here, as 105$^{39}$ Ex. 34$^{5}$; עמוד ענן Ps. 99$^{7}$, as Ex. 13$^{21.22}$ + 6 t. (JE) Ne. 9$^{12.19}$. — אוֹר אֵשׁ] phr. α.λ. for עַמּוּד (ה)אֵשׁ Ex. 13$^{21.22}$ 14$^{24}$ (JE) +. — **15.** יְבַקַּע] Pi. impf. for Qal v.$^{13}$ suspi-

cious, also absence of ו consec., which appears again וַיַּשְׁקְ. 𝔊, 𝔍, render it as v.$^{18}$ pf.; prob. the original text was בקע Qal pf. They both rd. צור sg. for צֻרִים, which is also more prob. 𝔊, 𝔍, take רַבָּה as adj. agreeing with תהמות. — **16.** נוֹזְלִים] ptc. ‡ [נזל] *flow*, of water $147^{18}$, ptc. *streams, floods*, Ex. $15^{8}$, so here and v.$^{44}$. — V.$^{15}$ and v.$^{16}$ are doublets; the latter is more poetic and more likely original. — **17.** לַמְרוֹת] for לְהַמְרוֹת, Hiph. inf. cstr. מרה; cf. v.$^{40.56}$. — עֶלְיוֹן] characteristic of 𝔄, as v.$^{35.56}$ $50^{14}$ $73^{11}$ $77^{11}$ $82^{6}$ $83^{19}$. — בַּצִּיָּה] for ארץ ציה $63^{2}$. — **18.** וַיְנַסּוּ] ו consec. Pi. impf., cf. v.$^{41.56}$, as Ex. $17^{2.7}$ Nu. $14^{22}$ (J). — לְבָבָם] fuller form, as $73^{1.7.13.21.26}$ $77^{7}$. לִבִּי v.$^{8}$ is in gl., so לִבָּם v.$^{37}$. — לְנַפְשָׁם] *according to their appetite*, as $17^{9}$ $63^{6}$ $106^{15}$ $107^{5.9.18}$. — **19.** וַיְדַבְּרוּ בֵּאלהים] is doubtless a gl., explan. of אמרו. — **20.** הִכָּה צור וַיָּזוּבוּ מַיִם] cf. $105^{41}$ פָּתַח צור וַיָּזוּבוּ מָיִם, and Is. $48^{21}$ וַיִּבְקַע צור וַיָּזֻבוּ מָיִם. The earliest of these is doubtless the last. הכה is used by reference to Ex. $17^{6}$ (E) or Nu. $20^{11}$ (P). [זוב] α.λ. ψ. — יִשְׁטֹפוּ] Qal impf. 3 pl. ($69^{3}$). This whole l. is a triplet with v.$^{14.15}$, and is a gl. based on Is. $48^{21}$. — שְׁאֵר] as v.$^{27}$, *v.* $73^{26}$. — **21.** לָכֵן שָׁמַע יהוה וַיִּתְעַבָּר]. This is prose style. יהוה impossible in 𝔈. וַיִּתְעַבָּר, ו consec. Hithp. impf. † עבר denom. עֶבְרָה. Hithp. (1) *be furious*, so v.$^{59.62}$ $89^{39}$, cf. Dt. $3^{26}$ Pr. $26^{17}$; (2) *be arrogant* Pr. $14^{16}$; (3) *incite to fury* Pr. $20^{2}$ (?). — נִשְּׂקָה] Niph. pf. 3 f. † שלק *BDB*. (cf. סלק). Hiph. *kindle, set on fire*, Is. $44^{15}$ Ez. $39^{9}$ BS. $43^{21}$. Niph. α.λ. *be kindled*. — **23.** דַּלְתֵי] pl. cstr. ‡ דֶּלֶת n.f. *door*, common in OT., but in ψ only here and $107^{16}$, unless דַּל $141^{3}$ is error for דלת, which is prob. For the idea cf. אֲרֻבֹּת השמים Gn. $7^{11}$. — **24.** וַיַּמְטֵר] cf. v.$^{27}$, based on Ex. $16^{4}$ (J). — † מָן] n.m. *manna*, the divine provision of bread for Israel in the wilderness Ex. $16^{15.31.33.35.35}$ Nu. $11^{6.7.9}$ Dt. $8^{3.16}$ Jos. $5^{12.12}$ Ne. $9^{20}$. — לֶאֱכֹל] Qal inf. cstr. with לְ is a gl., making l. too long and altogether unnecessary. — דְּגַן שָׁמַיִם] phr. α.λ.; 𝔊 ἄρτον οὐρανοῦ does not imply different text, but is paraphrase; cf. לחם שמים $105^{40}$. — נתן] expansive gl. This v. has been assimilated to v.$^{25}$ in measure and so made tetrameter. — **25.** לֶחֶם אַבִּירִים] phr. α.λ., prob. referring to angels as $103^{20}$, so 𝔊 ἀγγέλων; a late conception, like the Greek *ambrosia*, the food of the gods. — † צֵידָה] n.f. *provision* Gn. $42^{25}$ $45^{21}$ Ex. $12^{39}$ (E) Jos. $1^{11}$ (D) $9^{11}$ (JE) Ju. $7^{8}$ (?) $20^{10}$ 1 S. $22^{10}$ and here. — This v. is a tetrameter couplet and a late gl. — **26.** יַסַּע] Hiph. impf. נסע. 𝔊 has καὶ ἐπῆρεν. Indeed ו consec. is necessary to the sense and has been omitted in 𝔐 by err. ‡ נסע vb. Qal *pull up* (tent) pegs and set out on a journey, common in OT., but not in ψ. Hiph. † *cause to set out, lead out*, Ex. $15^{22}$ c. acc. pers., Ps. $78^{52}$ people as flock, $80^{9}$ fig. of vine; here of wind. — קָדִים] *East wind*, as Gn. $41^{6.23}$ (E) Ho. $12^{2}$ $13^{15}$, elsw. ψ with רוּחַ $48^{8}$. — ‡ תֵּימָן] n.f. (1) *the South* Jos. $15^{1}$ Is. $43^{6}$ +; † (2) poet. *South wind*, here as Ct. $4^{16}$. The use of the wind is according to Nu. $11^{31}$. — **27.** עֲלֵיהֶם] makes l. too long and is gl. — שְׁאֵר] as v.$^{20}$. — חוֹל יַמִּים] phr. Je. $15^{8}$ Jb. $6^{3}$, ח׳ הַיָּם Gn. $32^{13}$ (E) $41^{49}$ Is. $10^{22}$ Ho. $2^{1}$ Je. $33^{22}$, cf. Gn. $22^{17}$ (J). ‡ חול n.m. *sand*, elsw. ψ $139^{18}$. — **28.** מִשְׁכְּנֹתָיו]. The 3 sg. here and in מַחֲנֵהוּ between 3 pl. referring to Israel is striking. 𝔊 has pl., but 𝔍 agrees with 𝔐. The original Ex. $16^{13}$ Nu. $11^{31}$ מחנה has no sf. at all, and there is no reference to משכנות. The sfs. are differences of interp.

as usual, and the two nouns are syn. There is no justification for referring משכנות to the *tabernacle*, which is always מִשְׁכָּן. These are the tabernacles of Israel, as $87^{2}$ Nu. $24^{5}$. But in fact this v. is an expansive gl. — **29.** תַּאֲוָתָם] emph. in position; sf. 3 pl. תַּאֲוָה n.f. ($10^{17}$) based on Nu. $11^{4.34}$, cf. Ps. $106^{14\,sq.}$. — יָבָא] Hiph. impf. 3 m. is out of harmony with context. It cannot be pf. as 𝔊. It does not follow the action of previous vbs.; cf. v.[29], which is also a gl. — **30.** זָרוּ] Qal pf. 3 m. זור *be a stranger to*, but 𝔊 ἐστερήθησαν elsw. for מנע, must be interpretation, so 𝔙 *fraudati*, 𝔍 *indiguerunt*. There is an evident reference to זָרָא n.(f.) *loathsome thing*, cf. Nu. $11^{20}$ (JE), prob. err. for זרה (Sam.) *B*DB. We should prob. rd. לְזָרָה תאותם *their lust became loathing*. This accords exactly with the narrative. The usual interp. reverses the narrative and makes the visitation of wrath precede the loathing. — עוֹד אָכְלָם בְּפִיהֶם] is a variation of הַבָּשָׂר עוֹדֶנּוּ בֵּין שִׁנֵּיהֶם Nu. $11^{33}$. This l. introduces the next Str. — **31.** אַף אֱלֹהִים] emph. in position. — בָּהֶם] is gl., making l. too long. — בְּמִשְׁמַנֵּיהֶם] has two beats. ב prep. *among*. ‡ מִשְׁמָן n.m. of men *fat, lusty*, of warriors here, as Is. $10^{16}$; so prob. Dn. $11^{24}$, as Bevan. — בַּחוּרֵי] pl. cstr. ‡ בָּחוּר] n.m. *young man*, as v.[63] $148^{12}$. But 𝔊 ἐκλέκτους, 𝔙 *electos*, as בְּחִירֵי, is better suited to parall. — **32.** בְּכָל־זֹאת] phr. Is. $5^{25}$ $9^{11.16.20}$ +. — **33.** † בֶּהָלָה] n.f. *dismay, terror*, elsw. Lv. $26^{16}$ Je. $15^{8}$ Is. $65^{23}$. 𝔊 renders this word μετὰ σπουδῆς, 𝔍 *velociter*. A vb. is needed in last l., prob. בהל *made to haste away, in haste*, best suited to הבל. — **34.** אִם־הֲרָגָם] temporal force of אִם with pf. in both prot. and apod. The Waws are all coördinate of late style for ו consec. impf., the style of this poem in the original parts. — **35.** וַיִּזְכְּרוּ] resumes the style of the original. כי before אלהים, though in 𝔊, 𝔍, is prob. a gl. to emphasize the fact. — צור] for God, as $18^{3}$. — אֵל עֶלְיוֹן] as $87^{5}$ (?), cf. אלהים עליון v.[56] (?) $57^{3}$ (?). This gives two names of God, and not, as Gn. $14^{18.19.20.22}$, a simple compound name. — **36.** וַיְפַתּוּהוּ] ו consec. Pi. impf. ‡ פתה vb. denom. *be simple*, in ψ only here *deceive*, as 2 S. $3^{25}$ Pr. $24^{28}$ Je. $20^{7}$ Ez. $14^{9}$ +. 𝔊 has ἠγάπησαν, 𝔙 *dilexerunt*. — יְכַזְּבוּ] Pi. impf. ‡ כזב, denom. כָּזָב *tell a lie*, as $89^{36}$, elsw. ψ † Qal *to be a liar* $116^{11}$. — This v. is tetrameter; it can hardly be original, and is really a later theological interp. of the conduct of the people. It is possible that there was no vb. with בפיהם in the original, and that both יפתוהו and ἠγάπησαν are interpretative, the one for syn. parall., the other for antith. parall. — **37**, though in the same measure as Ps., is yet another dogmatic gl. — נכון לב] cf. v.[8], רוח נכון $51^{12}$. — נֶאֶמְנוּ] as v.[8]. — **38.** † רחום] adj. *compassionate;* Dt. $4^{31}$, elsw. with חַנּוּן following Pss. $86^{15}$ $103^{8}$, as Ex. $34^{6}$ (J), earlier order; preceding Pss. $111^{4}$ $112^{4}$ $145^{8}$ 2 Ch. $30^{9}$ Ne. $9^{17.31}$ Jo. $2^{13}$ Jon. $4^{2}$ later order; more likely the former here. The Pasiq prob. indicates this omission. — יְכַפֵּר עָוֹן] cf. $65^{4}$ $79^{9}$, used for נשא of Ex. $34^{6\,sq.}$. This and the following impf. express the present and constant state of character of God. עון is gl., making l. too long. — וְהִרְבָּה] ו consec. pf. carrying on habitual action. It has auxil. force with inf., as Is. $55^{7}$ Ex. $36^{5}$. — הֵשִׁיב אַפּוֹ] cf. vb. with חמת $106^{23}$, חרון אף $85^{4}$. The space in 𝔐 before v.[38], according to *Kiddushin*[30a], indicates the middle of the 5896 στίχοι of ψ. *Maccoth*[22b] states that this v. and Dt. $28^{58.59}$ $29^{8}$ were

recited when forty stripes save one were inflicted (*v.* De. *Com. Ps.*).— **39.** [וַיִּזְכֹּר] ו consec. carrying on the thought of v.[35], God's remembrance in antithesis with Israel's remembrance.—**40.** [בִּישִׁימוֹן] elsw. *68*[8] 106[14] 107[4] Dt. 32[10]. The vbs. in this v. are so out of harmony with the context that they must be a reflective gl. Vs.[40–48] are a pentameter extract from an older poem. —**41.** [וַיָּשׁוּבוּ] ו consec. impf. שוב with auxil. force followed by ו consec. impf. —[קדוש ישראל] divine name of Is. 6[3]; elsw. in ψ, 71[22] 89[19].—[הִתְווּ] Hiph. pf. 3 pl. תוה α.λ. Aramaism. 𝔊 παρώξυναν, 𝔍 *concitaverunt*. 𝔊 translates Is. 5[24] קדוש ישראל נאצו in the same way, so also נאץ in Ps. 10[3. 13] 74[10. 18] 107[11]. It is possible therefore that נאצו was in 𝔊, and that a later copyist substituted the Aramaic vb. for it. Part of the l. is original; the vb. makes the l. too long and must be a later insertion.—**42.** [מִנִּי־צָר] the longer form of prep. for euphony. צָר n.m. coll. *3*[2].—**43.** [שים אתות ומופתים] phr. elsw. Je. 32[20], cf. Ps. 105[27]; אות as *miracle* elsw. ψ *65*[9] 74[9] ‖ מופתים (*v. 71*[7]) 135[9]; c. שים elsw. Ex. 10[2] (J) Is. 66[19].—**44.** [וַיַּהֲפֹךְ] ו consec. (*30*[12]), cf. Niph. Ex. 7[17. 20]. —[יְאֹרֵיהֶם] sf. 3 pl. refers to Egyptians of v.[43]. ‡ יְאֹר n.m. *stream of the Nile* (an Egyptian loan word), derived from Ex. 7[17. 18] + (J).—[בַּל־יִשְׁתָּיוּן] Qal impf. 3 pl. fuller form with archaic neg. in final clause.—**45.** [יְשַׁלַּח] Pi. impf. without ו consec. is err., for the context demands ו, unless we rd. pf.—[בָּהֶם] is prosaic. It makes l. too long.—† [עָרֹב] n.m. *insect swarm*, as Ex. 8[17 + 6 t.] (J) Ps. 105[31].—† [צְפַרְדֵּעַ] n.f. sg. coll., as Ex. 8[2] (J); pl. Ex. 7[27. 28. 29] 8[1. 3. 4. 5. 7. 8. 9](J) Ps. 105[30].—**46.** † [חָסִיל] n.m. kind of *locust*, elsw. 1 K. 8[37] = 2 Ch. 6[28] Jo. 1[4] 2[25] Is. 33[4].—‡ [יְגִיעַ] n.m. (1) *toil*, not in ψ; (2) *result of toil, produce;* elsw. 109[11] 128[2] Ho. 12[9] Dt. 28[33].—‡ [אַרְבֶּה] n.m. a kind of *locust*, as Ex. 10[4] + 6 t. (J) Pss. 105[34] 109[23].—**47.** [יַהֲרֹג] Qal impf. without ו consec. is improb. in this context.—‡ [בָּרָד] n.m. *hail*, plague v.[48], Ex. 9[18] + 17 t. (JE) Ps. 105[32]; elsw. ψ of storm 18[13. 14] 148[8].—‡ [גֶּפֶן] n.f. *vine*, as 105[33]; in simile of wife 128[3]; allegory of Israel 80[9. 15] Ez. 17[6. 7. 8] Ho. 10[1].—[שִׁקְמוֹתָם] pl. f., sf. 3 pl. † [שקם] *sycamore tree*, elsw. שקמים 1 K. 10[27] 1 Ch. 27[28] 2 Ch. 1[15] 9[27] Is. 9[9] Am. 7[14].—[חֲנָמַל] n.[m.] α.λ. prob. *frost*, as 𝔊 ἐν τῇ πάχνῃ, 𝔍 *frigore*.— **48.** [לַבָּרָד] so 𝔊, 𝔍, but improb. It has been assimilated to v.[47]; rd. as Ew., Dy., Gr., Du., Valeton, after 2 codd., ‡ דֶּבֶר n.m. (1) *pestilence* Ex. 5[3] 9[15] Nu. 14[12] (J) Ps. 91[3. 6]; (2) *cattle plague, murrain*, Ex. 9[3] (J), as here; cf. v.[50]. —† [בְּעִיר] n.m. *beast*, as Gn. 45[17] Ex. 22[4] Nu. 20[4. 8. 11] (E).—‡ [מִקְנֶה] n.m. *cattle*, as Ex. 9[3] + (J).—[רְשָׁפִים] pl. רֶשֶׁף *fiery shafts* of Yahweh, sending disease and death, as Dt. 32[24] Hb. 3[5]; cf. Ps. 76[4].—**49.** [יְשַׁלַּח־בָּם] cf. v.[45a] בָּהֶם.—[חֲרוֹן אַפּוֹ] phr. of J, as 69[25] 85[4].—[עֶבְרָה וָזַעַם וְצָרָה] a heaping up of syn. terms.—† [מִשְׁלַחַת] n.f. *sending, mission*, elsw. Ec. 8[8] *dismission;* cf. מִשְׁלֹחַ *mission* Est. 9[19. 22].—[מַלְאֲכֵי רָעִים] 𝔊 ἀγγέλων πονηρῶν, 𝔍 *angelorum malorum*, prob. correct.—The v. is a late gl.—**50.** [יְפַלֵּס נָתִיב] phr. α.λ.; פלס vb. *level* a path, elsw. Pr. 4[26] 5[6. 21] Is. 26[7].—† [נָתִיב] n.m. *path* 119[35] Jb. 18[10] 28[7] 41[24] Pr. 12[28], late word; cf. נְתִיבָה n.f. earlier form 142[4].—[חַיָּתָם] syn. with נַפְשָׁם, has the uncommon mng. *their life*, as 74[19] 143[3]. Possibly MT. so pointed, supposing that it referred to animals; as 𝔊 τὰ κτήνη αὐτῶν, 𝔙 *jumenta*, of the more extensive form of the pestilence according to P.—

V.$^{49.50}$ are full of late terms and conceptions, and are doubtless glosses. — **51.** [וַיַּךְ] Hiph. impf. ו consec. נָכָה, carries on v.$^{48}$ from which it has been separated by gl. — [רֵאשִׁית אוֹנִים] phr. elsw. 105$^{36}$ ראשית לכל אונם, Gn. 49$^{3}$ ראשית אוני, Dt. 21$^{17}$ ראשית אני. These all suggest rather אוֹנָם here, as **𝔊**. ‡ רֵאשִׁית n.f. *beginning*, elsw. ψ, 111$^{10}$ of wisdom. † און n.m. elsw. *strength* Jb. 18$^{7.12}$ 40$^{16}$ Ho. 12$^{4}$ Is. 40$^{26.29}$ Pr. 11$^{7}$; *wealth* Jb. 20$^{10}$ Ho. 12$^{9}$, prob. also Ps. 49$^{6}$. — [בְּאָהֳלֵי־חָם] phr. a.λ., not in Ps. 105$^{36}$; as it makes the l. longer than the other ll. of the plagues, it is prob. gl. But אֶרֶץ חָם 105$^{23.27}$ 106$^{22}$. For similar uses of אָהֳלֵי *v.* 83$^{7}$ 120$^{5}$ Hb. 3$^{7}$. Only in these late Pss. is this usage of ‡ חָם found; elsw. Ham is the name of the son of Noah Gn. 5$^{32}$ +. — **52.** ‡ [עֵדֶר] n.m. *flock, herd*, only here ψ, but common in OT.; elsw. in simile Mi. 2$^{12}$ Je. 31$^{10}$. This v. carries on the thought of v.$^{39}$. The intervening material is a long pentameter gl. — **53.** [וְלֹא פָחָדוּ] as **𝔍** *absque timore*, has really two tones and is a gl. — [כִּסָּה הַיָּם] cf. 106$^{11}$ Ex. 15$^{5.10}$ (song) 14$^{28}$ (P) Jos. 24$^{7}$ (E). This v. concludes the pentameter poem. — **54.** [וַיְבִיאֵם] ו consec. Hiph. בוא resumes the poem, and should follow v.$^{52}$. — [גְּבוּל קָדְשׁוֹ] phr. a.λ. ‡ גְּבוּל n.m. (1) *border, boundary*, of limit of waters of great deep 104$^{9}$; (2) *territory* 105$^{31.33}$ 147$^{14}$ and here; cf. ‡ גְּבוּלָה n.f. 74$^{17}$. — [זֶה] prob. relative, as 74$^{2}$ 104$^{8.26}$, but **𝔊**, **𝔖**, **𝔗**, **𝔍**, regard it as demonstrative; if so it must have the strong force of "yonder," as it is without the article. — **55.** [וַיְגָרֶשׁ] Hiph. impf. ו consec. This third l. is a gl. — [שִׁבְטֵי יִשְׂרָאֵל] שבט for *tribe* in ψ elsw. only v.$^{67.68}$ 74$^{2}$ 105$^{37}$ 122$^{4.4}$. — **56.** [וַיְנַסּוּ וַיַּמְרוּ] cf. v.$^{17-18.40-41}$. These two vbs. seem to be a compression of two ll. — [אֶת־אֱלֹהִים] before עֶלְיוֹן makes one l. too long. If we attach את אלהים to the first vb. and insert עוד we have the first l. The second also requires an additional word, prob. יָשׁוּבוּ of v.$^{41}$. — [עֵדוֹתָיו] term of P, c. שמר also 99$^{7}$ 119$^{146.167}$; prob. a gl. — **57.** [וַיִּסֹּגוּ] ו consec. Niph. impf. 3 pl. *turn oneself back, prove faithless, v. 14$^{3}$;* elsw. with אחור 44$^{19}$. — [קֶשֶׁת רְמִיָּה] *v.* v.$^{9}$; phr. elsw. Ho. 7$^{16}$. — **58.** [וַיַּכְעִיסוּהוּ] ו consec. Hiph. כעס, as 106$^{29}$; phr. of D, Je. — [יַקְנִיאוּהוּ] Hiph. impf. קנא, as Dt. 32$^{16.21}$. The force of ו consec. is required, whether we suppose that there has been a transposition or that the force of the ו with the noun is consec. — [בָּמוֹת] for *high places* of worship, only here ψ, but common in D, H, and Chr. — ‡ [פָּסִיל] n.m. only pl. *idols*, as Ho. 11$^{2}$ Is. 10$^{10}$ 21$^{9}$ 30$^{22}$ Dt. 7$^{5.25}$ 12$^{3}$ +. This v. is a tetrameter gl. It could not be the reason for the rejection of Shilo in so early a writing; cf. Dt. 32$^{16}$. — **59.** [יִשְׂרָאֵל] here is striking, for the subsequent context suggests Ephraim. But the v. is a late gl. — **60.** [שִׁלוֹ] n. pr. loc., as Ju. 21$^{19}$ 1 S. 1$^{24}$ 3$^{21}$ Je. 7$^{14}$ +, usually שִׁלֹה *Shiloh*, a place in Ephraim, north of Bethel; *Seilûn*, Rob. *Pal.*$^{III. 303 f.}$ — **61.** [עֻזּוֹ] is used here, as context indicates, for ארון עז 132$^{8}$; ‖ תִּפְאַרְתּוֹ (*71$^{8}$*), attributed to the ark as to the temple 96$^{6}$ Is. 60$^{7}$ 63$^{15}$ 64$^{10}$. — **62.** [הִתְעַבָּר] is repetition of v.$^{59}$. — **63.** [הוּלָּלוּ] Pu. Pf. הלל, *v.* Intr. § 35, *be praised* in marriage songs; so Aq. ὑμνήθησαν. **𝔊** ἐπένθησαν, **𝔙** *non sunt lamentatae*, so **𝔖** הֵילִילוּ √ילל improbable. — **64.** [תִּבְכֶּינָה] Qal impf. pl. 3 f. בכה (*69$^{11}$*), as Σ, **𝔗**, must have the specific sense of weeping or singing dirges. **𝔊**, **𝔍**, **𝔖**, interp. as Niph. passive תִּבָּכֶינָה. — **65.** [וַיִּקַץ] Qal impf. ו consec. † [יָקַץ] vb. *awake*, as Gn. 41$^{4.7.21}$ (E) 9$^{24}$

$28^{16}$ (J) Ju. $16^{14.20}$ I K. $3^{16}$ $18^{27}$ Hb. $2^{7}$; earlier word than קיץ. — יָשֵׁן] adj. *sleeping*, cf. vb. *3*$^{6}$; also I K. $18^{27}$ of Baal. — אֲדֹנָי] in this Ps. suspicious. — מִתְרוֹנֵן] α.λ. Hithp. ptc. † [רון] *be overcome* with wine; *κεκραιπαληκὼς ἐξ οἴνου* 𝔊, *crapulatus* 𝔙, *post crapulam vini* 𝔍; AE., Aug., Ges., De W., Hi., Bä., Du., Kau., Bu., Ehr., most prob.; but AV., RV., De., *B*DB., after Σ, Ki., Flaminius, Hithp. רנן *shout*. — **66.** חֶרְפַּת (עולם) נתן] phr. as Ez. $22^{4}$ Jo. $2^{19}$. — **69.** כְּמוֹ־רָמִים] archaic form prep. with רָמִים Qal ptc. pl. רום; 𝔊 *ὡς μονοκερώτων*, 𝔍 *monoceroton* רְאֵמִים, so 𝔗 הֵיךְ קַרְנָא דְרֵימָנָא. It is better to rd. כַּמְּרוֹמִים with Hi.; cf. Ps. $148^{1}$. This v. is a gl. — **71.** עָלוֹת] Qal ptc. f. pl. † [עול] vb. *give suck*, elsw. Is. $40^{11}$ I S. $6^{7.10}$ Gn. $33^{13}$ (J). — וּבְיִשְׂרָאֵל] with subsequent word is a gl. of intensification; so also v.$^{72}$. — **72.** תֹּם לְבָבוֹ] phr. elsw. $101^{2}$ Gn. $20^{5.6}$ (E) I K. $9^{4}$. — תְּבוּנוֹת כַּפָּיו] phr. α.λ., *v. 49*$^{4}$; pl. *deeas* or *acts of understanding*. — יַנְחֵם] Hiph. impf. נחה with sf. 3 pl. must have sense of pf. and previous ו with noun have force of ו consec., or else it must be in circumstantial clause.

## PSALM LXXIX., 2 STR. $6^{3}$.

**Ps. 79 originally was a lament over the destruction of Jerusalem by Nebuchadnezzar, the defiling of the temple and slaughter of the people (v.$^{1-2}$), with a petition not to remember the iniquities of their ancestors, but speedily to have compassion and save them (v.$^{8ab.9ab}$), concluding with a vow of perpetual thanksgiving (v.$^{13cd}$). But many glosses were added by Maccabean editors, making the Ps. appropriate to the desecration of the temple and the cruelty of Antiochus (v.$^{3.9cd.10bc.12}$). Many citations from other scriptures were inserted (v.$^{4-7.8c.10a.11.13ab}$), making it more appropriate for religious use; although from a literary point of view it is now a mosaic.**

THE nations are come into Thine inheritance.
They have defiled Thy holy temple.
They have laid Jerusalem in ruins.
They have given the dead bodies of Thy servants
As food to the birds of heaven,
Thy pious ones to the wild beasts of the earth.
REMEMBER not the iniquities of our forefathers.
Quickly let Thine acts of compassion come to meet us.
Help us, O God of our salvation,
For the sake of the glory of Thy name.
We will give thanks unto Thee forever;
To all generations tell Thy praise.

Ps. 79 was a Ps. of 𝔄, then taken up into 𝔐 and 𝔈, but not into 𝔇𝔑 (*v.* Intr. §§ 29, 31, 32). That applies only to the original Ps. Indeed, the

Ps. in its present form is a mosaic of citations from many different writings. The original Ps. had only two trimeter hexastichs, v.$^{1-2}$ and v.$^{8ab.\ 9ab.\ 13cd}$. These Strs. indicate a date soon after the destruction of the temple by Nebuchadnezzar, to which v.$^{1-2}$ clearly refers. The use of טמא v.$^{1}$ is that of D, H, P, Ez., cf. Je. $7^{30}$ Ez. $9^{7}$. שם לעיים v.$^{1}$ is dependent on Mi. $1^{6}$; נבלה v.$^{2}$ is in its earlier use for corpse, not the later for carcass of animals. ראשנים v.$^{8}$ as Dt. $19^{14}$ Lv. $26^{45}$ (H). נקמה v.$^{10}$ as Je. $50^{28}$ $51^{11}$. The glosses are: (*a*) v.$^{3}$ is not a citation; but is either hexameter or prose. It probably refers to Maccabean bloodshed; (*b*) v.$^{4}$ is derived from Ps. $44^{14}$, (*c*) v.$^{5}$ from Ps. $89^{47}$, (*d*) v.$^{6-7}$ from Je. $10^{25}$, (*e*) v.$^{8c}$ from Ps. $142^{7}$; (*f*) v.$^{9cd}$ is composed of a prosaic gloss which attributes the suffering to sins; (*g*) v.$^{10a}$ is derived from Ps. $115^{2}$; (*h*) v.$^{11ac}$ is based on $102^{21}$; (*i*) v.$^{11b}$ is a citation from Ex. $15^{16}$; (*j*) v.$^{10bc.\ 12}$ are characteristically Maccabean, cf. $89^{51.\ 52}$; (*k*) v.$^{13ab}$ is a citation from Ps. $100^{3}$. These additions to the Ps. were not made in 𝔄, as is evident from the use of יהוה v.$^{5}$ and ארני v.$^{12}$. 𝔈𝔎 did not use it, and therefore that editor could not have made the addition. The glosses doubtless all came from the Maccabean editor, adapting the Ps. to his own times. The Ps. is prescribed in Rabbinical use for the day commemorating the destruction of the temple (*Sopherim* $18^{3}$).

Str. I. A synth. tetrastich, concluding with a syn. couplet.—**1.** *The nations are come into Thine inheritance*], have invaded the Holy Land, which God had taken as His own special land and given as an inheritance to His people, cf. Ex. $15^{17}$ Pss. $74^{2}$ $78^{62.\ 71}$.—*They have defiled Thy holy temple*]. Even the entrance of the uncircumcised and unconsecrated nations into the temple would have defiled it La. $1^{10}$ Jo. $4^{17}$ Na. $2^{1}$ Is. $35^{8}$ $52^{1}$, and have made it ceremonially unclean; but it is altogether probable that a more positive desecration is referred to, such as the desecration of the sacred vessels and furniture of the sacred places, partly by putting them to profane use, partly by breaking them up as spoil, and partly by removing them from the sacred places into distant lands; all of which was done by the Babylonians 2 K. $25^{13-17}$ La. $2^{7}$.—*They have laid Jerusalem in ruins*], phr. of Mi. $1^{6}$, cf. Je. $26^{18}$, also 2 K. $25^{9-10}$.—**2.** *They have given the dead bodies of Thy servants* ‖ *Thy pious ones*], slain in battle about the walls or in the streets of the captured city, cf. La. $4^{13-14}$—*as food*], the bodies left unburied became prey *to the birds of heaven*], the vultures, and *to the wild beasts of the earth*], especially jackals, cf. $74^{14}$ Je. $34^{20}$. This simple but graphic description of the ruin wrought by the Babylonians was enlarged and adapted to later times by later

editors, especially Maccabean. — **3**. *They have poured out their blood like water round about Jerusalem, and there was none to bury them*]. This might be regarded as an enlargement of the previous context, but is more suited to the excessive cruelty of the Maccabean times, cf. 1 Mac. $1^{37}$ $7^{17}$. — **4**. *We are become a reproach to our neighbours, a scorn and derision to them that are round about us*]. This is a citation from $44^{14}$. — **5**. *How long, Yahweh? wilt Thou be angry forever? Will Thy jealousy burn like fire?*] This is a citation with slight variation from $89^{47}$. — **6–7**. *Pour out Thy wrath upon the nations that know Thee not, and upon the kingdoms that do not call on Thy name; for they have devoured Jacob, and his habitation laid waste*]. This is a citation, with few and unimportant changes, from Je. $10^{25}$.

**Str. II.** One antith., one synth., and one syn. couplet. — **8**. *Remember not the iniquities of our forefathers*], according to law Ex. $20^{5}$, threatening Lv. $26^{14 sq.}$ Dt. $28^{15 sq.}$, prophecy Je. $11^{10 sq.}$, and experience La. $5^{7}$ 2 K. $23^{26 sq.}$ $24^{3-4}$. The posterity in their solidarity of inheritance, both of favour and guilt, must suffer the penalty of their fathers' misdeeds as well as inherit the blessings of their covenant. — *Quickly*], in haste; the need is pressing, — *let Thine acts of compassion*], so most probably, in accordance with usage, as the pl. vb. is used, and not abstr. "compassion" or pl. "compassions," "tender mercies," AV., RV. — *come to meet us*], personified as messengers of God, cf. $21^{4}$ $43^{3}$ $85^{11-12}$. A glossator appends as reason a citation from $142^{7}$: *for we are brought very low*. — **9**. *Help us, O God of our salvation*], carrying on the petition, basing it upon the well-known character of God, cf. $18^{47}$ $24^{5}$ $25^{5}$ $27^{9}$ $65^{6}$ $85^{5}$ Mi. $7^{7}$ Hb. $3^{18}$ Is. $17^{10}$ 1 Ch. $16^{35}$. — *For the sake of the glory of Thy name*], phr. $29^{2}$ $66^{2}$ $96^{8}$, in its conception common and ancient. Such glory was due to His name, and could be given by His people only and not by others, and in the land of the living, not of the dead. The honour of God was involved in the salvation of His people. Several insertions were made here by later editors, — *and deliver us*], specifying the help, — *and cover over our sins for Thy name's sake*]. The editor makes the Ps. more appropriate for use in the synagogue by inserting this petition for the covering over of the sins of the people themselves, as a check upon their inclination, apparently

justified by v.[8], to attribute all their afflictions to the sins of their ancestors, cf. Ez. 18[19 sq.]. The covering over of sins here is evidently conceived as by the grace of God apart from sacrifices, cf. 65[4]. — **10.** *Wherefore should the nations say: "Where is their God?"*] This is a citation from 115[2], cf. 42[4. 11]. — *Let it be made known among the nations before our eyes, the vengeance for the blood of Thy servants that was poured out*]. This resumes the thought of v.[3] with the Maccabean vindictiveness and cry for vengeance; only the wish is that it may not be deferred, but may be taken in their days and before their very eyes, so that they may have the joy of it; and also that it may be before all nations, as a public vengeance. — **11.** *Let the groaning of the prisoner come before Thee*], a citation from 102[21], as also the ‖ *cause to remain alive those condemned to death*], captives in war who yet had incurred the death penalty by violation of some regulation of their conquerors; especially appropriate to the early Maccabean times, when religious and political rebellion was mingled with acts of unnatural cruelty and barbarism on the part of the Jews, in violation of the rights of war and justly incurring death after capture. The additional clause giving basis for the plea: *according to the greatness of Thine arm*], is a citation from Ex. 15[16]. — **12.** *And return to our neighbours sevenfold*], another exhibition of the Maccabean vindictiveness to the neighbouring nations, cf. v.[10]: a demand for vengeance of the most thoroughgoing kind, sevenfold, in the spirit of the ancient Lamech, cf. Gn. 4[15. 24], rather than of the prophets, and indeed *into their bosom*], well-directed, so that it strikes to the very centre, to their very heart. — *the reproach wherewith they reproached Thee, Adonay*]. This is a citation from Ps. 89[51. 52]. — **13.** *So we, Thy people, and the flock of Thy pasture*]. This is a citation from 100[3], to get the antithesis to the evil neighbours, in order to gain a proper subject for the final couplet of the original Ps. — *Will give thanks unto Thee* ‖ *tell Thy praise*], the usual vow for benefits received, — *forever* ‖ *to all generations*], doubtless in public song in the temple.

**1.** אלהים] is a gl. not required for sense or measure. — טִמְּאוּ] Pi. pf. ‡ טמא vb. Qal *become unclean*, by sacrificing children 106[39]. Pi. *defile*, religiously in D, H, P, Je., Ez., as here. — שָׂמוּ לְעִיִּים] phr. as Mi. 1[6] שׂם לְעִי. † עִי n.[m.] *ruin, heap of ruins*, elsw. עיים תהיה Mi. 3[12] = Je. 26[18]. — **2.** ‡ נְבֵלָה] n.f.

(1) *corpse*, as Je. $7^{33}$ + 6 t. Je., Jos. $8^{29}$ (JE) 1 K. $13^{22}$ + 10 t. K, Dt. $21^{23}$ $28^{26}$ Is. $5^{25}$ $26^{19}$; (2) *carcass* of animals in Ez., H, P, Dt. $14^{21}$. — בשר] makes l. too long. It is a gl. — חַיְתוֹ־אָרֶץ] phr. Gn. $1^{24}$ (P), cf. חיתו שדי Ps. $104^{11}$, חיתו יער $50^{10}$ $104^{20}$. — **3.** A series of glosses begins here, chiefly extracts from older writings. — שָׁפְכוּ דָמָם] phr. v.[10] $106^{38}$. — סְבִיבוֹת] pl. f. סביב, either prep. as $18^{12}$ $27^{6}$ $89^{9}$, or *parts round about, suburbs*, as v.[4]. — **4** = $44^{14}$, only variation הייט for תשימנו; evidently gl. — **5** = $89^{47}$; variations: תֶּאֱנַף for תִּסָּתֵר, and קִנְאָתֶךָ ($69^{10}$) for חֲמָתֶךָ. יהוה was impossible in 𝔈; evidently gl. — **6–7** = Je. $10^{25}$; variations: אֶל of late style for עַל; ממלכות, with wider outlook, for משפחות; and omission of וַאֲכָלֻהוּ וַיְכַלֻּהוּ. — אכל] 𝔐 is evidently err. for pl. of 𝔊, 𝔍, 𝔖, 𝔗, and Je. $10^{25}$. — **8.** לָנוּ is prosaic; makes l. too long. — ראשׁנים] pl. ‡ ראשׁון adj. elsw. ψ $89^{50}$ as adj. with חסדים; here dub., either adj. with עונת as *B*DB., PBV., AV., 𝔊, 𝔍; or as subst. *ancestors*, as Dt. $19^{14}$ Lv. $26^{45}$ (H), 𝔙, RV., Dr., Bä., Now., Kirk., Ehr. — מַהֵר] adv. as $69^{18}$ $102^{3}$ $143^{7}$. — כִּי דַלּוֹנוּ מְאֹד] = $142^{7}$ only 1 pl. vb. for 1 sg.; a gl. — **9.** אֱלֹהֵי יִשְׁעֵנוּ] *v.* $12^{6}$. — עַל־דְּבַר as Ps $45^{5}$ Gn. $20^{11}$ (E) Ex. $8^{2}$ (J). — כבוד שמך] phr., *v.* $29^{2}$. — וְהַצִּילֵנוּ] Hiph. imv. נצל with ו separating it from previous context in MT. 𝔍 attaches it to subsequent clause. 𝔊 has κύριε ῥῦσαι ἡμᾶς, making it independent of both clauses. — כַּפֵּר עַל] as Je. $18^{23}$, c. acc. Pss. $65^{4}$ $78^{38}$. — לְמַעַן שמך] as $23^{3}$ $25^{11}$ $31^{4}$; here gl. — **10.** לָמָּה ... אלהיהם] = $115^{2}$; only variation is omission of particle נָא. — נִקְמַת דַּם] cstr. obj. *vengeance for*, phr. α.λ., but cf. נ׳ היכל Je. $50^{28}$ $51^{11}$. — **11.** Based on Ps. $102^{21}$ in the phrs. אֶנְקַת אָסִיר and בְּנֵי תְמוּתָה; phrs. and † תְּמוּתָה n.f. not used elsw. The vbs. are different from those of $102^{21}$: הוֹתֵר Hiph. imv. ‡ [יָתַר] vb. *remain over;* elsw. ψ Niph. *be left over* $106^{11}$. — כְּגֹדֶל זְרוֹעֲךָ] = Ex. $15^{16}$, only כ for בּ and גֹּדֶל for גָּדֹל, a variation not owing to an original difference of text. This v. is therefore a mosaic gl., and is without regard to measure. — **12.** שכנים] of reproachful neighbouring nations, elsw. ψ, v.[4] gl. = $44^{14}$, cf. $31^{12}$ $80^{7}$ $89^{42}$. — שִׁבְעָתַיִם] *sevenfold*, as $12^{7}$; used for vengeance Gn. $4^{15.24}$, which were prob. in the mind of the writer. — אֶל־חֵיקָם] of requital, cf. Is. $65^{6.7}$ Je. $32^{18}$. — חֶרְפָּתָם אֲשֶׁר חֵרְפוּךָ] is a condensation of $89^{51.52}$; and ארני also was derived from that passage. — **13 a** = $100^{3b}$, except 2 sg. sf. for 3 sg. with both nouns. — נוֹדֶה לְךָ] Hiph. impf. 1 pl. ידה; phr. $6^{6}$ $75^{2}$ +. — נספר תהלתך] phr. $9^{15}$ $78^{4}$ Is $43^{21}$ cf. Ps. $102^{22}$.

## PSALM LXXX., 5 STR. $6^{3}$, RF. $2^{3}$.

**Ps. 80 is a prayer of Israel for a divine advent for salvation, especially in the Rf. (v.[4. 8. 15a. 20]); that the Shepherd of Israel would shine forth before Northern Israel (v.[2-3]); remonstrance against long-continued anger, while the people in tears were praying and their neighbours were mocking (v.[5-7]); recalling the earlier, more prosperous history in the allegory of the vine (v.[9-11]), and then the subsequent oppression by Egypt and the other world powers (v.[12-14]),**

**with a final petition that Yahweh would visit and save this vine, concluding with a vow of worship (v.[15b. 16. 19]). A Maccabean editor appends an imprecation on the enemies (v.[17]), and a Messianic petition (v.[18]).**

SHEPHERD of Israel, O give ear.
Leader of Joseph as a flock,
Throned upon the Cherubim, O shine forth.
Before Ephraim and Manasseh,
O stir up Thy might,
And O come for salvation to us.
*Yahweh (Sabaoth) restore us,*
*And cause Thy face to shine that we may be saved.*
YAHWEH Sabaoth, how long
Dost Thou smoke during the prayer of Thy people;
Dost Thou feed them with the bread of tears;
And give them to drink (a measure of wormwood);
Make us a strife to our neighbours,
That our enemies should mock at us?
*Yahweh Sabaoth restore us,*
*And cause Thy face to shine that we may be saved.*
A VINE out of Egypt thou removest;
Thou dravest out the nations, and didst plant her;
Thou didst clear (the way) before her,
So that she took root and filled the land.
The mountains were covered with her shadow,
And with her boughs the cedars of God.
(*Yahweh Sabaoth restore us,*
*And cause Thy face to shine that we may be saved.*)
SHE sends forth her branches unto the Sea,
And unto the River her shoots.
Why then hast Thou broken down her walls,
So that all the passers-by may trample her?
The boar of (the Nile) tears her down;
And the beasts of the field graze upon her.
*Yahweh Sabaoth restore us,*
(*And cause Thy face to shine that we may be saved.*)
LOOK down from heaven, and see,
And visit the vine (Thou didst get),
The one Thy right hand did plant,
The son Thou didst make strong for Thyself.
And we will not draw back from Thee.
Quicken us, and on Thy name will we call.
*Yahweh Sabaoth restore us,*
*And cause Thy face to shine that we may be saved.*

Ps. 80 was in 𝔄, then in 𝔐, subsequently in 𝔈 and in 𝔇ℜ, in which latter it received the direction אל־ששנים עדות (*v.* Intr. §§ [29. 31. 32. 33. 34]). The Ps.

is composed of five trimeter hexastichs, to which is added identical Rfs. This Rf. is absent in part at close of Str. 4 and altogether at close of Str. 3, owing to copyist's abbreviations. There is but one gloss, v.$^{17-18}$, from the Maccabean times. There are many features of 𝔄: Yahweh the Shepherd, Israel the flock v$^2$, as $74^1$ $78^{52}$, cf. $79^{13} = 100^3$; the use of Joseph for North Israel v.$^2$, as $77^{16}$ $78^{67}$ $81^6$; the use of הופיע of theophany v.$^2$, as $50^2$; of עשן for anger v.$^5$, as $74^1$; of נסע v.$^5$, as $78^{52}$; of תגרש גוים v.$^9$, as $78^{55}$; of חזיר מיאר v.$^{14}$ referring to Egypt, as $78^{44}$; of זיז שדי v.$^{14}$, as $50^{11}$. There are several special features, as: שליש v.$^6$, as Is. $40^{12}$; מדון v.$^7$, as Je. $15^{10}$; ארזי אל v.$^{11}$ α.λ., cf. הררי אל $36^7$; פנה v.$^{10}$, as Is. $40^3$ $57^{14}$ $62^{10}$ Mal. $3^1$. The allegory of the Vine v.$^{9\,sq.}$ is based on Gn. $49^{22}$, especially the use of בן in v.$^{16}$. The divine name יהוה צבאות was prob. due to the warlike character of the Ps. There are three difficult phrases, which would imply a late date if 𝔐 were correct; but all these are errors: (*a*) אָרוּהָ v.$^{13}$, as Ct. $5^1$, both passages incorrect. Rd. here עָרוּהָ. (*b*) יכרסמנה v.$^{14a}$ α.λ., error for יהרסנה. (*c*) כַּנָּה v.$^{16}$, marked by enlarged כ as dubious; rd. קנה, a vb. characteristic of 𝔄. The style of the Ps. is classic in syntax and elegant. The Ps. refers to the ruin wrought by the destruction of Jerusalem. It was written in Babylonia under the influence of D and Is.$^2$. The gloss, v.$^{17-18}$, contains a Maccabean imprecation, the Aramaism כְּסוּחָה, also a Messianic interp. of איש as איש ימינך, cf. Ps. $110^1$, and of בן as בן אדם, cf. $8^5$.

Str. I. A hexastich, of which l.$^{1.3.5.6}$ are syn., l.$^2$ emphatically qualifies the subj., l.$^4$ the obj. of the other lines. — **2–3.** *Shepherd of Israel*], endearing epithet of Yahweh from patriarchal times, cf. Gn. $48^{15}$, a favourite term of 𝔄 $74^1$ $78^{52}$ ‖ *Leader of Joseph as a flock*]. North Israel seems to be prominent in the mind of the poet, as often in 𝔄 $77^{16}$ $78^{67}$ $81^6$; emphasized in *before Ephraim and Manasseh*, the two sons of Joseph, and standing for the chief tribes of the North. To this a glossator has added *Benjamin* at the expense of the measure, without propriety, because this tribe belonged with the South; possibly because it was on the north between Judah and Ephraim, and the glossator thought of help for Judah as coming from the North. — *Enthroned upon the Cherubim*], another ancient epithet of Yahweh 1 S. $4^4$ 2 S. $6^2$; originally referring to the divine presence on the cherubic slab above the ark, then in the throne room of the temple, and subsequently to the cherubic chariot in theophany Ez. $1^{4\,sq.}$, so doubtless here. The vbs. are all syn.: *O give ear* to the petition ‖ *shine forth* in the brilliant light of theophanic presence, cf. $50^2$ $94^1$. ‖ *Stir up Thy might*], rouse to activity the might of the divine arm in interposition, to strike down the enemies and vindicate the

people, ‖ *O come for salvation for us*, the people being in need of it.

**Rf. 4.** *Yahweh Sabaoth restore us, and cause Thy face to shine that we may be saved*]. The Rf. was originally identical at the close of each of the five Strs. But copyists omitted it after Str. III., left off the second line after Str. IV., and thereby occasioned a copyist's error in the last word of the first line; omitted Sabaoth in the first Rf., and by conflation inserted Yahweh in the last Rf. Doubtless in all cases 𝔈 changed an original "Yahweh" as usual into "'Elohim." The petition in all these cases is that Yahweh Sabaoth, the warlike God of the Davidic dynasty, may interpose in war against the enemies of His people; let His face shine with the light of favour toward them, cf. Nu. $6^{25}$ Pss. $4^{7}$ $31^{17}$ $67^{2}$ $119^{135}$; that they may be saved from their enemies and restored to their former prosperity.

**Str. II. 5–7.** *How long?*], belongs to the first line as an emphatic question of remonstrance, enlarged upon in the five specifications that follow, cf. $6^{4}$ $90^{13}$. A late copyist by conflation of *Elohim* and *Yahweh* has induced Vrss. and interpreters to attach it to the second line, thereby seeming to limit the question to that line and making the subsequent sentences statements of fact. But the style of the Ps. makes it evident that the question extends over the entire Str. — *Dost Thou smoke*], in anger; the hard breathing of passion resembling smoke going forth from the nostrils, cf. $74^{1}$ Dt. $29^{19}$, — *during the prayer of Thy people*], while the people persist in prayer for deliverance. This seems preferable to AV., RV., "against the prayers," or JPSV., "notwithstanding the prayers," although any of these may be justified by the usage of the Heb. prep. — *Dost Thou feed them* ‖ *give them to drink*], food and drink making up together the daily nourishment of man; but instead of the proper nourishment their God gives them *the bread of tears*, cf. $42^{4}$ ‖ *a measure of wormwood*]. This latter is a conjectural reading after Je. $8^{14}$ $9^{14}$ $23^{5}$ for the text of 𝔐, which, though sustained by Vrss., does not give a good sense; whether we render "out of tears," conceived as a cup and defined as a tierce in measure, as is most in accordance with Heb. grammar; or "with tears tierce-wise," the tierce being a very large measure for a drinking vessel. But the conception and construction are alike

awkward, and give nothing more than a tautology, strange for a poet whose style is in other respects so ornate. EV$^s$. paraphrase and obscure the meaning of the original. According to the view suggested above the "tierce" is an explanatory gloss defining the "measure" of the original. — *Make us a strife to our neighbours*], an object of contention, as Je. $15^{10}$; the lesser neighbouring nations disputing among themselves for the possession of the spoils taken from Israel, whether in land or goods. — *That our enemies should mock at us*], at the weakness of Israel in her inability to protect herself from their incursions.

Str. III. Two synth. couplets and a syn. couplet. — **9–11.** *A vine*], emphatic in position; an allegory of Israel based on Gn. $49^{22}$, cf. Ho. $10^1$ Is. $5^{1-7}$ $27^{2-6}$ Je. $2^{21}$ $12^{10\,sq.}$ — *Out of Egypt Thou removest*], graphic impf., referring to the Exodus from Egypt, cf. Ex. $15^{22}$. — *Thou dravest out the nations*], cf. $78^{55}$, at the conquest of the Holy Land under Caleb and Joshua, and subsequently; cf. Ex. $15^{13-17}$ Ps. $44^3$. — *and didst plant her*], the final result of the previous divine activities. This vb. is constantly used of the establishment of Israel in the Holy Land, even where the image of a tree or vine is not thought of. — *Thou didst clear the way before her*], resuming the first part of v.$^{9a}$, and explaining the driving out of the nations in accordance with the allegory as the clearing of the ground of all other plants, the removal of stones and all such other things in the soil as the vine-dresser would remove in making a vineyard. — *So that she took root*], resuming the second part of v.$^{9b}$, continuing the allegory: the vine striking her roots deep in the fertile soil which had been carefully prepared for her. — *and filled the land*], an advance in the thought; so greatly did the vine flourish that it filled with its growth the entire vineyard, the entire land of Palestine. — *The mountains were covered with her shadow*], a most stupendous growth, an exaggeration of the allegory, not uncommon in Hebrew poetry. The vine has grown so greatly that it has climbed and covered the mountains, and still more *the cedars of God*]. The gigantic cedars of Lebanon, the loftiest of all trees, were covered *with her boughs*]. The branches of the vine climbed these gigantic trees to the very top and covered their great limbs. Thus had Yahweh prospered Israel in ancient times.

**Str. IV.** Two syn. couplets and an intervening synth. couplet. — **12–14.** *She sends forth her branches unto the Sea*]. The Mediterranean Sea on the west is the limit of the extent of Israel, and so of the branches of the vine that represent her. — *And unto the River her shoots*], the river Euphrates, the extreme limit of Israel on the east according to the tradition of the conquests of David 2 S. $8^3$ 1 K. $4^{24}$. These extreme limits of conquest bring Israel into conflict with the great nations. On this account this couplet begins the Str. to prepare the way for the subsequent disasters. — *Why then hast Thou broken down her walls?*], resuming the remonstrance of Str. II. in connection with the allegory. The walls probably refer to the limits of the land guarded by the armies of Israel. They had been defeated on the frontiers and driven back, and the land was invaded by the enemy. — *So that all the passers-by may trample her*]. These are doubtless the neighbouring nations, who usually took advantage of the invasions of Israel by the world powers to get spoil for themselves by inroads upon the imperilled borders. They trample the vine of Israel under foot like wild beasts with no thought of the damage they are doing. — *The boar of the Nile*], the most probable reading, referring then to Egypt, which by incursion so often laid waste the land; but the usual reading, "of the wood," the forest, gives it a more general reference, possibly to the Syrian neighbours. — *the beasts of the field*], possibly the Philistine neighbours. — *tears her down*], destroys the branches. — *graze upon her*], using the vineyard as their pasture, and the tender branches of the vine with its foliage as their food.

**Str. V.** A single line advances by stairlike parallelism to the second line, which begins a syn. triplet, the whole concluding with a syn. couplet. — **15 *b*–16.** *Look down from heaven and see* ‖ *and visit*], resuming the plea for a divine advent of Str. I. — *the vine* ‖ *the one* ‖ *the son*], that is, of the vine, as Gn. $49^{22}$. — *Thou didst get*], take to Thyself as Thine own. This is the most probable reading; ‖ *Thy right hand did plant* ‖ *Thou didst make strong for Thyself*, all resuming the thought of Str. III. But 𝔐 is doubtful, and Vrss. disagree whether the form כנה is noun or vb., and none yield a meaning appropriate to the context, or a text of good measures; whether with PBV. we paraphrase by "place of the

vineyard," or with AV. think of "the vineyard" itself, or with RV. "the stock," JPSV. "the stem," all taking it as noun, or with 𝔊, 𝔙, we regard it as vb. in the sense of "prepare." — **17.** A later editor inserts a couplet, reasserting the damage wrought by the enemies in another form: *She is burned with fire; she is cut off*]; in order to an imprecation: *At the rebuke of Thy countenance let them perish.* — **18.** The same, or possibly another editor, thinking to give the Ps. a Messianic significance, repeats v.[16] in a form which makes it applicable to his purpose: *Let Thy hand be upon the man of Thy right hand*], either thinking of Israel as placed at the right hand of God, or more probably of the Messianic king of 110[1]. — So in the parall. *upon the Son of Man Thou didst make strong for Thyself*]. This probably refers to the Son of man of 8[5]. — **19.** The original Ps. is here resumed, the first line depending on v.[15b-16]. — *And we will not draw back from Thee*], a vow of fidelity, — and a renewed plea: *Quicken us, and on Thy name will we call.*

**2.** נֹהֵג כַּצֹּאן] Qal ptc., nominal force, as רֹעֶה, יֹשֵׁב. The conception of God as shepherd and of Israel as flock is characteristic of 𝔄 74[1] 78[52], cf. also 79[13] = 100[3]. — יוֹסֵף] stands for North Israel, as 77[16] 78[67] 81[6]. — יֹשֵׁב הַכְּרוּבִים] as 99[1] Is. 37[16] 1 S. 4[4] 2 S. 6[2]+; originally the cherubim of the ark, later of the innermost room of the temple, still later of the cherubic theophanic throne, so probably here, as in Ez. 1[4 sq.], cf. Rev. 4[6 sq.]. — הוֹפִיעָה] Hiph. imv. cohort. יפע, theophanic shining forth, as 50[2] 94[1]. — **3.** וּבִנְיָמִן] makes l. too long, and is in itself improb., though in all Vrss.; for why should Benjamin be associated with North Israel, Manasseh, and Ephraim? Possibly it was inserted because of an association of איש ימינך of v.[18] with Benjamin. — עוֹרְרָה] Polel imv. cohort. a.λ. ψ, *rouse, incite to activity;* but Qal 7[7] Hiph. 35[23]. — לִישֻׁעָתָה] poetic lengthened form for euphony, in order to prevent two accents in immediate sequence; for יְשׁוּעָה (3[3]) cf. Ges.[90. 2e]. — **4.** אלהים] requires צְבָאוֹת as its complement for measure, as in other Rfs. v.[8. 15. 20]. In v.[2)], as v.[5], it is then preceded by יהוה, which, as in 59[6] 84[9], must be regarded as conflation; for in all these cases the measure is impaired, and one of the divine names must be regarded as a gloss. אלהים in all such cases stands for an original יהוה, otherwise it would be אלהי צבאות. — וְהָאֵר] ו coörd. Hiph. imv. אור, of divine face, theophany, 4[7] 31[17] 67[2] 119[135]; cf. Nu. 6[25]. — וְנִוָּשֵׁעָה] ו subord. purpose, Niph. impf. cohort. — **5.** עַד־מָתַי] belongs with previous context, as the measure requires after that יהוה is thrown out. — עָשַׁנְתָּ] Qal pf. עשן denom. עָשָׁן *smoke;* subj. אף 74[1] Dt. 29[19]; here God Himself. The pf. does not state a fact, but is dependent on עד מתי, as pfs. in all subsequent ll. of Str. — בִּתְפִלַּת]. The prep. ב is not ב of hostility, as Gr., Bä., Dr., Che., Kirk., AV., RV.; or *in spite*

*of*, Hu., Du., so JPSV. ***notwithstanding***, cf. $78^{32}$; but ***in***, ***during***, as De W., Ew., Hi., De., Pe., cf. PBV., "with thy people that prayeth"; 𝔊, Σ, have *ἐπί*, 𝔙 *super*, 𝔍 *ad*, but their interp. improb. — **6.** לֶחֶם דִּמְעָה] phr. α.λ., but cf. $42^{4}$. — וַתַּשְׁקֵמוֹ] ו consec. Hiph. impf. with archaic sf. 3 pl., c. ב as usual with vbs. of drinking. — דְּמָעוֹת] pl. is dub., especially after דמעה coll. in previous l. We should prob. rd.: במרת לענה, *of a measure of wormwood*, cf. Je. $8^{14}$ $9^{14}$ $23^{15}$, the measure being defined by a glossator as שליש, a third measure, a tierce; cf. Jb. $28^{25}$ for such a use of מדה for liquids. † שליש elsw. Is. $40^{12}$. 𝔊 *ἐν μέτρῳ*, 𝔍 *tripliciter*. — **7.** תְּשִׂימֵנוּ] impf.; change of tense to express the habitual condition of the people. — ‡ מָדוֹן n. (1) *strife*, *contention*, Hb. $1^{3}$, elsw. Pr. 15 t.; (2) object of contention, here as Je. $15^{10}$. — לָמוֹ] ethical dative, *according to their desire*; but 𝔊, 𝔍, לָנוּ is more prob. — **9.** גֶּפֶן] emph. in position as theme of the allegory, which is based on Gn. $49^{22}$. — תַּסִּיעַ] Hiph. impf. 2 sg. נסע; elsw. ψ, $78^{52}$, also of removal of Israel from Egypt (cf. Ex. $15^{22}$) and $78^{26}$ of God's leading out the wind. — תְּגָרֵשׁ גּוֹיִם] elsw. ψ, $78^{55}$. — וַתִּטָּעֶהָ] ו consec. after impf., emph. change of tense into aorist. — **10.** פִּנִּיתָ] Pi. pf. *turn away*, *clear away*; in this sense usually with דֶּרֶךְ Is. $40^{3}$ $57^{14}$ $62^{10}$ Mal. $3^{1}$, so prob. here. The omission of דֶּרֶךְ txt. err. — וַתַּשְׁרֵשׁ שָׁרָשֶׁיהָ] ו consec. Hiph. שרש (*52^7*); as Is. $27^{6}$ Jb. $5^{3}$, but these without the cognate acc., which is indeed prob. a gl. to get a subj. for תְּמַלֵּא other than God, the subj. of all previous vbs. But the subj. is really גֶּפֶן. This gives us better measure. 𝔐 gives the v. as three dimeters. — **11.** כֻּסּוּ] Pu. pf. for usual כסה, כֻּסּוּ (*32^1*). — צִלָּהּ] (*17^8*) acc. remote obj. Ges.$^{273(5)}$. — אַרְזֵי אֵל] gigantic cedars of Lebanon, cf. הררי אל $36^{7}$. The Rf. should come in here. It has been omitted in writing as elsw. (*v.* Intr. § 12.) — **12.** † קָצִיר] n.m. coll. ***boughs***, elsw. Jb. $14^{9}$ $18^{16}$ $29^{19}$ Is. $27^{11}$; late word, ‖ † [יוֹנֶקֶת] n.f. ***shoot***, elsw. Ho. $14^{7}$ Ez. $17^{22}$ Jb. $8^{16}$ $14^{7}$ $15^{30}$. — **13.** וְאָרוּהָ] ו consec. pf., change of tense to get frequentative. † ארה vb. elsw. Ct. $5^{1}$ ***pluck***, ***gather***, *B*DB; but as Gr., one does not pluck myrrh, but smell it, and he regards Ct. $5^{1}$ txt. err. for הרחתי √ רוח ***smell***. Gr. suggests עָרוּהָ after 𝔖, ***trample her***. Che. עֵרוּהָ, ***lay her bare***, is not so good. — **14.** יְכַרְסְמֶנָּה] Pi. impf. † [כִּרְסֵם] α.λ. ***tear off***, *B*DB., as NH. It is txt. err. for יְהָרְסֶנָּה *tear down*; so in Niph. of walls of vineyard Pr. $24^{31}$. — † חֲזִיר] n.m. ***swine***, ***boar***, elsw. Dt. $14^{8}$ = Lv. $11^{7}$ Is. $65^{4}$ $66^{3.\,17}$ Pr. $11^{22}$. — יָעַר] Qr. ***forest*** (*29^9*); suspended ע indicates a change of the original text, prob. to get a reference to Rome. The original was doubtless יאר, referring to Egypt as the river swine, cf. *78^{44}*. — זִיז שָׂדַי] as $50^{11}$ (𝔄), referring to other nations. — **15.** The first l. is a relict of the Rf. which belongs here. 𝔊 had הֲשִׁיבֵנוּ here also, for which 𝔐 שׁוּב נָא is copyist's error. The second l. has been left out. — הַבֵּט משמים] Hiph. imv. נבט; phr. elsw. $33^{13}$ Is. $63^{15}$ La. $1^{11.\,12}$ $2^{20}$ $5^{1}$. — **16.** וְכַנָּה]. The enlarged כ indicates here a doubtful reading. 𝔊 *καὶ κατάρτισαι αὐτήν* = Qal imv. sf. כֹּנָּה from כנן acc. Ri., De., but this is improb.; rd. rather Polel כּוֹנְנָה. But 𝔍 *radicem*, so 𝔖, 𝔗, take it as noun. *B*DB. כַּנָּה n.f. α.λ. ***root***, ***stock***; but this again is improb. Gr., Che., Ehr., would rd. גַּנָּה n.f. ***enclosure***, ***garden***. As Du. says, גֶּפֶן זאת is improb. in previous line. It is bad measure and bad syntax. It is prob. err. He suggests וּ־חָכְנָה. It is easier,

however, to read תְּקֻוֶּה in accordance with the preference of 𝔄 for קוה. Then it is improb. that the next l. began with אשר. It should be איש, as in v.$^{18a}$; איש being used as Gn. $15^{10}$; syn. with בֵּן, of the vine, Gn. $49^{22}$. — עַל־בֵּן] has been assimilated to v.$^{18b}$; in 𝔊 אדם has also been added. The עַל is correct after תְּהִי יָדְךָ v.$^{18a}$, but not before בן there any more than before אשר. This insertion made the difficulty with the previous word, urging its interpretation as vb. sq. עַל. — אִמַּצְתָּה] Pi. pf., fully written 2 m. אמץ, cf. $89^{22}$ Is. $44^{14}$. — **17.** שְׂרֻפָה] Qal ptc., cf. *$46^{10}$*, interrupts the thought, is a Maccabean gloss. — כְּסוּחָה] Qal ptc. f. † [כסח] vb. Aramaism *cut off*, or *away*; elsw. Is. $33^{12}$ of thorns. — יֹאבֵדוּ] Qal juss.; imprecation upon the enemies. — **18.** doublet of v.$^{16}$, interpreting it in the Messianic sense as referring to the royal Messiah; based on $8^{6}$ $110^{1}$. — **19.** וְלֹא נָסוֹג] should be two beats, without Makkeph. Vb. is Qal impf. סוג ‖ נקרא; cf. $53^{4}$ Zp. $1^{6}$.

## PSALM LXXXI.

**Ps. 81 is composite: (*A*) a call to the celebration of the Passover, based on its divine institution at the Exodus (v.$^{2-6b}$); (*B*) a paraphrase of the divine words to Israel at the Exodus, as to deliverance from Egypt (v.$^{6c-8a}$), the fundamental word as to the exclusive worship of Yahweh (v.$^{8b.\,9a.\,10}$), rebuke for disobedience (v.$^{12-13}$), and exhortation to obedience with promise of victory over enemies (v.$^{14-15}$). Glosses add varied material (v.$^{8c.\,9b.\,11ab.\,16-17}$).**

### *A*. V.$^{2-6b}$, 2 STR. $5^{3}$.

RING out your joy unto God our strength:
Shout to the God of Jacob.
Lift up a melody; sound the timbrel,
The pleasant lyre with the harp,
Blow the horn on the new moon.
ON the full moon, (is) our feast day:
For it is a statute to Israel,
A judgment of the God of Jacob,
A (festival) that He made in Joseph,
When he went forth from the land of Egypt.

### *B*. V.$^{6c-8b.\,9a.\,10.\,12-15}$, 4 STR. $4^{3}$.

A LIP unknown was heard (saying):
"I have removed from the burden his shoulder;
His palms from the basket shall go free.
In distress thou didst call, and I delivered thee.
"I RESPOND to thee in the secret place of thunder:
'Hear, my people Israel!
There shall not be with thee a strange god;
And thou shalt not worship a foreign god,'

"BUT my people did not hearken to my voice;
And Israel would none of me.
And so I let them go in the stubbornness of their mind:
And they went on in their own counsels.
"O THAT my people had hearkened unto me!
That Israel would walk in my ways!
In a little while their enemies I would subdue,
And against their adversaries I would turn my hand."

Ps. 81 was in 𝔄, then in 𝔈 and in 𝔇ℜ, in which last it received the direction על הגתית (*v.* Intr. §§ 29, 32, 33, 34). It is a composite Ps.; v.$^{2-6b}$ has two trimeter pentastichs, and is a call to the celebration of the feast of Passover, composed not earlier than the late Persian or early Greek period. It was in 𝔈 as is shown by divine names, but probably not in 𝔄. This Ps. was prefixed in 𝔈 to an older Ps. of 𝔄, which in its original form had four trimeter tetrastichs, all the words of God to Israel. It seems incomplete at the beginning. The introductory Str. was probably omitted when v.$^{2-6b}$ were prefixed. This Ps. shows dependence on D and Je., and therefore cannot be earlier than the late exile. It is a remonstrance with Israel for not hearkening to the divine words in the matter of the exclusive worship of their God. The command v.$^{10a}$ is a חק of the type of D, v.$^{10b}$ a דבר of the earlier type (*v.* Br.$^{Hex. 243. 250}$); אל זר v.$^{10}$ = $44^{21}$; אל נכר v.$^{10}$ = Dt. $32^{12}$ Mal. $2^{11}$; לא אבה לי v.$^{12}$, cf. Is. $1^{19}$ Dt. $13^9$; v.$^{13}$ is dependent on Je. $7^{24}$. There are several glosses: (1) v.$^{8c}$, a reference to the testing of God at the waters of Meribah, cf. Dt. $33^8$; (2) v.$^{11a}$, a reference to the preface of the Ten Words, cf. Dt. $5^6$ $20^1$; (3) v.$^{11b}$, based on v.$^{17}$ from Dt. $32^{13. 14}$; (4) v.$^{16}$, based on Ps. $18^{45}$, cf. $66^3$; עִתָּם, as $31^{16}$. The Ps. in its present form was assigned to the Feast of Tabernacles, because of the reference in its second part to the giving of the Law.

## PSALM LXXXI. *A.*

**Str. I.** is a syn. pentastich. — **2–4 a.** *Ring out your joy* ‖ *shout*], loud, tumultuous expression of joy, as usual at the pilgrim feasts, cf. $47^2$ $66^1$. This was accompanied by the *melody* of song and music of instruments: *timbrel . . . lyre . . . harp* and *horn*, cf. $98^{4-6}$. — *unto God our strength*], cf. Ex. $15^2$ = Is. $12^2$ = Ps. $118^{14}$ Mi. $5^3$ Is. $49^5$. — *the God of Jacob*], also v.$^5$, as $75^{10}$ $76^7$ $84^9$. — *on the new moon*]. Each new moon was celebrated as a minor feast from very early times, and in later times the ritual prescribed sacrifices appropriate to the occasion Nu. $28^{11-15}$; the new moons of the months of Passover and Tabernacles were especially sacred.

**Str. II.** has introverted parall.: the first and fourth are syn. lines enclosing the syn. second and third, while the fifth line is

synth. to the fourth. — **4** *b*. *On the full moon*]. This might be either Passover or Tabernacles. The Jewish tradition is strongly in favour of the latter, and if the Ps. is taken as a whole in its composite form the stress on the giving of the Law in v.[9-11] certainly favours that opinion and justifies the use of the Ps. on that occasion. But if v.[1-6b] was originally a separate Ps., it seems more appropriate to the Passover. — *is our feast day*], specifically, as one of the three great pilgrim feasts. — **5–6** *b*. *For it is a statute*], an earlier form of the ‖ *judgment;* both in their original usage, referring to laws given by courts of law, but here in a later and more general sense for religious laws given by God Himself. — *A festival*], so probably in the original, resuming in the climax the feast day rather than "testimony" of MT. which introduces a late term for Law with two earlier ones, and gives a legal climax instead of the more natural festal climax. — *to Israel* ‖ *in Joseph*], as usual in 𝔄, *v.* $80^2$. — *When he went forth from the land of Egypt*], at the Exodus of Israel, designating the time of the institution of the Passover Ex. $12^{37}$–$13^{10}$. This is according to the text of 𝔊, 𝔙, 𝔍, followed by PBV., and is much more natural than 𝔥, which refers to God as subject, whether we think of His going out *against* the land, with JPSV., Dr., Kirk., and most moderns, or "*through* the land," AV., or "*over* the land," RV. The text of 𝔥 was doubtless due to the interpretation of this line in accordance with the subsequent context, whereas 𝔊, 𝔙, 𝔍 more properly connect it with the previous context.

## PSALM LXXXI. *B*.

**Str. I** has a syn. couplet enclosed in lines introductory thereto. — **6** *c*. *A lip unknown was heard*]. This is the most natural interpretation of this difficult passage. Taking the vbs. as ptcs. best explains the interpretation of 𝔊, 𝔙, 𝔍, PBV., as 3d pers., and of 𝔥 followed by AV., RV., as 1st pers., "where I heard a language that I knew not," or "understood not," made more specific in its reference to Israel by JPSV., "then I heard the speech of Him that I had not known." But the use of the 1st pers. sg. for Israel here immediately before its use for God is improbable. It was the lip of their God speaking that Israel heard. Though He had been the God of their fathers, He had

not spoken to Israel in Egypt, and was to them a God of whom they had no practical knowledge. They had been accustomed to the speech of the taskmasters; now they hear the word of a redeemer. — This is, then, introductory to the words of God which follow: **7.** *I have removed from the burden his shoulder* ‖ *His palms from the basket shall go free*]. Israel in Egypt was in bondage under hard taskmasters, requiring them especially to make bricks and carry them in baskets on their shoulders to the great buildings that were in process of erection; cf. Ex. $1^{11-14}$ $3^{7-9}$ $5^{4-19}$ $6^{6-19}$. — **8 a.** *In distress thou didst call*], referring to the bitter cries of Israel for help, finally answered by God in the words given above, which may all be summed up in the sentence: *I delivered thee*].

Str. II. Synth. and syn. couplets. — **8 b.** *I respond to thee in the secret place of thunder*], that is, in the theophany at Mount Horeb, when the Ten Words were spoken aloud in connection with a storm of thunder and lightning, cf. Ex. 19–20 Dt. 5. — The remaining lines of the Str. give this response of Yahweh to the call of the people. A glossator adds another response of Yahweh: *I tried thee at the waters of Meribah* (cf. Nu. $20^{13}$ (P) Dt. $33^{8}$ Ps. $106^{32}$), which has no manner of propriety in this context, and, as usual in such cases, impairs the measure. — **9.** *Hear, my people Israel*], words of essential importance to this Ps., as is evident from their repetition in negative form in v.$^{12}$ and as a wish in v.$^{14}$. A glossator enlarges them by an addition from Ps. $50^{7}$, *and I will testify against thee,* and a conditional clause, *If thou wilt hearken unto me,* neither of which is suited to the context and both of which are against the measure. — **10.** *There shall not be with thee a strange god* ‖ *And thou shalt not worship a foreign god*]. These are the first and second of the Ten Words, or the two parts of the First Word, as they are differently counted, cf. Ex. $20^{3-6}$ Dt. $5^{7-10}$, without the reasons or specifications, and in the use of the terms of Dt. $32^{12}$, cf. Ps. $44^{21}$ Mal. $2^{11}$, limiting Israel to the worship of their own national God to the exclusion of all foreign deities. This was the fundamental religious law. — **11.** A glossator adds the preface of the Ten Words: *I am Yahweh, thy God, who brought thee up out of the land of Egypt;* and also a conditional promise: *Open wide thy mouth and I will fill it;* their God will give to the full extent of the asking.

Str. III. Two syn. couplets. — **12.** *But my people did not hearken to my voice* ‖ *Israel would none of me*], referring to the historic disobedience of Israel to the divine Law, and their frequent lapses into idolatry prior to the Exile, cf. Is. $1^{3}$. — **13.** *And so I let them go* ‖ *and they went*], in their course of life, their conduct. — *in the stubbornness of their mind*], a phrase elsewhere peculiar to Je. $3^{17}$ $7^{24}$ $9^{13}$ $11^{8}$ $13^{10}$ $16^{12}$ $18^{12}$ $23^{17}$, or derived from Je. in Dt. $29^{18}$, ‖ *in their own counsels*], cf. Je. $7^{23.24}$; left entirely to themselves, without the guidance of the divine Law or the divine help, to plan out their own life and live in accordance with their own desires.

Str. IV. Two syn. couplets. — **14.** *O that my people had hearkened unto me!*], probably referring to the past; ‖ *That Israel would walk in my ways*], referring to the present. If this divine wish had been fulfilled by His people, then He on His part, in the apodosis, would have continued to deliver them from all enemies and distresses, as He had delivered them from the Egyptians. — **15.** *In a little while their enemies I would subdue* ‖ *and against their adversaries I would turn my hand*], the hand of God, as often, being lifted up to smite the enemies of His people; cf. Am. $1^{8}$ Is. $1^{25}$.

A later editor, not content with this simple and strong conclusion of the Ps., makes several additions: **16.** *May the haters of Yahweh come cringing unto Him*], as $66^{3}$ 2 S. $22^{45}$ (= Ps. $18^{45}$). This is probably to be interpreted as a wish of the congregation, and not as a prediction, or as the continuation of the divine word. — *But let their fortune be forever*], that is, the good time of Israel, as $31^{16}$, antith. with the previous line. The form of the vb. is jussive, and it most probably has full jussive force, and is not to be rendered as simple future or to be given the force of "should" of EV$^{s}$. — **17** is a free citation from Dt. $32^{13-14}$ and probably in the historical form with historical reference: *And He gave them to eat of the fatness of wheat, and from the rock He satisfied them with honey*]. 𝔊, 𝔍, 𝔖 give 3d pers. in both clauses. 𝔐, followed by EV$^{s}$., uses 3d pers. in the first clause and 1st pers. in the second, which is so incongruous that many moderns change the text of the first clause to the 1st pers. in order to make the entire couplet a continuation of the words of God, and accordingly a promise to Israel.

### LXXXI. *A.*

**2.** עוזנו] for עֻזֵּנוּ; cf. Ex. 15$^{2}$ = Is. 12$^{2}$ = Ps. 118$^{14}$, Mi. 5$^{3}$ Is. 49$^{5}$; 𝔊 τῷ βοηθῷ ἡμῶν. — **3.** זִמְרָה] *melody* of Psalm, 𝔊 ψαλμὸν, *v.* Intr. § 1. — ‡ תֹּף] n.m. *timbrel*, as Ex. 15$^{20}$ Pss. 149$^{3}$ 150$^{4}$. — כִּנּוֹר נָעִים] *sweetly sounding lyre*, 𝔊 ψαλτήριον τερπνὸν; cf. 2 S. 23$^{1}$ (Dr. in *l.c.*). — **4.** בַחֹדֶשׁ] *in the new moon;* not elsw. ψ, but Am. 8$^{5}$ Is. 1$^{13}$ Ho. 2$^{13}$ +. — † כֶּסֶה] *full moon;* elsw. Pr. 7$^{20}$ יום הכסא. — לְיוֹם חַגֵּנוּ] ל is interp.; phr. not in 𝔊, 𝔙, which interpret it as in apposition with כסה; it is really predicate, beginning a new Str. — **5.** לאלהי] ל of author, as 𝔍, not τῷ θεῷ 𝔊. — **6** *ab.* עֵדוּת] term of P for Law *19*$^{8}$ 78$^{5}$ 119$^{14}$+ 122$^{4}$; improb. here; rd., as climax demands, מועד. — יְהוֹסֵף] enlarged form of יוסף Ges.$^{53.q}$. — בְּצֵאתוֹ עַל] so Aq., Σ; but 𝔊 ἐκ, 𝔍 *de;* the original prob. without prep., which in both cases is interpretation.

### LXXXI. *B.*

**6** *c.* ידעתי אשמע] but 𝔊, 𝔙, 𝔍, 𝔖, 3d pers. in both vbs.; prob. all interp. original ptcs. ידע שמע. — **7.** הֲסִירוֹתִי] so 𝔖; but 𝔊, 𝔍, have 3d pers. here also, prob. both interps. of an original הסיר. — מִסֵּבֶל שִׁכְמוֹ] phr. ἅ.λ., † סֵבֶל n.[m.] *load, burden*, elsw. 1 K. 11$^{28}$ Ne. 4$^{11}$, usually † [סְבָלָה] n.f. Ex. 1$^{11}$ 5$^{4.5}$ (J) 2$^{11}$ (E) 6$^{6.7}$ (P); cf. † [סֹבֶל] Is. 9$^{3}$ 10$^{27}$. 14$^{25}$. — ‡ דוּד] n.m. *basket* Je. 24$^{2.2}$ 2 K. 10$^{7}$; elsw. *pot, kettle*, 1 S. 2$^{14}$ 2 Ch. 35$^{13}$ Jb. 41$^{12}$, the former alone appropriate here. — **8.** וָאֲחַלְּצֶךָּ] ו consec. impf. with strong sf. apodosis (*6*$^{5}$). — אֶעֱנְךָ] change to graphic historical impf. — בסתר רעם] cf. 18$^{12}$. — † מי מריבה] as Dt. 33$^{8}$ Nu. 20$^{13.24}$ (P) Ps. 106$^{32}$; but מי מריבת קדש Nu. 27$^{14}$ Dt. 32$^{51}$ (P) Ez. 48$^{28}$; cf. Dt. 33$^{2}$ Ez. 47$^{19}$, also Ex. 17$^{7}$ (J) Ps. 95$^{8}$. — **9.** שמע עמי] 𝔊 adds καὶ λαλήσω σοι, and thus makes the v. as far as בך identical with Ps. 50$^{7}$. It is doubtless a gl. — **11.** הרחב פיך] phr. elsw. Is. 57$^{4}$ Ps. 35$^{21}$, but in different sense. — **13.** † בשרירות לבם] phr. elsw. Je. 3$^{17}$ 7$^{24}$ 9$^{13}$ 11$^{8}$ 13$^{10}$ 16$^{12}$ 18$^{12}$ 23$^{17}$ Dt. 29$^{18}$. — במועצותיהם] two accents, as 5$^{11}$; cf. Je. 7$^{24}$. — **15.** כִּמְעַט] *quickly*, as 2$^{12}$; cf. 73$^{2}$. — אכניע] Hiph. ‡ כנע Niph. *be humbled* 106$^{42}$. Hiph. *humble*, 107$^{12}$ Is. 25$^{5}$ Jb. 40$^{12}$ 2 Ch. 28$^{19}$; here *subdue*, as 2 S. 8$^{1}$ +. — **16.** יהוה] in a Ps. of 𝔄 is a sure indication of a gl. — יכחשו לו] phr. 66$^{3}$, cf. 2 S. 22$^{45}$ (= prob. Ps. 18$^{45}$). — ויהי] juss.; not final clause, or result, but expression of wish. — עִתָּם] as 31$^{16}$ *their fortune.* — **17.** וַיַּאֲכִילֵהוּ] so 𝔊, 𝔍, and other Vrss.; but ‖ אשביעך 𝔐 leads many, as Höub., Kau., Bä., to rd. וָאַאֲכִילֵהוּ, ו coörd. with 1st pers. But 𝔊, 𝔙, 𝔍, rd. 3d pers. also השביעהו, which is most prob. Both go back upon an inf. abs. השביע without sf. or indication of pers.

## PSALM LXXXII., 3 STR. 4$^{3}$.

**Ps. 82 is didactic and dramatic, representing God Himself in an assembly of rulers, calling the wicked ones to account for their partiality (v.$^{1-2}$), commanding them to do justice to the poor and**

**weak (v.$^{3-4}$), and warning them that, although their position is divine, they are but men (v.$^{6-7}$). A gloss enlarges upon the evil results of their injustice (v.$^{5}$); another makes an urgent appeal to God to rise up to judgment (v.$^{8}$).**

GOD doth stand in the assembly of God:
In the midst of gods He judgeth:
"How long will ye judge iniquitously,
And the persons of the wicked respect?
"JUDGE the feeble and orphan.
To the afflicted and destitute do justice.
Deliver the feeble and poor;
From the hand of the wicked rescue them.
"I SAY: 'Though ye are gods,
And sons of 'Elyon, all of you;
(Ye) as mankind shall die,
And as one of the princes fall.'"

Ps. 82 was in 𝔄, and then taken up into 𝔐 and 𝔈 (*v.* Intr. §§ 29, 31, 32). It is similar to Ps. 58. The rulers of the nations, among whom Israel was scattered as a poor, weak, and afflicted people, are gods and sons of the Most High in their capacity as governors. They are rebuked by God for their injustice, and threatened with overthrow. The Ps. is probably exilic. It had three trimeter tetrastichs. V.$^{5}$ is a gloss of further explanation of the serious condition of God's people. V.$^{8}$ is an urgent plea for divine interposition. The Ps. is assigned to the third day of the week in ancient Jewish liturgy.

Str. I. Two syn. couplets.—**1.** *God doth stand* ‖ *He judgeth*]. He hath taken His stand and is in the act of giving sentence.—*in the assembly of God*], summoned by God Himself for a judicial session.—*In the midst of gods*], the session is composed of gods ‖ *sons of 'Elyon, all of you* v.$^{6}$; they have been acting as judges, and some of them at least have been guilty of gross injustice. These judges are not evil angels, who in later Judaism were regarded as guardians of nations and responsible to God for the misdeeds of the rulers, so 𝔖, cf. Is. $24^{21-23}$. They are not wicked rulers in Israel, 𝔗, cf. Ex. $21^{6}$ $22^{8.9.28}$. But they are the wicked governors of the nations holding Israel in subjection, cf. Ez. $28^{11-19}$. All of these are called gods, because as rulers and judges they reflect the divine majesty of Law and order in government.—**2.** *How long will ye judge iniquitously?*] These judges had for a long time carried on their injustice in the government of the people

of God. God calls them to account with a question which implies a negative answer, that it cannot go on any longer. This iniquity was especially manifest by their showing *respect* to *the persons of the wicked*], an injustice expressly forbidden in the Law and the Prophets Ex. $23^{2.3.6-8}$ Lv. $19^{15.35}$ Dt. $1^{17}$ $16^{18-19}$ Mal. $2^{9}$.

**Str. II.** Syn. tetrastich. — **3–4.** A command in four imvs.: to *judge* ‖ *do justice* in favour of the *feeble*, *orphan*, *afflicted*, *destitute*, *poor;* probably not individuals so much as the people of Israel, helpless in the hands of their foreign governors, and accordingly to *deliver* ‖ *rescue* them *from the hand of the wicked,* who were taking advantage of their weakness and inability to defend themselves. — **5.** A glossator states in strong language the serious results of this injustice: *They do not know; they understand not*], syn. statements to emphasize the ignorance and blindness of the judges, according to the usual interpretation. But the injustice of these judges was not the result of ignorance: they thoroughly understood what they were doing. That interpretation is due to the failure to discern that this v. is a gloss. It really sets forth throughout the serious consequences of the injustice to those who were oppressed. They could not understand it; *they walk about in darkness*], not moral, of ignorance; but of misfortune, as Is. $8^{22}$ $50^{10}$ Pr. $2^{13}$. — *All the foundations of the earth are shaken*]. The whole civil order was disturbed, public confidence destroyed, and all social and commercial relations were unsettled by the injustice of these governors, cf. $11^{3}$ $75^{4}$.

**Str. III.** Antith. couplets. — **6–7.** *Ye as mankind shall die*], not as it were sharing the common lot of mankind in eventual death; but as ‖ *as one of the princes fall,* by being cast down, slain by an adversary; for the death here is evidently a penalty impending upon these unjust judges from God Himself. This penalty they could not escape, though exalted in their position as gods and sons of 'Elyon. They were not really divine, but human. They were not exalted to be among the immortals. They were still mortals, subject to the death penalty. — **8.** A later editor, wishing to make the Ps. suitable for public worship, adds the petition appropriate at all times: *O arise, O God! O judge the earth*], a plea that God would do just what He has been represented as doing in the Ps.; but probably also in the more compre-

hensive sense of a final advent, as in $94^{1\,sq.}$ $96^{10\,sq.}$ $98^{9}$. — *Since Thou wilt take possession of all nations as an inheritance*]. Israel was the special inheritance of God from the most ancient times. But in the universalism of later times, all nations were conceived as under the divine government, subject to His judgment, and having a share also in redemption, cf. Ps. 87 Is. 19.

1. אֵל] so 𝔍, favoured by measure, which requires one accent for עֲדַת־אֵל; but 𝔊 אֵלִם, Θεῶν is favoured by ‖ אלהים and by בני עליון v.[6], so Aq. ἰσχυρῶν, 𝔖 *angels*. — 3. דל ויתום]. 𝔊 transposes nouns. — 5. An expansive gl. — 6. אני אמרתי] pronoun emph.; but unnecessary, makes l. too long. — בני עליון] phr. α.λ. for rulers; but no sound reason against it, that would not equally apply to בני אל or to בני אלהים. — 7. אָכֵן] adv. asseveration, cf. $31^{23}$ $66^{19}$; so 𝔍; but 𝔊 אַתֶּם more probable. — 8. A gl. of petition.

## PSALM LXXXIII., 4 STR. $8^{3}$.

**Ps. 83 is an urgent invocation of God in the time of Nehemiah, for deliverance from the conspiracy made against Israel by the neighbouring nations with the purpose of exterminating him (v.[2-5]), enumerating them to show the extremity of the peril (v.[6-9]), then imprecating upon them the destruction that God had sent upon the ancient enemies of His people (v.[10-13]), and that which is wrought by the great forces of nature (v.[14-17a 18]). Glosses make the Ps. more appropriate for public worship by softening the imprecation, making its final purpose the conversion of the nations and the recognition of the God of Israel as the God of all the earth (v.[17b. 19]).**

O GOD, let there be no quiet to Thee;
And be not still, 'El:
For lo! Thine enemies are in uproar,
And those that hate Thee do lift up the head:
Against Thy people they take crafty counsel,
And they conspire together against Thy treasured ones:
"Come, and let us cut them off from being a nation,
That Israel may be remembered no more."
FOR they have consulted with one mind;
Against Thee they make an alliance:
The tents of Edom, and the Ishmaelites,
The (land) of Moab, and the Hagrites,
(The lords of) Ammon, and Amalek,
The Philistines with the dwellers in Tyre;
(Samaria) also is joined with them,
They have become an arm to the sons of Lot.

DO to them as to Sisera,
As to Jabin at the brook Kishon.
Let them be destroyed (as Midian) at En (Harod).
Let them become dung for the ground,
May their nobles become as Oreb and Zeeb,
As Zebah and Zalmunna their princes.
They said: "Let us take it to ourselves for a possession.
Let us enjoy the dwelling-places of God."
O MY God, make them like whirling dust,
As stubble before the wind,
As fire that burneth up the forest,
As flame that setteth ablaze the mountains;
So mayest Thou pursue them with Thy whirlwind,
And with Thy tempest terrify them.
Fill their faces with ignominy,
And let them be confounded forever, and let them perish.

Ps. 83 was one of the Pss. of 𝔄. It was called a שיר, for what reason it is difficult to determine. The term was possibly attached to the Ps. before it was taken up into 𝔄. The Ps. was subsequently in 𝔐 and 𝔈, but not in 𝔇ℜ (*v.* Intr. §§ 24, 29, 31, 32). It is composed of four trimeter octastichs, the first pair in antithesis with the last. The only glosses are at the close of the Ps., v.$^{17b. 19}$, in which the divine name יהוה is prominent. In the original Ps. the following words and phrases are noteworthy: אל דמי לך v.$^{2}$, cf. Is. $62^{6.\,7}$; יהמיון v.$^{3}$, as Ps. $46^{7}$; ברית כרת v.$^{6}$, phr. J, E, D, Is. $61^{8}$ +; אהלי ארום v.$^{7}$, cf. Hb. $3^{7}$; נלוה עם v.$^{9}$ *a.λ.*, elsw. c. אל Gn. $29^{34}$ (J) +; c. על Nu. $18^{2.\,4}$ +; דֹּמֶן v.$^{11}$, elsw. Je. 4 t. 2 K. $9^{37}$; נריבים v.$^{12}$, as Pss. $47^{10}$ $107^{40}$ $113^{8.\,8}$ $118^{9}$ $146^{3}$; נסיכים v.$^{12}$, as Jos. $13^{21}$ Mi. $5^{4}$ Ez. $32^{30}$; נאות v.$^{13}$, as La. $2^{2}$ Je. $25^{37}$; גלגל v.$^{14}$, as Is. $17^{13}$, cf. Ps. $77^{19}$; תלהט הרים v.$^{15}$, as Dt. $32^{22}$. The language and phrases are those of the late exile and early Restoration. There are many *a.λ.*: יערימו סוד v.$^{4}$, צפוניך v.$^{4}$, נועצו לב אחד v.$^{6}$, מלא פנים v.$^{17}$, all graphic and original, without use of late words. The nations mentioned v.$^{7-9}$ are chiefly the neighbours. The most prominent are the sons of Lot, Ammon and Moab. To these were joined Edom, Philistia, and various Arabian peoples. The Arabian peoples are joined, Ishmael to Edom, Hagrites to Moab, Amalekites to Ammon. The names are old ones and general in character. They do not indicate any specific tribe. This is all the more significant that the Midianites are so prominent in the later imprecations. Attached to the Philistines are inhabitants of Tyre. These are also undoubtedly subordinate. A similar reference to the Tyrians as slave-dealers is in Jo. $4^{4-6}$. There is no need to think of them in any other relation. The difficulty with the passage is that *Asshur* is called the arm of the sons of Lot. This was in itself impossible at any period of history. The Assyrian army was never at the disposal of the allies as a weapon against Judah. "Asshur" must be an error. While it is possible to suppose that Asshur might stand as the symbol of a great world power or supreme enemy at any later period,

whether we think of Persia, Babylonia, or the Greek Syria, yet none of these could ever have been the arm of the sons of Lot. Geshur, suggested by Gr., was never of sufficient importance to be such an arm. Asshur must therefore be a mistake for some other power of intermediate importance. Leaving this for the moment, three chief theories have been proposed to account for the situation: (1) the earlier view is that of the confederation against Jehoshaphat 2 Ch. 20; so De. But while the Moabites and Ammonites seem to have been at the head of this league v.[1], and Edom seems to have belonged to it v.[10. 22], and it is probable that they were accompanied by Arabian allies, yet the Philistines and especially the Tyrians are not mentioned, and there is nothing to correspond with the difficult yet important Asshur. Moreover, it is impossible, for other reasons, that the Ps. could be so early. (2) The most common modern view, going back on Theodore of Mopsuestia, Diodorus, Van Til and Bengel, Hi., Ols., Gr., Bä., assigns the Ps. to the time of 1 Mac. 5. While the neighbouring nations were then hostile, yet there was no actual league, and Edom, not the sons of Lot, was the principal. It is true Tyre and Philistia appear, but Asshur finds no suitable explanation; and in other respects the Ps. betrays no evidence of so late a date. (3) The view of Ew., Di., that it belongs to the time of Nehemiah, is best sustained; for Sanballat, a Horonite of Moab, and Tobiah, the Ammonite, are the two chief conspirators. To these were joined Geshem, the Arabian, and Ashdodites (Philistines) Ne. $2^{19}$ $4^{7}$ $6^{1-2}$. The Edomites and Tyrians, it is true, are not mentioned; but it is evident from Ob. that they were most hostile at this time, and from Jo. $4^{4-6}$ that the Tyrians were slave-dealers, hostile to Judah and greedy to seize them as slaves. The difficult *Asshur* may best be explained after the ancient Theodoret as referring to the Samaritans. It was indeed upon the army of Samaria that Sanballat chiefly relied as his arm against the Jews Ne. $4^{2}$. The whole situation suits the time of Nehemiah, when he was building up the wall of Jerusalem. The reference to the stories of Ju. 4–5, 7–8, implies a knowledge of the book in essentially its present form, combining J, E, D; and all this favours the same period. At the same time, the historical sense of the author is the same as that which appears in 𝔄 generally, as intermediate between D and P.

**Str. I.** A syn. couplet, followed by three syn. couplets in stair-like advance. — **1.** *O God, let there be no quiet to Thee* ‖ *be not still*], emphasized by a gloss, against the measure, *keep not silence;* an importunate plea that God would no longer refrain from interposition on behalf of His people, but immediately act, without a moment's rest, in their behalf, cf. Is. $62^{1.6.7}$. — **2.** *For lo, Thine enemies* ‖ *those that hate Thee*]. They are the enemies of God Himself as well as of His people; they hate Him as bitterly as they hate Israel. — *are in uproar*]. They are gathered

in a tumultuous, noisy assembly, giving vent to their anger in loud cries. — *do lift up the head*], in arrogant hostility and readiness for aggressive action. — **4.** *They take crafty counsel* ‖ *they conspire together*]. Their gathering is in secret, and they conspire not for open, honourable warfare, but for crafty, treacherous movements, doubtless referring to their intrigues at the court of Persia as well as with disaffected members of the Jewish community. — *against Thy treasured ones*], a phr. α.λ. ‖ *Thy people*, indicating that God watched over them and guarded them as His treasure, cf. $17^{8}$, and in time of trouble kept them safe from their enemies $27^{5}$ $31^{21}$. — **5.** *Come and let us cut them off from being a nation*]. The enemies propose nothing less than the extermination of Israel as a nation, an extermination so complete that *Israel may be remembered no more*]. They desire that the history of God's people may pass into everlasting oblivion, cf. $9^{6-7}$.

**Str. II.** A syn. couplet, a syn. tetrastich, and a syn. couplet. — **6.** *For they have consulted with one mind*], the most probable reading, enlarged by conflation of two readings in 𝔐, literally "together with one mind," paraphrased by EV$^{s}$. as "together with one consent." — *they make an alliance*], a treaty of confederacy in war, cf. Ez. $16^{61}$ $30^{5}$ Ho. $12^{2}$ Ob.$^{7}$; to be preferred to "covenant" of RV., which does not in ordinary usage convey the correct meaning. The nations that took part in this alliance are enumerated in the remaining lines of the Str. — **7.** *The tents of Edom*], poetic phrase for the nation (cf. $78^{51}$ $120^{5}$), which was so hostile to Judah in its decline and in the entire period of the Restoration, cf. $137^{7}$. Associated with Edom closely were *the Ishmaelites*, a general term for the Bedouin tribes which harassed Judah from the south. It should be remembered that the murderer of Gedaliah Je. $40^{1 sq.}$ was an Ishmaelite. — *The land of Moab*]. An early copyist omitted "land," or some other such word, at the cost of the measure. Moab was also intensely hostile to Judah. Sanballat, one of the chief enemies of Nehemiah, was probably a Moabite. Associated with Moab were *the Hagrites*, another general name for Arabian tribes, probably conceived as attacking Israel from the region of the lower Jordan. — **8.** *The lords of Ammon*], the most probable original, for which, by copyist's mistake, an enigmatical "Gebal" appears in 𝔐, with a vari-

ant "Naibal" in 𝔊, which is not only difficult to explain, but is a departure from the usage in this passage of giving a principal and a subordinate enemy in each line. Tobiah the Ammonite was one of the chief enemies of Nehemiah. — *Amalek*], the ancient enemy of Israel, is attached to Ammon as helping him. It is probably used as another general term for Bedouin tribes; for ancient Amalek was in the South country, and had long ago been practically exterminated. — *The Philistines*], the ancient enemies on the coast of the Mediterranean. The Philistine Ashdod is mentioned as one of the enemies in the time of Nehemiah Ne. $4^{7}$. With them are associated *the dwellers in Tyre*], probably as slave-dealers, camp followers, cf. Jo. $4^{4-6}$. — **9.** *Samaria*]. This seems to have been the original reading here; for it best explains the situation, and is in accord with the history of the times of Nehemiah. The reading "Assyria" of 𝔐 cannot be explained in this context, especially in such a subordinate position as is involved in the phrase: *an arm to the sons of Lot*], Sanballat and Tobiah. The army of Samaria was just that upon which these conspirators relied for an attack upon Jerusalem, Ne. $4^{2}$.

Str. III. A syn. hexastich and a syn. distich. — **10–12.** *Do to them*], imprecation upon the enemies of divine action intensified in: *Let them be destroyed; let them become dung for the ground*], their dead bodies rotting upon the ground and becoming fertilizers of the soil, cf. 2 K. $9^{37}$ Je. $8^{2}$. The author imprecates the same destruction as that which had come on the ancient enemies of his people. — *as to Sisera*], the commander of the army of *Jabin*, king of Hazor, defeated by divine interposition *at the brook Kishon* in the plain of Esdraelon near Megiddo, Ju. 4–5, 1 S. $12^{9}$. — *As Midian at En Harod*]. Thus the text should be reconstructed in accordance with Ju. 7. A late copyist by error transposed Midian to the first line in v.[9], in the couplet with Sisera and Jabin, and changed En Harod into the more familiar En-dor, with the result that the destruction of the Midianites is separated from that of the princes of Midian v.[12]. It also destroys the measure of two lines, and the parallelism. Moreover, the assigning of two places to the defeat of Sisera and Jabin is altogether improbable, and the mention of En-dor has no historical or geographical propriety. — *as Oreb and Zeeb*], princes of Midian Ju. $7^{25}$ Is. $10^{26}$. — *As*

*Zebah and Zalmunna*], kings of Midian Ju. $8^{5-21}$. — **13.** *They said:*], interpreted as relative clause by ancient copyist, and so the relative was inserted against the measure. It may be interpreted as relative clause without the relative, which is commonly omitted in poetry; but it is more emphatic as an independent sentence. — *Let us take it to ourselves for a possession* ‖ *Let us enjoy*]. So probably the prosaic sentence of the text should be reconstructed, with the rare vb. "enjoy" instead of the sign of the def. acc. — *the pastures of God*], the entire land being conceived as the pastures of God, where as a shepherd He pastures His people. The reference here is to the confederates of the previous Str. upon whom the imprecation is made in this Str.

**Str. IV.** Two syn. couplets, enclosing an emblematic tetrastich, all of imprecation. — **14.** *My God*] emphasizing by sf. the personal relation. — *Make them like whirling dust* ‖ *as stubble before the wind*], cf. Ps. $1^4$ $68^3$ Is. $17^{13}$ Je. $13^{24}$. The "wheel" of PBV., AV., though a possible translation, cannot be justified in this context. — **15.** *As fire* ‖ *as flame*], in syn. parallelism with wind as a destructive agent, — *burneth up the forest* ‖ *setteth ablaze the mountains*], the forest-clad mountains. — **16.** *So mayest Thou pursue them* ‖ *terrify them*]. The point of comparison is not the fire and the burning, but the rapidity of the destruction wrought by a forest fire, and so very properly compared with that wrought by *whirlwind* ‖ *tempest*. — **17–18.** The similes are now explained in the climax: *Fill their faces with ignominy* ‖ *And let them be confounded forever, and let them perish*], with the shame of defeat, the flight of a panic-stricken army, and the abandonment of their dead upon the battle-field to vultures and jackals. A glossator enlarges this imprecation v.$^{18}$ by the insertion of two vbs. frequently used in such connections, cf. $35^{26}$ $40^{15}$ $70^3$ $71^{24}$, *let them be ashamed* and *let them be abashed*. A later editor gives another turn to the thought, to make the Ps. more appropriate for public worship, and with a universalistic spirit v.$^{17b}$, — *that they may seek Thy name, Yahweh* ‖ **19.** *that they may know that it is Thy name alone, Yahweh,* enlarged in 𝔐 by the marginal doublet, *Thou — 'Elyon above all the earth,* cf. $97^9$.

**2.** אַל־דֳּמִי־לָךְ] דֳּמִי n.[m.] *quiet*, as Is. 62^6. 7^; but 𝕲 τίς ὁμοιωθήσεταί σοι, 𝔙 *quis similis erit tibi*, מִי יִדְמֶה as 89^7^, so 𝕾. 𝕲 must have read אלהים מי. The second מ dittog. of first, or else original and omitted by haplog. The v. is too long for trimeter measure. אל תחרש is prob. interp. gl. — אֵל] as often in 𝕬. — **3.** יֶהֱמָיוּן] poetic fuller form; cf. 46^7^. — **4.** יַעֲרִימוּ סוֹד] phr. α.λ., cf. 55^15^ † [ערם] vb. *be shrewd, crafty:* Qal 1 S. 23^22^, Hiph. elsw. 1 S. 23^22^ Pr. 15^5^ 19^25^ (all Qal acc. Ges.§ 63. n., Bu.). — וְיִתְיָעֲצוּ] ו coörd. Hithp. *conspire against;* α.λ. in this form, but for other forms *v.* 16^7^. — צְפוּנֶיךָ] Qal ptc. pass. צפן; usually *treasured ones.* 𝕲 קדשיך, so 𝔙, interpretation; but Aq., Σ, sg.; 𝔍 *arcanum tuum*, referring to temple. — **5.** אָמְרוּ] gl., making l. too long; usually omitted in poetry. — וְנַכְחִידֵם] ו coörd. cohort. כחד (*40^11^*), as Ex. 23^23^ (E) 1 K. 13^34^ Zc. 11^8^. — מִגּוֹי] pregnant, מִהְיוֹת גּוֹי, Σ μὴ ὦσιν ἔθνος, cf. Je. 48^2^ Is. 7^8^ 17^1^; *v.* Ges. 1^119. 3. d. 1^. — שֵׁם־יִשְׂרָאֵל] שֵׁם is gl. of amplification, makes l. too long. עוד also is intensification of glossator. — **6.** נוֹעֲצוּ לֵב יַחְדָּו] phr. α.λ., but without לֵב 71^10^ Is. 45^21^ Ne. 6^7^. There seems to be a conflation of two readings: the one the usual one, the other with לב אחד, which is approved by most moderns, Ols., Dy., Bi., Bä., Now., Du.; the latter, as the unusual phr., is to be preferred to לב יחדו, which is not euphonic. — ברית כרת] phr. of J, E, D, Pss. 50^5^ 89^4^ Je. 11^10^ +. — **7.** אָהֳלֵי אֱדוֹם] poet. phr. for the nation, cf. 78^51^ 120^5^. — ‡ יִשְׁמְעֵאלִים], the *Ishmaelites*, a general name for Arabian tribes, cf. Gn. 37^25^ Ju. 8^24^. — מוֹאָב] as 60^10^; needs a complementary word for measure, either אהלי as previous l., or עַרְבוֹת Dt. 34^1. 8^ Jos. 13^32^ +, or ארץ Dt. 1^5^ Ju. 11^15^ Je. 48^24^ +. — ‡ הַגְרִים] pl. n. pr. gent., elsw. 1 Ch. 5^10. 19. 20^, a general name for Arabian tribes, from Hagar, mother of Ishmael. — **8.** גְּבָל] usually n. pr., α.λ. *Gebal*, Gebalene mountainous region south of Dead Sea. But this is improb. with *Ammon*. Three names improb. in l. syn. with ll. where two are used. One name in each of the other ll. is preceded by a noun in cstr. We might rd. here וּגְבוּלֵי; or after 𝕲 Ναιβάλ = בני בל or בני בעל, a conflation of בני and בעלי, the latter prob. correct. — ‡ עֲמָלֵק] n. pr. m. *Amalek*, ancient enemies of Israel, usually in the Negeb Ex. 17^8^ Ju. 3^13^ 1 S. 14^48^ 30^18^; used here as a general name for Arabian invaders. — ‡ פְּלֶשֶׁת] n. pr. terr. *Philistia*, elsw. ψ, 60^10^ = 108^10^ 87^4^. — יֹשְׁבֵי צוֹר] prob. restricts צור to some of its inhabitants, the slave-dealers; cf. Jo. 4^4-6^. ‡ צור usually צֹר n. pr. loc. *Tyre*, as 45^13^ 87^4^. — **9.** ‡ אַשּׁוּר] n. pr. terr. *Assyria;* not elsw. ψ, improb. here. 𝕿 paraphrases by Sennacherib, king of Asshur. At no period of history could Assyria have been regarded as so dependent upon the Ammonites and Moabites. Lag., Gr., rd. גְּשׁוּר, as 2 S. 2^9^ (em. txt.), a small territory on Hermon; but this was too insignificant a place to be regarded as the *arm* of the children of Lot. Ew. thinks of Persia, and Hi., Ols., Du., think of Syria, as nearest Assyria in later times; but neither Persia nor Syria could ever have been so dependent on Moab and Ammon. Theodoret suggested Samaria. This is most probable, especially if the Ps. belongs to the time of Nehemiah, for it was just the Samaritan army under Sanballat, Ne. 4^1 sq.^, which could with propriety be called "the arm of the children of Lot." — נִלְוָה] Niph. pf. ‡ לוה vb. *be joined*, Qal only Ec. 8^15^. Niph. either reflexive

or passive: c. עם only here; elsw. c. אל Gn. $29^{34}$ (J) Is. $56^3$ Je. $50^5$ Zc. $2^{15}$; c. על Nu. $18^{2.4}$ Is. $14^1$ +. — בְּנֵי־לוֹט] phr. elsw. Dt. $2^{9.19}$. — **10.** ‡ מִדְיָן] n. pr. m. the tribe, as Is. $9^3$ Ju. 6–8. — ‡ סִיסְרָא] the commander of the army of Jabin, Ju. 4–5, 1 S. $12^9$. This is here a doublet of ‡ יָבִין, the Canaanitish king of Hazor, Ju. 4. These three names in close proximity make a prose sentence. One of them belongs with v.[11a]. It is probable that *Midian* has been brought forward. — † קִישׁוֹן] always נַחַל ק׳ Ju. $4^{7.13}$ $5^{21.21}$ 1 K. $18^{40}$, river of plain of Esdraelon, modern *Nahr-el-Muḳaṭṭa*. — **11.** † עֵין־דֹּאר] n. pr. loc., elsw. Jos. $17^{11}$ 1 S. $28^7$, a village on the north side of little Hermon. Gr. would change to עין חרד, the place of Midian's defeat. It does not altogether suit the place of the defeat of Sisera. If we attach *Midian* to this clause, and think of עין חרד as the place of defeat, the whole becomes clear. We would expect Midian's defeat to precede v.[12], and not to be separated from it by a reference to the defeat of Sisera, which occurred at quite another time. — † דֹּמֶן] n.m. *dung*, always of corpses lying on the ground as offal 2 K. $9^{37}$ Je. $8^2$ $9^{21}$ $16^4$ $25^{33}$. — **12.** שִׁיתֵמוֹ] imv. poet. sf., obj. defined by וְדִיבֵמוֹ; but it makes l. too long. Either noun or vb. must be gl.; prob. the latter from v.[14]. — עֹרֵב, וְאֵב, זֶבַח, צַלְמֻנָּע] all n. pr. m., princes of Midian, cf. Ju. 7–8. — נְסִיכֵמוֹ] *v.* $2^6$. — כל] gl. of intensification. — **13.** אֲשֶׁר אָמְרוּ] makes a prose sentence. אשר gl. This v. in antith. with v.[5]. — אֵת נְאוֹת] is prosaic and improb.; cannot have two tones. 𝔊 θυσιαστήριον is interp., does not imply a different text. The error is ancient. Rd. נֵאת נְאוֹת; נֵאת Niph. 1 pl. † אות vb. only Niph. *consent, agree*, Gn. $34^{15.22.23}$ 2 K. $12^9$; here as NH. *enjoy*. נְאוֹת pl. cstr. [נָוֶה] *v.* $23^2$. — **14.** אֱלֹהַי] takes the place of אלהים, doubtless original. — גַּלְגַּל] *v.* $77^{19}$. — † קַשׁ] n.m. *stubble*, as driven by wind; elsw. Is. $40^{24}$ $41^2$ Je. $13^{24}$. — תִּבְעַר] relative clause. Qal only here trans. c. acc.: rd. Pi. *B*DB. — **16.** וּבְסוּפָתְךָ] has two beats; cf. $55^9$. — **17.** מַלֵּא פְנֵיהֶם] phr. α.λ., but cf. כסה פ׳ $44^{16}$ $69^8$. — קָלוֹן] *v.* $38^8$. — יהוה] is evidence of gl. for the sentence with which it is connected. — יבקשו שמך] phr. α.λ. for ב׳ פני. — **18.** וְיִבָּהֲלוּ] ו coörd. Niph., as $6^{3.4.11}$ $30^8$ $48^6$; for Pi. v.[16] $2^5$. This vb. unusual in imprecations, and prob. original; so also ויאבדו. — עֲדֵי עַד] as $92^8$ $132^{12.14}$. — יבשו and ויחפרו] glosses, making the v. pentameter. These are usual vbs. of imprecation, cf. $35^{26}$ $40^{15}$ $70^3$ $71^{24}$. — **19.** וְיֵדְעוּ] final clause, usually sq. כי, as $4^4$ $20^7$ $41^{12}$ $46^{11}$ $56^{10}$ $59^{14}$ +. — אַתָּה] was not in 𝔊. It is prob. a variation of שמך. — יהוה] is additional evidence of gl. — עליון על כל־הארץ] phr. from $97^9$, where כי אתה יהוה appears also.

## PSALM LXXXIV., 3 STR. $6^5$, RF. $1^5$.

**Ps. 84 is a pilgrim song, composed just before the Exile: (1) longing for the sacred places where Yahweh's praise is continuous (v.[2-5]); (2) though the pilgrim band passes through a vale of weeping, it is transformed into blessings as they advance**

**with prayer to the presence of Yahweh (v.$^{6-10}$); (3) one day of prostration at the sacred threshold, in love to Yahweh, the Sun and Shield, is to be preferred to an age in the tents of the wicked (v.$^{11-13}$).**

HOW beloved are Thy tabernacles, Yahweh Sabaoth!
My soul doth long, yea, doth pine for the courts of Yahweh;
Where my mind and my flesh jubilate 'El, the God of my life.
Yea, the bird doth find a home for herself,
And the swallow a nest for herself, where she may lay her young.
At Thy altars, they praise Thee ever, my King and my God.
*Yahweh Sabaoth, happy are they that dwell in Thy house!*
THE highways are in the minds of those who pass on in the vale of weeping.
He maketh it a place of springs; yea, the early rain clotheth it with blessings.
They go on from battlement to battlement in order to appear before God,
Yahweh in Zion, Yahweh the God of Hosts;
(Saying) "O hear my prayer; O give ear, God of Jacob!
See our shield, and look on the face of Thine anointed."
*Yahweh Sabaoth, happy are they whose stronghold is in Thee.*
YEA, one day in Thy courts is better than a thousand.
I choose to be prostrated at the threshold of the house of my God.
Better than an age in the tents of the wicked is to love Yahweh;
For a Sun and Shield is Yahweh my God;
Kindness and faithfulness, grace and glory, He giveth.
Yahweh withholdeth not any good thing from them that walk in integrity.
*Yahweh Sabaoth, happy are they that trust in Thee.*

Ps. 84 was a pilgrim song, resembling the group of שיר המַעלות Ps. 120–134; cf. מסלות 𝔊 ἀναβάσεις v.$^{6}$. It was first in 𝔎, then taken up into 𝔐 and 𝔇𝔎, when it received the direction על הגתית (*v.* Intr. §§ 28, 31, 33, 34). It was not in 𝔈, the selection from which closes with Ps. 83, although אלהים is used v.$^{8}$ for יהוה by attraction to previous אֵל v.$^{9}$ by error for אלהי 𝔊; and v.$^{10}$ as late gloss, for the line is just this word too long; so also v.$^{12}$ אלהים is prob. for אלהי, which is characteristic of this Ps., cf. v.$^{4.\ 11}$. Ps. 84 resembles 42–43, and prob. had the same author. The same devotion to worship in the sacred places is manifest, though the latter Ps. was the lament of an exile, the former the song of one who shared in the pilgrim procession v.$^{6}$, cf. 42$^{5}$, and therefore composed before the destruction of the temple. משכנותיך v.$^{2}$ = 43$^{3}$, cf. 46$^{5}$; מזבח(י) v.$^{4}$ = 43$^{4}$; אל הי(י) v.$^{3}$ = 42$^{3.\ 9}$, cf. 42$^{10}$ 43$^{2.\ 3}$; יראה אל v.$^{8}$ = 42$^{3}$; שמש v.$^{12}$, cf. אור 43$^{3}$ 44$^{4}$. Moreover, these Pss. have the same pentameter measure and the same organisation, in three Strs. with Rfs., although the number of lines is not the same. There are also resemblances with other Pss. of 𝔎: אלהי יעקב v.$^{9}$ = 46$^{8.\ 12}$; יהוה(אלהי)צבאות v.$^{2.\ 4.\ 6.\ 9.\ 13}$ = 46$^{8.\ 12}$ 48$^{9}$; מֶלֶךְ of Yahweh v.$^{4}$ = 44$^{5}$ 47$^{3.\ 7.\ 8.\ 9}$ 48$^{3}$. מגן prob. of the king v.$^{10}$ ‖ משיחך reminds of 89$^{19-21}$. The psalmist's prayer for his king as the anointed of Yahweh and shield of the nation implies the monarchy as still in existence; and the temple worship, to

**which pilgrim bands ascend, implies either the first or the second temple. The two together imply the first temple. There is no sufficient reason to doubt that the Ps. comes from the time of trouble and anxiety (v.[7]) just before the Exile.**

Str. I. has two syn. couplets, enclosed by two syn. lines, followed by Rf.—**2.** *How beloved*], the object of strong affectionate love, lovable, "lovely," RV.[m]. The ancient meaning of "amiable" EV[s]. is now practically obsolete. This is as much as to say that the *tabernacles*, the sacred precincts of the temple of *Yahweh Sabaoth*, the God of the battle array of Israel, the God of the covenant and of the dynasty of David (cf. $24^{10}$) were beloved with a love that was too great for expression.—**3.** Absence from the sacred precincts was intolerable.—*My soul doth long*], emphatic present, with intense desire, so intense that it *doth pine* and wastes away, is consumed, becomes faint and sick in anxious desire, *for the courts of Yahweh*, to which the festal processions were made. —*Where my heart and my flesh*], emphatic in position, the inner and the outer man, cf. $16^9$, the body sympathizing with the soul in this worship. Because of the change of tense from pf. to impf. and the attitude of longing of previous lines, it is necessary to interpret this line as a relative clause with a frequentative verb,—*jubilate*], accustomed to take part in the sacred shouting, the roar of the pilgrim bands, cf. $42^5$.—*'El, the God of my life*], as $42^{3.9}$; misread by MT. and Vrss. as "unto the living God," which makes unexampled syntax, and a sentence difficult to explain in accordance with the usage of the verb.—**4–6 a.** *Yea, the bird*], a general term, cf. $8^9$, which cannot be rightly rendered by "sparrow," EV[s].; the specific term is the *swallow*—*doth find a home* ‖ *nest*], both followed by *for herself*, as the measure requires. The little birds have the free and habitual access to the sacred precincts that the singer so greatly desires. He envies their privilege, and could almost wish he were a bird. As Tristram says: "Still the swallow seeks the temple enclosure at Jerusalem, and the mosque of Omar, as a secure and safe resting-place" (*Nat. Hist. Bible*, p. 206).—*At Thy altars they praise Thee ever*]. The altars are not to be attached to the previous clause, as EV[s]., with the view that the birds had their nests even there, for altars were places for sacrifices made by fire, and not places to which birds would

resort. The meaning is hardly to be weakened into "its neighbourhood," Kirk. It begins a new line, as the measure requires. Confusion has been made by an ancient copyist, whose eye has transposed to the next line the two words which originally followed here. This gives a proper parallelism. As the birds are ever in the sacred precincts, the singers who sing in the temple Hallels are ever there in continual service. 𝔊, 𝔙, PBV., rightly interpret this phrase; but 𝔐, 𝔍, by mispointing read "still," which is difficult to understand in this context.—*My King and my God*]. The personal relation is emphasized by the sf. The God of Israel is his king, as usual in 𝔎; the temple is His palace. The Rf., as reconstructed, is thus: *Yahweh Sabaoth, happy are they that dwell in Thy house*], those like the birds having constant access there, and like the birds also singing constantly in the sacred Hallels.

**Str. II.** has one antith. and two synth. couplets.—**6** *b*–**7**. An early scribe removed the Rf. of this Str. from its close v.$^{10b}$ to the beginning. The Str. should begin with: *The highways are in the minds of those*]. These are the highways leading up to Jerusalem, on which the pilgrim bands go up to the three great pilgrim feasts, Passover, Pentecost, and Tabernacles. These are in the minds of such pilgrims, in accordance with the longing for the divine Presence in Jerusalem of the previous Str.—*who pass on in the vale of weeping*]. On their way to Jerusalem the pilgrim bands pass through a valley. This is interpreted by many as the vale of Baca, unknown, it is true, and yet one so called from the balsam trees which characterised it: "Some dry, cheerless valley," Dr. But all Vrss. interpret the unusual form as equivalent to a similar word meaning "weeping"; reflecting the experience of sorrow in which the pilgrims approach the sacred places, due probably to the perils which threatened them shortly before the Exile. This tempers the joyous prospect and their intense longing. Cf. the vale of Achor Ho. $2^{15}$, and the valley of dense darkness Ps. $23^4$.—*He maketh it*], so 𝔊, with God as subj., which is best suited to context. MT., 𝔍, EV$^s$., give the 3d pl., making the pilgrims the subj.—*a place of springs*], carrying on the figure, the refreshing springwater, for the divine presence and favour, satisfying the thirst after God, as $42^{2-3}$.—*the early rain*], which in the autumn, in Palestine, refreshes the soil, and thus fitly represents the divine favour descending from

heaven, cf. Dt. $32^{2}$ 2 S. $23^{4}$ Ho. $10^{12}$. — *clotheth it with blessings*], so 𝔊, 𝔗, RV., as a final interpretation of the figure, antith. to "weeping"; to be preferred to "pools," PBV., AV. — **8-9**. *They go on from battlement to battlement*], as R. Jehuda, AE., Horsley; from one walled town to another, on account of the peril of the journey, or, coming to the gates of Jerusalem, they pass from one battlement to another, cf. $48^{14}$, on their way to the temple, — *in order to appear before God*], cf. $42^{3}$. This is to be preferred to "from strength to strength," $EV^{s}$. after ancient Vrss., becoming more and more invigorated as they approached Zion. The measure requires that the line should close here, the next emphasizing the goal of the journey, the divine Presence, by heaping up terms: *Yahweh in Zion, Yahweh the God of Hosts*. — *O hear my prayer*], cohort. imv., urgent petition in the prayer, which now begins ‖ *O give ear*, terms constantly used in public worship, cf. $4^{4}$ $5^{2}$. — *God of Jacob*], phrase of endearment $20^{2}$ $46^{8.12}$ $75^{10}$ $76^{7}$ $81^{2.5}$ $94^{7}$ Is. $2^{3}$ = Mi. $4^{2}$. — **10**. *See* ‖ *look on*], pregn. with consideration and favour. — *our shield*], the king, as $89^{19}$, cf. $47^{10}$ ‖ *Thine anointed*, cf. $2^{2}$ $18^{51}$ $89^{39.53}$ $132^{10}$, the king of the Davidic dynasty. "Shield" is not to be referred here to God, as $EV^{s}$. after 𝔊, 𝔍, 𝔖, Aq., Σ, because of v.$^{12}$, against the parall. The Rf. v.$^{6a}$ should follow, wrongly removed by ancient copyist to the beginning of Str.: *Yahweh Sabaoth, happy are they whose stronghold is in Thee*], cf. $8^{3}$ $46^{2}$. The abstr. "strength" of $EV^{s}$. is not so suited to the context.

Str. **III**. has three syn. couplets. — **11**. *Yea*], intensive, as beginning Str., is better than causal "for," $EV^{s}$. — *one day*], so 𝔊, 𝔖, PBV.; "one" is needed for measure and antith. with *thousand*, though omitted by 𝔐, AV., RV. — *I choose*], pf. emphatic present, deliberate choice, — *to be prostrated at the threshold*], acc. to 𝔊, of the humblest position; more suited to the context than the paraphrase of this unexampled and difficult form, "doorkeeper," $EV^{s}$. — *Better than an age*], interpreting 𝔐 as a usual form, best suited to the context. — *in the tents of the wicked*], as 𝔊, to be preferred to the abstr. "wickedness" of MT., 𝔍, $EV^{s}$. The line is defective. We must supply as subj. of sentence, *to love Yahweh*, which, while given in 𝔊, is wrongly attached and explained. Thus we get a beautiful syn. parall. with

the prostration at the threshold, and an idea harmonious with v.[2]. — **12.** *For a Sun*], only here of God; but cf. "light," as used of God's face, especially in theophanic or gracious manifestations in the temple to worshippers $4^7$ $27^1$ $36^{10}$ $43^3$ $44^4$ $89^{16}$. — *and Shield is Yahweh my God*], as the God of Hosts, the warlike God, who defends His people from their enemies, cf. $3^4$ $7^{11}$ $18^{3.31.36}$ $28^7$ $33^{20}$ $59^{12}$ +. — *Kindness and faithfulness*], in 𝔊, although misplaced; not in 𝔥, 𝔍, but needed for measure ‖ *grace and glory*, all objects of the divine benefaction. — *He giveth* ‖ *withholdeth not*], these favours. — *them that walk in integrity*], cf. $15^2$, those in complete accord with Yahweh in their course of conduct. — **13.** This third Rf. emphasizes their trust in Yahweh, as the second that Yahweh was their stronghold, and the first their dwelling in the temple precincts.

**2.** יְדִידוֹת] adj. pl. *beloved*, elsw. of persons Dt. $33^{12}$ Is. $5^{1.1}$ Je. $11^{15}$ Pss. $60^7$ = $108^7$ $127^2$ and שִׁיר ידידות *epithalamium*, cf. $45^1$ (*v.* Intr. § 24). — **3.** וְגַם] makes l. too long. 𝔊, 𝔍, וְ only. — כָּלְתָה] Qal pf. 3 f. כלה *be spent*, in the sense of *pine*, also $69^4$ $119^{81.82.123}$, pfs. for emphatic present. — יְרַנְּנוּ אֶל] phr. α.λ. c. acc. theme $51^{16}$ $59^{17}$ $145^7$; c. בְּ $20^6$ $33^1$ $63^8$ $89^{13}$ $92^5$; c. לְ $95^1$. אֶל, 𝔊 ἐπὶ; but prob. dittog. 𝔍 *laudabunt deum*. The impf. is frequentative, implying relative clause. — אֶל חָי] rd. אֵל חַיִּ as $42^{3.9}$, and then measure is complete without אֶל. — **4.** בַּיִת] in 𝔊, followed by לָהּ, better parall. קֵן לָהּ, and gives better measure. — אֶת־מִזְבְּחוֹתֶיךָ]. In any case the two tones make l. too long. אֶת is an interpretative gl. This word begins a new line. By txt. err. there has been a transp. of יהוה צבאות with עוֹר יהללוך, destroying Rf. — **5.** עוֹר] so 𝔍 *adhuc;* but 𝔊 עַד εἰς τοὺς αἰῶνας τῶν αἰώνων, which better suits context, especially if transposed to previous l. as the measure and the Rf. require. — **6.** אַשְׁרֵי] cf. *1*[1]. אדם here and v.[13] prob. gl. of interp.; not needed and injuring measure. It is the Rf. of Str. II. at the beginning instead of at the end by copyist's misjudgment. — לוֹ] defines rel., which was omitted as usual in poetry. — מְסִלּוֹת] α.λ. ψ, but common in OT. 𝔊 ἀναβάσεις, 𝔙 *ascensiones* = מעלות, Oort, Bä., Du., is tempting, but 𝔊 may paraphrase. — בִּלְבָבָם] full form; cf. לִבִּי v.[3]; has no sufficient reason and is improb. The double ב is dittog. as $28^8$. 𝔊 ἐν τῇ καρδίᾳ αὐτοῦ, 𝔙 *in corde suo*, suggests that both sfs. are interp. and not original; rd. בלב. — **7.** עֹבְרֵי] Qal ptc. as 𝔍, but 𝔊 διέθετο, though in Pss. elsw. for כרת, may here possibly represent an original עבר — בְּעֵמֶק הַבָּכָא]. 𝔊 ἐν τῇ κοιλάδι τοῦ κλαυθμῶνος, 𝔊 ^{ℵ. c. a. A. T} εἰς τὴν κοιλάδα, 𝔙 *in valle lacrymarum*, 𝔍 *in valle fletus*, so essentially all Vrss. and Mas. = בְּכִי *weeping*. *B*DB. thinks of בכא, *balsam*, cf. בכאים 2 S. $5^{24}$, and so desert land. — מַעְיָן] 𝔍 *fontem*, so Aq., Σ, 𝔗, as $74^{15}$ $81^7$ $104^{10}$; but 𝔊 τόπον; so 𝔙. 𝔖 מעון *dwelling place*, so Hu., Bä., We., here and $87^7$. — יְשִׁיתֻהוּ] 3 pl., so 𝔍; but 𝔊 sg. ὃν ἔθετο, 𝔙 *quem posuit* more prob. — מוֹרֶה] early rain, as Aq.; but 𝔊

ὁ νομοθετῶν, 𝔍 *doctor*, are sustained by 𝔖, Σ, 𝔗, 𝔙, Quinta, Sexta. — יַעְטֶה] Hiph. impf. *v.* 71[13]. 𝔊 δώσει prob. paraphrase. — **8.** מֵחַיִל] so 𝔊 ἐκ δυνάμεως, 𝔍 *de fortitudine*, *B*DB., Du., Dr.; but R. Jehuda in AE., Horsley, Bä., מֵחֵל *from wall* or *rampart*, cf. 48[14]. — יֵרָאֶה] *v.* 42[3]. — אֵל אֱלֹהִים] so Σ, 𝔍; but 𝔊 ὁ θεὸς τῶν θεῶν = אל אלהים, so 𝔖, 𝔙, Aq., ἰσχυρὸς θεός. Oort, Bä., Du., rd. אֵל. This is best sustained. Then l. should close with אֵל, and אלהים for an original יהוה should begin the next l. — **9.** יהוה אלהים צבאות] is improb. 𝔊 אלהי צבאות is most prob. The measure requires the three forms, and they with יהוה בציון constitute a l. — **11.** מֵאָלֶף] should precede בחצריך for better rhythm. The present order of 𝔐 is prosaic. 𝔊 μία, so 𝔖, rd. אחד after יום, which is indeed needed for measure. — הִסְתּוֹפֵף] α.λ., Hithp. ספף denom. סף *stand at threshold as guard*, or *in service*; 𝔊 παραριπτεῖσθαι, 𝔙, 𝔍, *abjectus*, seem to imply הסתפח, Hithp. ספח = סחף *prostrate*, Niph. Je. 46[15]. Another word is needed for measure. The original was prob. הסתחף סף, compressed into הסתופף. — דּוּר] α.λ. Qal inf. † דור *dwell*, as Aram., cf. Gen. 6[3], where some rd. ידור for ידון, but both Aramaisms and dub., though sustained here by 𝔊 οἰκεῖν, 𝔍 *habitare*, *B*DB., Du., Bä., al. It is better to rd. דּוֹר *generation, age*. — רֶשַׁע] so 𝔍, more prob. concrete רָשָׁע with 𝔊. — **12.** כי שֶׁמֶשׁ ומגן יהוה אלהים] so 𝔍, Σ, Aq., but not 𝔊, which had instead ὅτι ἔλεον καὶ ἀλήθειαν ἀγαπᾷ κύριος, ὁ θεός, so Θ = כי אהב יהוה אלהים חסד ואמת. The ll. are defective in measure in either case. Both texts are needed. The omission of the l. of 𝔐 by 𝔊 brought חסד ואמת immediately after אהב יהוה, which latter is really needed to complete v.[11c] and give suitable parallelism. Rd. therefore: —

מדור באהלי רשע אהב יהוה
כי שמש ומגן יהוה אלהי
חסד ואמת חן וכבוד יתן

## PSALM LXXXV., 4 STR. $6^3$, RF. $2^3$.

**Ps. 85 is a prayer of the congregation of the Restoration: (1) rehearsing the favour experienced in the past (v.[2-4]); (2) petition for salvation from present troubles (v.[6-8]); (3) confidence that salvation is near (v.[9-10]); (4) the divine attributes bring salvation and peace (v.[11-12. 14]). The Rf. is an earnest petition that God will turn from His vexation and save them (v.[5]). V.[13] is an expansive gloss.**

THOU didst favour Thy land, Yahweh;
Thou didst restore the prosperity of Jacob;
Thou didst forgive the iniquity of Thy people;
Thou didst cover all their sins;
Thou didst gather away all Thy rage;
Thou didst turn away the heat of Thine anger.
*Turn to us, God of our salvation,*
*And remove Thy vexation towards us.*

WILT Thou forever be angry against us,
Draw out Thine anger to all generations?
Wilt Thou not again quicken us?
And shall not Thy people be glad in Thee?
Shew us, Yahweh, Thy kindness;
And Thy salvation give to us.
*Turn to us, God of our salvation,*
*And remove Thy vexation towards us.*

WHAT will God speak?
Verily He will speak peace,
Unto His people and unto His favoured ones,
And unto those that turn their heart to Him.
Surely His salvation is near to them that fear Him,
That glory may dwell in our land.
*Turn to us, God of our salvation,*
*And remove Thy vexation towards us.*

KINDNESS and faithfulness are met together,
Righteousness and peace kiss each other;
Faithfulness sprouteth forth from the earth,
And kindness doth look down from heaven;
Righteousness goeth before Him,
And peace doth march in His footsteps.
*Turn to us, God of our salvation,*
*And remove Thy vexation towards us.*

Ps. 85 was in 𝔎, then in 𝔐, and subsequently in 𝔇𝔎 (*v.* Intr. §§ 28, 31, 33). It looks back upon the restoration from exile as long past, v.[2-4]; it prays for deliverance from trouble, probably that of the late Persian period, subsequent to Nehemiah. Ps. 85 resembles 44, but the trouble was not so critical. The personification of divine attributes resembles 43[3], only the situation is later and better. The language and style are simple and classic: v.[2] שבות יעקב = Ez. 39[25]; v.[3] כסה חטאת, cf. Ps. 32[5]; v.[5] כעס of Yahweh, as Dt. 32[19. 27]; v.[11] נפגשו, as Pr. 22[2] 29[13]. The Rf. v.[5] has been omitted, as often in Pss., from all Strs. but one.

Str. I. has three syn. couplets.—**2.** *Thou didst favour Thy land*], bestow favour upon it, the land for the people.—*Jacob*], the term of endearment for the chosen people of Yahweh. The vb. is an aorist and refers to a definite event in the past, probably the rebuilding of Jerusalem by the returned exiles, and those of the survivors in the land, who united with them. The syn. is: *Thou didst restore the prosperity*], cf. 14[7], and not the specific "turned the captivity," restored from exile, although sustained by 𝔊, 𝔍, and other Vrss.—**3.** *Thou didst forgive*], by taking up the iniquity of the people as a burden, and putting it far away from them and from Himself.—*cover*], in the ritual by the

cleansing blood of the sin-offering, applied to the divine altars to obliterate the stain of guilt adhering to them. But here, as 32[1], entirely apart from the ritual, the sins are cancelled by the favour of Yahweh. — **4**. *Thou didst gather away*], taking the anger up as something objective to Himself, withdrawing it from the sinful but penitent people, and removing it with the sins. — *turn away the heat of Thine anger*], give it another direction, so that instead of spending it upon His people it will have an opposite purpose. — **5**. The Rf., omitted by later scribes from other Strs. — *Turn to us*], that is, the divine face in favour, as v.[2a]. — *remove Thy vexation*], so 𝔊, for 𝔐 "break off," which originated here, as 89[34], by mistake of a letter; paraphrased by EV[s]. Vexation with the people carries on the idea of the previous rage and heat of anger in a milder form, as applied to the present situation, which the poet conceives as less guilty than that for which the nation had been visited in the great Exile. — *God of our salvation*], the God who had so often saved His people that He could be regarded as having salvation as His characteristic, cf. 18[47] 24[5] 25[5] 27[9] 65[6] 79[9].

Str. II. has two syn. couplets, enclosing a synth. couplet. — **6**. *Draw out Thine anger*], prolong it so that it will extend to all generations, and so intensify the continuance of the anger forever by His own deliberate purpose and sustained effort. The question implies a negative answer, for such a thing was incredible to the people of Yahweh, in view of the past experience of the nation. — **7–8**. *Wilt Thou not again quicken us?*], the question implying a positive answer; for the "again" is based on previous experience of quickening, that is, the revival of the nation by the impartation of new life and vigour to them. Such a quickening will make His people *glad;* it will be a letting them see His *kindness* and bestowing upon them salvation.

Str. III. has three syn. couplets. — **9**. *Let me hear*], cohort. impf., is the gloss of an impassioned reader, which has crept into the text and brought with it great difficulty of interpretation. It is improb. that 1 sg. would only here take the place of 1 pl. — *What will God speak?*]. The question is put in order to the emphatic response, *Verily He will speak peace*], not peaceably, in antithesis with vexation and anger, but peace from trouble, in

accordance with the previous prayer and the subsequent confidence, v.$^{11}$. Those to whom He speaks so favourably are emphasized in three descriptive phrases: *unto His people, His favoured ones*, and especially *those that turn their heart to Him*, so properly 𝔊, 𝔙; but 𝔐 by error of transcription so rearranges the letters as to make an entirely different sentence, which is not only difficult Hebrew syntax, but also interrupts the easy flow of thought characteristic of this Ps. It is then variously rendered, either "let them not turn again to folly," AV., RV., or "unto self-confidence," Dr., Kirk. — **10.** *That glory may dwell in our land*], that the glory of the divine theophanic presence may again come to the land, as in ancient times, and dwell as the Shekinah in the Holy of Holies of the temple, the palace of the king Yahweh.

Str. **IV.** has three syn. couplets. — **11–12, 14.** The divine attributes *kindness and faithfulness* are constantly associated, $25^{10}$ $40^{11.12}$ $57^{4}$ $61^{8}$ $115^{1}$ $138^{2}$; *righteousness and peace*, only associated here, because of the emphasis upon "peace," v.$^{9}$, which takes the place of the term "justice," usually coupled with "righteousness." These four attributes are personified as angel messengers of Yahweh, cf. $43^{3}$ $89^{15}$. They have been on separate missions in different directions. Returning from these missions they all meet in the Holy Land; the first pair *are met together.* — *Kindness*, which by a copyist's mistake, at an early date, has been replaced by "righteousness," destroying the parallel, *doth look down from heaven*, cf. $36^{6}$, expecting and waiting to meet *faithfulness*, which *sprouteth forth from the earth*, rising toward heaven to meet her sister, the messenger from heaven and the messenger returning from earth coming together as it were midway above the land. The second pair *kiss each other* in affectionate embrace, when they meet; the one, *righteousness, goeth before Him*, in His advent to His land and people; the other, *peace, doth march in His footsteps*, in accordance with the parallel. But an early copyist, by attaching ל to the following instead of to the previous word, made an error, followed by all Vrss., which is variously rendered and explained: PBV. "direct his going in the way," AV. "set us in the way of his steps," RV. "make his footsteps a way to walk in," and the like; no one of which gives an appropriate meaning, or a suitable close to this beautiful and artistic Ps.

**13** is a gloss, interrupting the thought and making the Str. so much too long.

> **Yea, Yahweh will give prosperity,**
> **And our land will yield her increase.**

The divine attributes will also bring a blessing to the soil of the land. — *Prosperity* ‖ *increase*]. The *land*, fertilized by the divine presence, will *yield* to its owners.

**2.** רָצִיתָ] pf. aorist; not emphatic present PBV., proper pf. AV., RV., or pluperf. Bä., Dr.; c. acc., as $44^4$ $147^{11}$. — שַׁבְתָּ שבות] Kt., שבית Qr., *v.* $14^7$. —**4.** חרון אפך] phr. of J (Ex. $32^{12}$ Nu. $25^4$ +) Pss. $69^{25}$ $78^{49}$, also preëxilic prophets, esp. Je.; uncommon in late writers. — הֱשִׁיבוֹתָ מ׳] s.v. preg., supplying *Thyself*, as Dr.; פנים Du., but improb. The usual construction is with acc., אף $78^{38}$, also חמה $106^{23}$, מן pers. מ׳ prob. represents an original מֵהֶם, but that makes the l. too long. It was prob. an interpretative gl. 𝔊, 𝔍, take vb. as Qal. It is difficult to explain Hiph. of 𝔐. — **5.** הָפֵר] Hiph. imv. [פרר] *break, violate*, not suited to the context. 𝔊 ἀπόστρεψον, so 𝔙, suggest הָסֵר, which was doubtless original here and $89^{34}$; so Bi., Du. — כַּעַס] *vexation*, of Yahweh; not elsw. ψ in this sense, but Dt. $32^{19.27}$ 1 K. $15^{30}$ $21^{22}$ 2 K. $23^{26}$. — **7.** הֲלֹא אַתָּה] so 𝔍, 𝔗; but 𝔊 הָאֵל אתה, so 𝔙, assimilation to v.$^9$. אתה is a gl., making l. too long. — תָּשׁוּב] has auxil. force followed by subord. impf. — **9.** אֶשְׁמְעָה] cohort. impf. 1 sg., only example in the midst of 1 pls., is improb. It is not needed for measure and is a gl. of an impassioned, impatient copyist. — הָאֵל יהוה]. 𝔊 inserts ἐν ἐμοί, 𝔙 *in me*, an interp. gl. followed by PBV., possibly influenced by Hb. $2^1$. יהוה is a gl., as it makes l. too long. The less common האל is more prob., especially in 𝔈. — יְדַבֵּר שָׁלוֹם] phr. α.λ. of peace with God; but cf. $28^3$ $35^{20}$ Je. $9^7$ Est. $10^3$, not the same as לשלום Gn. $37^4$ (J). — וְאַל יָשׁוּבוּ]. This negative requires juss. form; but it is inappropriate to the context. Aq., Σ, 𝔖, 𝔍, all make it final clause ולא. — † לְכִסְלָה] n.f. *self-confidence*, elsw. Jb. $4^6$; as כסל $49^{14}$, and not *folly, stultitiam* 𝔍, Aq., Σ, omitted by 𝔖. 𝔊 καὶ τοὺς ἐπιστρέφοντας πρὸς αὐτὸν καρδίαν, 𝔙 *et in eos qui convertuntur ad cor* = וְאֶלָי שָׁבֵי לִבָּם לֹה, so Street, Bä., Now., Du., is doubtless correct. 𝔐 has in time of Egyptian Aramaic script mistaken בם for כם and wrongly arranged the letters of the sentence. — **11.** נפגשו ‡] Niph. pf., elsw. Pr. $22^2$ $29^{13}$; Qal *encounter*, not in ψ. — **13.** גַּם יהוה יִתֵּן]. 𝔊 καὶ γάρ, 𝔍 *sed et*. This additional ideal interrupts the personification of v.$^{11-12.14}$. The v. is doubtless a gl., as it makes the Str. just these two ll. too long. — **14.** וְיָשֵׂם לְדֶרֶךְ] is improb., as it gives no proper parall. Rd. with Dy., We., Du., שָׁלֹם דֶּרֶךְ. 𝔐 transposes ל by txt. err.

## PSALM LXXXVI., 5 STR. $4^4$.

**Ps. 86 is a prayer composed for public worship in the synagogue, entreating Yahweh to answer His afflicted servant ($v.^{1-2}$), whose prayer continues all day long ($v.^{3-4}$), pleading His goodness in forgiveness and His incomparable works of deliverance ($v.^{5.8.10a}$), asking for instruction ($v.^{11-12}$), and concluding with thanksgiving for deliverance from Sheol and abundant kindness and faithfulness ($v.^{13.15}$). Glosses were added of entreaty for an answer ($v.^{6.7}$), expressing the assurance that all nations would eventually worship Him ($v.^{9}$), stating the peril from terrible enemies ($v.^{14}$), and final importunate pleading ($v.^{16-17}$).**

INCLINE Thine ear (unto me), Yahweh,
Answer me; for afflicted and poor am I.
O keep my life; for pious am I.
Save Thy servant, who trusteth in Thee.
(O THOU my God)! be gracious to me, O Lord:
For unto Thee I call all the day.
Make glad the soul of Thy servant, O Lord:
For unto Thee I lift up my soul.
YEA, Thou, O Lord, art good and ready to pardon,
And abundant in kindness to all that call upon Thee.
There is none like Thee, and there are none like Thy doings;
For Thou art great and a doer of wonders.
TEACH me Thy way: I will walk in Thy faithfulness.
Let my heart rejoice in fearing Thy name.
I will thank Thee, O Lord, with all my heart;
And I will glorify Thy name (my God), forever.
FOR Thy kindness is great upon me,
And Thou hast delivered me from the nether Sheol;
For Thou, O Lord, art a God compassionate and gracious,
Slow to anger, and abundant in kindness and faithfulness.

Ps. 86 was a תפלה. It was not in 𝔈 or 𝔇𝔎. It is composed of five tetrameter tetrastichs, and is light and graceful in movement. Its phrases are chiefly those of 𝔇, due probably to familiarity with the Davidic Pss. It implies Ex. $15^{11}$ in $v.^{8}$, Dt. $32^{22}$ in $v.^{13b}$, Ex. $34^{6}$ in $v.^{15}$. It shows dependence on $Is.^{2}$ in its use of עבר for Israel $v.^{2.4}$; and on D in its use of לבב $v.^{11.12}$, and of יראה שם $v.^{11}$. The author was, however, original, and uses several phrases α.λ.: $v.^{2}$ כי חסיד אני; $v.^{5}$ טוב וסלח; $v.^{8}$ אין כמעשיך; $v.^{8.12}$ כבר שם; $v.^{13}$ חסר גרול על. It was composed for public worship in the synagogue, probably after 𝔇 had been edited. It is probable, therefore, that the Ps. was not in 𝔇, but that לרור in the title, as in Ps. 108, was due to the resemblance of this Ps. to Pss.

**of 𝔐. There are several glosses: v.[6], an intense petition in usual terms; v.[7], a statement of habit of prayer and answer; v.[9], an assurance of the ultimate worship of all nations; v.[14], from 54[5]; v.[16–17], a petition based on 116[16].**

**Str. I.** Syn. couplets. — **1–2.** *Incline Thine ear unto me*], as 31[3] 71[2] 102[3] ‖ *answer me*] as usual in prayers; explained by *O keep my life*], as 25[20] from the peril of death, cf. v.[13]. ‖ *save*]. Here as usual the people pray in the 1st pers. sg. in the consciousness of their unity before God. Israel conceives himself to be the *servant* of Yahweh, as in the exilic Isaiah. As such he is *pious* (*v. 4[4]*), and *trusteth in* Yahweh, cf. 4[6] 31[7]; though *afflicted and poor*, cf. 35[10] 37[14] 40[18].

**Str. II.** Synth. couplets. — **3–4.** *O Thou my God*], displaced in original text and put into previous Str. It emphasizes the personal relation to God by the sf.; intensified by *O Lord*], a characteristic divine name of this Ps., used also v.[4. 5. 12. 15] besides the glosses v.[8. 9]. — *be gracious to me*], a familiar expression, cf. 4[2]; more specifically, — *Make glad the soul of Thy servant*], give the joy of salvation. The people are now engaged in prayer: *For unto Thee I call* ‖ *lift up my soul*], the soul ascending to God in prayer with the uplifted hands, cf. 25[1], and indeed *all the day*, long, continuous pleading.

**Str. III.** Syn. couplets. — **5.** *Yea*], emphatic assertion of the fact, to be preferred with JPSV. to "for" of EV[s]., giving an additional reason for the pleading. — *Thou art good and ready to pardon*], phr. α.λ.; "good" in the sense of "being good to" His people, and so ‖ *abundant in kindness*, ready to pardon the sins of the people, cf. v.[15] Ex. 34[6] Ps. 103[8]. — **8.** *There is none like Thee*], comparable with Thee, cf. Ex. 15[11]. There can be no other thought than "among the gods" of other nations; but it was not necessary to express this, and the glossator who added it thereby injured the measure. The second half of the tetrastich defines the first half more closely by *there are none like Thy doings*], a phr. original and peculiar to this Ps., but very proper as an introduction to **10 a.** *For Thou art great and a doer of wonders*], cf. Ex. 15[11]. The Ps. asserts at once the kindness of God in the pardon of sin and His greatness in wonders of deliverance of His people in the past. All this belongs together and is strong in its simplicity and historic reference.

Glossators greatly enlarged this Str., breaking into its several lines and interrupting them. — **6.** is a plea for a hearing, in the usual style: *O give ear, Yahweh, unto my prayer; and O hearken unto the voice of my supplications*, cf. $28^2$ $130^2$. — **7** is an assertion of general experience: *In the day of my trouble I call on Thee, for Thou answerest me*], cf. $17^6$ $77^3$. — **9** is a universalistic reference to the eventual conversion of the nations: *All nations whom Thou hast made will come and worship before Thee, O Lord, and glorify Thy name*], cf. $22^{28}$. — **10 *b*.** emphatic repetition of v.$^{10a}$ as in 𝔊, *Thou, God, alone art great*, or an assertion of the unity of God as 𝔐, "Thou art God alone," so EV$^s$.

**Str. IV.** Two syn. couplets. — **11–12.** *Teach me Thy way*], cf. $27^{11}$; petition for divine instruction and guidance in the Law, conceived as a way or course of life. Then the apodosis of imv.: *I will walk in Thy faithfulness*], cf. $26^3$ ‖ *Let my heart rejoice*], so 𝔊, 𝔖, 𝔙, cf. v.$^4$; to be preferred to 𝔐, 𝔍, Aq., Σ, 𝔗, followed by EV$^s$.: "unite my heart," a phr. α.λ. and difficult to explain in this context, — *in fearing Thy name*], the reverential fear of worship, which is associated with songs of praise and rejoicing; phr. Dt. $28^{58}$ Ps. $61^6$ $102^{16}$+. — *So I will thank Thee* ‖ *I will glorify Thy name*], doubtless in public worship in the temple.

**Str. V.** Synth. couplets. — **13.** *For Thy kindness is great upon me*], phr. α.λ., but cf. $103^{17}$. It is conceived not only as great in intensity, $145^8$ Nu. $14^{19}$; and in extent, even to heaven, Ps. $57^{11}$ $108^5$; but here as extending to *nether Sheol*, cf. Dt. $32^{22}$, the world below, the abode of the dead, whither Israel as a nation had gone when exiled from the Holy Land. Divine kindness descended upon him there in order to bring him up thence, so that he may now say: *Thou hast delivered me from* it. The original Ps. concluded with **15**, an emphatic assertion of the kindness and faithfulness of God in the citation of the classic passage Ex. $34^6$.

A glossator inserts **14** from Ps. $54^5$, in order to show that Israel had been in mortal peril from terrible foes: *O God, the proud rose up against me, and the congregation of the terrible sought my life; and they did not set Thee before them.* A later editor for liturgical reasons added **16–17** in different measures: *Turn unto me*, cf. $25^{16}$, *and be gracious to me*, resuming v.$^{3a}$, — *O give Thy strength* ‖ *O give salvation*, resuming v.$^2$, *to Thy servant* ‖ *to the*

*son of Thine handmaid*, cf. 116$^{16}$. — *Make with me a sign for good*], give some assurance that He was good to His people. It is not necessary to think of a miracle or a theophany, which could hardly have been in the mind of the editor of this late passage; but of some practical exhibition of favour in real life, cf. Ezr. 8$^{22}$ Ne. 5$^{19}$ 13$^{31}$. — *that they that hate me may see with shame*], cf. 6$^{11}$ 35$^{4}$, — *that*], the fact seen, and not "because" of EV$^{s}$., — *Thou, Yahweh, hast helped me and hast comforted me*], cf. Is. 49$^{8.13}$.

**1.** הַטֵּה אָזְנְךָ] elsw. of God, abs. 2 K. 19$^{16}$ = Is. 37$^{17}$ Dn. 9$^{18}$; in ψ either sq. ל 17$^{6}$ 88$^{3}$ 116$^{2}$, or אֶל 31$^{3}$ 71$^{2}$ 102$^{3}$; so here, needed for measure, as Du. — יהוה] is doubtless original. — כי עני ואביון] phr. 109$^{22}$; without כי 35$^{10}$ 37$^{14}$ 40$^{18}$ (= 70$^{6}$) 109$^{16}$, all **D**, and 74$^{21}$. — **2.** אתה אלהי] makes l. too long; is needed to complete first l. of v.$^{3}$. — **3.** אֲדֹנָי] characteristic of this Ps., also in v.$^{4.5.(8).(9).12.15}$; possibly in original mng. *my Lord* ‖ *my God*. — **4.** אליך נפשי אשא] phr. elsw. *25$^{1}$* 143$^{8}$, both **D**, and Dt. 24$^{15}$ +. — אדני] belongs to first l. to complete the measure. — **5.** טוב וְסַלָּח] phr. α.λ. † סַלָּח α.λ. adj. *ready to pardon;* rd. rather ptc. סֹלֵחַ, as 103$^{3}$. — רַב חֶסֶד] phr. Nu. 14$^{18}$ (J) Ne. 9$^{17}$ (Qr.) Jo. 2$^{13}$ Jon. 4$^{2}$ Ps. 103$^{8}$, contr. רב חסד ואמת v.$^{15}$ Ex. 34$^{6}$ (J, E). — **6.** תַּחֲנוּנוֹתָי] α.λ. for תַּחֲנוּנַי *28$^{2}$* +. This v. is a trimeter couplet and a gl. — **7** is a gl. of five words, prosaic in form; cf. 17$^{6}$ 77$^{3}$. — **8.** באלהים אדני] makes l. too long and is a gl., interp. what is plain enough already. — אֵין כְּמַעֲשֶׂיךָ] phr. α.λ. intensification of אין כמוך, cf. Ex. 15$^{11}$; מעשה for *deeds* of Yahweh in deliverance and judgment, cf. 33$^{4}$ +. — **9.** וישתחוו]. The ו is either coörd. or introduces a final clause. — יְכַבְּדוּ לִשְׁמֶךָ] cf. v.$^{12}$ without ל; elsw. God Himself 22$^{24}$ 50$^{15.23}$. This whole v. is a universalistic gl., not suited to the original prayer. — **10.** The last l. in **H** is defective. **G** supplies גדול, but l. is prob. gl. — **11.** יהוה] makes l. too long and is an insertion from 27$^{11}$, where same phr. is used. — אֲהַלֵּךְ] apod. of imv. c. באמת, phr. 26$^{3}$ 1 K. 2$^{4}$ 3$^{6}$ 2 K. 20$^{3}$ Is. 38$^{3}$. — יַחֵד] Pi. impf. ‡ יחד *unite*, as Aq., Σ, **T**, **J**, Bä., Du.; but **G** εὐφρανθήτω = יֵחַד Qal impf.; so **S**, **V**, Gr., Bi., חדה *rejoice*, as Ex. 18$^{9}$ Jb. 3$^{6}$, Pi. Ps. 21$^{7}$. — לְבָבִי] full form as v.$^{12}$; both doubtless original, as in Pss. 15, 20, 24, 25, 101, 139 (**D**). — לְיִרְאָה שמך] Qal inf. with ל, as Dt. 4$^{10}$; phr. Pss. 61$^{6}$ 102$^{16}$ Dt. 28$^{58}$ Is. 59$^{19}$ Mal. 3$^{20}$ Ne. 1$^{11}$. — **12.** אדני אלהי] a prosaic copyist has combined these divine names, but one is needed for each l. — **13.** שְׁאוֹל תַּחְתִּיָּה] = Dt. 32$^{22}$; cf. ארץ ת׳ Ez. 31$^{14.16.18}$ +, תחתיות (ה)ארץ Pss. *63$^{10}$* 139$^{15}$. — **14** is a gl. from 54$^{5}$. The only differences are: זדים for זרים, an error; the insertion of עדת; sf. for אלהים. — **15.** אל רחום וחנון] phr., as Ex. 34$^{6}$ (J) Ps. 103$^{8}$, earlier order; the later חנון ורחום 111$^{4}$ 112$^{4}$ 145$^{8}$ 2 Ch. 30$^{9}$ +. — **16** has three trimeters, and is doubtless a gl. — בֶּן אֲמָתֶךָ] phr. elsw. 116$^{16}$. — **17.** אוֹת לְטוֹבָה] phr. α.λ., cf. Gen. 4$^{15}$ Jos. 2$^{12}$ (J) Jb. 21$^{29}$. — וְיִרְאוּ] apod., or final clause, or juss., as it is variously explained. — וְיֵבֹשׁוּ] is subordinate to the previous vb., and qualifies it with adverbial force, so that it does not disturb the force of כי, which is the objective *that*, and not the causal *for*.

## PSALM LXXXVII., 3 STR. $3^5$.

**Ps. 87 is a hymn in praise of Zion. (1) Zion is beloved of Yahweh and glorious (v.$^{1-3}$); (2) the greater and minor nations alike become her citizens, she their mother (v.$^{4-5a}$); (3) Yahweh establisheth her, and all her inhabitants keep festival (v.$^{5b-7}$).**

HIS foundations on the sacred mountains Yahweh loveth;
The gates of Zion more than all the tabernacles of Jacob.
Glorious things He is speaking of thee, O city of God.
I MAKE mention of Rahab and Babel: This one belongs to them that know me;
Lo, of Philistia and Tyre: This one was born there;
And Zion I will name: Mother. Every one was born in her.
AND He establisheth her, 'El, 'Elyon, Yahweh;
He counteth in the register of peoples: This one was born there.
They sing as well as dance, all whose dwelling is in Thee.

Ps. 87 was originally a שיר, then in 𝔅 and 𝔐 (*v.* Intr. §§ 24, 28, 31). It is a song of praise of Zion. The love of Yahweh to Zion v.[1] shows dependence on Je., Zph. The use of רהב for Egypt v.[4] is as Is. $30^7$. The mention of Babylon v.[4] implies the Babylonian period; of Philistia and Tyre v.[4] implies these as the most prominent neighbours. The city is a glorious place, the resort of Egyptians and Babylonians alike, and of Tyrians and Philistines. This implies a peaceful time, such as the early reign of Josiah. The friendliness to the nations resembles Is. 19. There is no internal evidence of late date.

Str. I. is a synth. triplet. — **1.** *His foundations*], the sacred city of Yahweh v.[3], founded by Him as His dwelling place and capitol. — *on the sacred mountains*], probably referring to the several hills on which Jerusalem, like Rome, Constantinople, and other great cities, was situated; especially in view of the great increase of citizens implied in the subsequent context. These hills are all regarded as sacred because they are parts of the city made sacred by the divine residence in the temple on one of them, cf. Je. $3^{14-18}$ $31^{38-40}$ Zph. $3^{8-20}$ (Br.$^{MP. 225 sq. 242 sq. 255 sq.}$). — **2.** *Yahweh loveth*], the complement of the previous trimeter, making the pentameter complete, having its direct object in the previous context, as RV.[m], and not in the following, although the latter is sustained by 𝔐 and Vrss. ancient and modern. — *The gates of Zion*], as the public places of concourse, for the city itself; and so parall. "foundations" above, and the second complementary object of

the verb "love." These are compared, as the object of the divine Love, *with all the tabernacles of Jacob*], cf. $78^{28}$; a poetic term for the other cities of the Holy Land, which were indeed loved by Yahweh, but not so much as His royal seat Zion. — **3.** *Glorious things*], emphatic in position, the obj., not the subj., of vb.; referring to the predictions of the prophets, especially Je., Zp., Is.$^{2}$, upon which the poet depends, summed up by himself v.$^{4-7}$. — *He is speaking*], the passive with indefinite subj., here, as often in Heb., to be rendered by active in English, referring to divine words, as in subsequent context, and not to words of men, repeating to themselves and others these promises.

Str. II. is a syn. triplet. — **4–5 a.** *I make mention of*], Yahweh Himself speaks, calling the roll of those He has enrolled as citizens of Zion. These are: (*a*) *them that know me*], in the religious sense of practical acquaintance in worship, and obedience to the divine Law, cf. $9^{11}$ $36^{11}$ $79^{6}$ $91^{14}$; (*b*) *those born in her*], not in the sense of physical descent, but of moral and religious adoption by Yahweh, so that they are as truly regarded as citizens as those who were actually born of citizens. This latter phr. is twice repeated for emphasis in v.$^{5}$ and again in v.$^{6}$. Other nations are here enrolled with Israel as the people of Yahweh, cf. Is. $19^{18-25}$. These are *Rahab*, an emblematic name of Egypt, as Is. $30^{7}$, conceived as a monster on account of her oft-repeated devouring of Israel; and *Babel*, the ancient capital of Babylonia on the Euphrates Ps. $137^{1.8}$. Israel, in the time of Josiah, was indeed a little state, separating these two great warlike powers, both represented by parties in Jerusalem, struggling for the mastery. — *Lo, of Philistia and Tyre*], the chief of the minor nations, on the sea-coast of the Mediterranean, the nearest nations to Israel, and in a like situation with her in relation to the two great world powers. A glossator inserted, at the expense of the measure, a reference to Cush, a country south of Egypt. He was probably influenced by Zp. $3^{10}$, whether he meant to say, "with Cush," 𝔐, 𝔍, or, "people of Cush," 𝔊. But this nation would go rather with Egypt than with Philistia and Tyre, and in any case its introduction here destroys the symmetry of the pairs of nations. — *And Zion I will name: Mother*], so 𝔊, giving an appropriate climax to the Str., representing Zion as the mother of these nations, which are born in her as her children;

carrying on the idea of Je., Zp., Is.[2], that Zion is the wife of Yahweh and mother of all her pious inhabitants. 𝔐, followed by other Vrss.: "Of Zion it shall be said," is rather tame, especially for a climax.

**Str. III.** is a synth. triplet. — **5 *b*.** *And He*], emphatic demonstrative, referring to Yahweh, defined by a heaping up of divine names for emphasis in the complement of the line: *'El, 'Elyon, Yahweh;* the force of which is lost in 𝔐 and Vrss. by attaching Yahweh to the next line at the expense of the measure of both lines, and by the omission of 'El. — *establisheth her*], the strengthening and enlarging of the city, as $48^9$, in accordance with its importance as the mother of the nations. — **6.** *He counteth in the register of peoples*], resuming the thought of v.$^{4-5a}$. The love of Yahweh for His city is so great that He takes a particular interest in each one of its inhabitants, going over each name enrolled in her register and counting it, making, as it were, a census. — **7.** *They sing as well as dance*], Aq., 𝔍, RV.; keeping festival in sacred dances and processions, cf. $30^{12}$ $149^3$ $150^4$. This is greatly to be preferred to "trumpeters," PBV., or "players on instruments," AV., explaining Heb. vb. as from a different stem, meaning, "playing on the pipe," or less specifically, "making merry," as 𝔊, 𝔙. — *all whose dwelling is in Thee*], after 𝔊, 𝔙, in accordance with the conception of the new birth, enrolment, and citizenship of the previous context. EV$^s$., thinking of another Heb. word, render "all my fountains are in Thee," which then must be regarded as the words of the merry-makers, and interpreted as referring to the fountains of salvation, cf. Is. $12^3$ Ps. $36^9$.

**1.** יְסוּדָתוֹ] α.λ. for usual יסוד Mi. $1^6$ Ps. $137^7$; sg., so 𝔍, but 𝔊 pl. *θεμέλιοι αὐτοῦ*. — **3.** מְדֻבָּר] Pu. ptc. with indef. subj., for active; 𝔊 *ἐλαλήθη*, 𝔍 *dicta sunt;* so 𝔊 *περὶ σοῦ*, 𝔍 *in te;* prob. בָּךְ was originally at the end of l., as v.[7]. — **4.** אַזְכִּיר] Hiph., so 𝔍; but 𝔊 אֶזְכֹּר Qal. — † רַהַב] n.m., mythical sea monster $89^{11}$ Is. $51^9$ Jb. $9^{13}$ $26^{12}$, but emblem Egypt Is. $30^7$; so here. — לְיֹדְעָי] ל as belonging to the class of, with Qal ptc. pl. sf. 1 sg. i.p. A word is missing from measure; prefix זה, as v.$^{4b.6}$. — עִם־כּוּשׁ] so 𝔍, Aq., Σ, but 𝔊 עַם. The phr. in either case is prob. gl. from Zp. $3^{10}$, as it makes l. too long and destroys the symmetry of the two pairs of nations, major and minor. — **5.** ולציון] so 𝔍, Aq., Σ, if ‖ ליודעי, ל belonging to; but this not suited to vb. 𝔊 *μήτηρ Σειών*, so 𝔏, Aug., Cassiod. = צִיּוֹן אֵם without ל, is more prob. as suitable climax. The original was ציון אם אמר, אם being omitted in 𝔐 by haplog., the

prep. and impf. vb. being interpretative. Point אֹמַר with the mng. *name*, as Gn. $22^{2.8}$ (E). יהוה is then subj. with Du., as usual in ψ. Bä., Ecker, after Field, Hexapla, think μήτηρ Σειών txt. err. for μὴ τῇ Σειών, 𝔙 *num quid*, but this is improb. 𝔊 attaches first איש to previous vb., the second to the following. This is due to ו between them. If אִם is original, ואיש cannot be. Rd. איש־איש. — **6.** [בִּכְתוֹב] Qal inf. cstr. with בְּ, so Aq., 𝔗; but 𝔊 ἐν γραφῇ, so Θ, Quinta, 𝔖; 𝔍 *scribens*, so Σ. — [יִסְפֹּר] Qal, so 𝔖, 𝔍; but 𝔊 διηγήσεται, Aq., Pi. — **7.** [וְשָׁרִים] ptc. pl. Qal √שיר *sing;* but 𝔊 λαῶν καὶ ἀρχόντων τούτων τῶν γεγενημένων ἐν αὐτῇ = עמים ושרים זה מילד בה takes זה as pl., as it does in v.[4], and ptc. for pf.; בה is assimilation to v.[6]; שרים *princes, rulers.* But this does not suit the context, and destroys the measure of the entire Str. — [חֹלְלִים] 𝔊 εὐφραινομένων, 𝔙 *laetantium*, ptc. pl. √חלל denom. *play the pipe.* But Aq., 𝔍, *in choris* ptc. Polel, √חול *whirl in the dance* Ju. $21^{23}$; so Pe., De., Bä., Dr., Du. — [מַעְיָנַי] *my springs*, words of singers, Aq., Σ, 𝔍, Dr., Du.; but 𝔊 κατοικία, 𝔙 *habitatio* = מָעוֹן *dwelling*, without sf., sf. of 𝔐 being, as often, interpretative; 𝔖 מְעֻנַּי *humbled*, cf. Is. $53^{4}$, improb. = Pu. ptc. ענה. Hu. מְעַיְנַי, Bö. מַעֲנַי Hiph. ptc. are not justified by usage. כל is before a relative clause, the copula and relative being omitted.

## PSALM LXXXVIII., 3 STR. $12^{3}$.

**Ps. 88 is a national lamentation: (1) crying for help from the Sheol into which the nation has been brought by defeat and captivity (v.[2-6]); (2) expostulation for leaving them in this state of gloom and misery, where they cannot even laud their God (v.[10b-11. 7-10a]); (3) cry and expostulation, intensified in the extreme peril into which Yahweh's rejection and wrath have brought them (v.[14-19]). Glosses were added (v.[12-13]).**

MY God (I cry for help) by day;
I cry in the night in Thy sight:
Let my prayer come before Thee,
Incline Thine ear unto my yell.
My soul is sated with evils,
And at Sheol my life has arrived;
I am counted with them that go down to the Pit;
I am become a man without (God).
Among the dead am I as the slain,
(Who are cast forth) to lie down in the Grave;
Whom Thou rememberest no more,
Seeing that from Thy hand they are cut off.
I CALL upon Thee, Yahweh, every day;
I spread forth my palms unto Thee.
To the dead wilt Thou do wonders?
Will the shades rise up to laud Thee?

Thou hast put me in the Pit below,
In the dark places, in dense darkness.
Upon me Thy wrath hath laid its hand,
And all Thy breakers Thou hast brought upon me.
Thou hast removed mine acquaintances from me;
Thou hast made me an abomination to them.
I am shut up that I cannot come forth;
Mine eye wasteth away by reason of affliction.
UNTO Thee, Yahweh, I cry for help;
And in the morning my prayer goes to meet Thee.
Why, Yahweh, rejectest Thou me?
Hidest Thy face from me?
Afflicted and ready to expire from my youth,
I endure, I am brought low, I am turned backward;
The outbursts of Thy wrath have gone over me,
Thy terrors exterminate me;
They have encompassed me as it were with waters all day long;
They enclosed me about altogether.
Thou hast removed from me mine acquaintances,
Even lover and friend, in the Place of Darkness.

Ps. 88 has a double title: (1) שיר מזמור לבני קרח is prefixed to למנצח against the usage elsewhere. This is an evidence that the Ps. was not derived from 𝔎 by 𝔇ℜ, but that this title was prefixed to 𝔇ℜ. 𝔇ℜ did not derive the Ps. from 𝔎, and therefore it was not in 𝔎 as that editor knew it. The statement was prefixed by a later editor after 𝔇ℜ, and therefore it must have come into 𝔎 after 𝔇ℜ used it, or else be a conjectural mistake (*v.* Intr. §§ 28, 33). The Ps. differs from the style of 𝔎 so much that internal evidence favours the opinion that the statement is incorrect. The original title ascribes the Ps. to *Heman, the Ezrahite*, להימן האזרחי, with which we may compare לאיתן האזרחי Ps. 89. Both are משכילים. Ps. 88 was taken up into 𝔇ℜ, and the musical direction given על מחלת לענות (*v.* Intr. §§ 26, 30, 34). Heman is mentioned among the חכמים of Solomon 1 K. $5^{11}$ ($4^{31}$), but he is there classed with Calcol and Darda as בני מחול, Ethan alone being האזרחי. 1 Ch. $2^{6}$, however, gives Zimri, Ethan, Heman, Calcol, and Darda as five בני זרח of the tribe of Judah. But in 1 Ch. $6^{18\,sq.\,(33\,sq.)}$ $15^{17.\,19}$ Heman, of the family of Kohath, Asaph, of the family of Gershom, Ethan, of the family of Merari, were all Korahites of the tribe of Levi. According to 1 Ch. $25^{5}$ Heman was the king's seer. It is evident that the title of this Ps. is independent of the statement of 1 K. $5^{11}$, and is in accord with the later Chr. The Ps. could not have been written either by the sage or the singer. The author probably used the name of the ancient worthy as a pseudonym, just as Ethan is used in 89 and Moses in 90. There are so many resemblances with Jb. that De. thought of a common author. But these are more numerous than striking, and due largely to a common theme. V.[6] חָפְשִׁי, cf. Jb. $3^{19}$, but dubious in Ps. and prob. error for נפשי; v.[10] דאב vb., cf. דאבה n. Jb. $41^{14}$ α.λ., but vb. Je. $31^{12.\,25}$; v.[11] רפאים, Jb. $26^{5}$, but also Is. $14^{9}$ Pr. $2^{18}$ +; v.[12] אבדון,

Jb. $26^{8}$ $28^{22}$ $31^{12}$, elsw. Pr., but this v. is a gloss; v.[16] מְנֹּעַר, cf. Jb. $33^{25}$ $36^{14}$, elsw. Pr. $29^{21}$, not necessarily original in Jb., an easy substitute for נערים; v.[16] אֵמֶיךָ, cf. Jb. $20^{25}$, but 𝔊 אמךָ more probable; v.[17] בעת, cf. Jb. $6^{4}$ $7^{14}$, but also Ps. $18^{5}$. The evidence for common author or dependence is insufficient. On the other hand, v.[5] יורד בור is phr. of Ez.; v.[6], cf. Is. $14^{19}$; נגזרו, cf. Is. $53^{8}$; v.[7] בור תחתיות = La. $3^{55}$; v.[7. 19] (מחשכ(יכ, cf. La. $3^{6}$; v.[19] אהב ורע = Ps. $38^{12}$. The resemblance is chiefly with exilic Lit. The Ps. is best explained as a national lament during the extreme distress of the Exile, and it resembles 22, 69, of 𝔇 in situation. This is the view of 𝔖, 𝔗, Theodore of Mopsuestia, Ra., Ki., De W., Bä.

**Str. I.** has three tetrastichs, the first syn., the second introverted, the third syn. pairs. — **2–3.** *My God*], the personal relation to God is the strongest plea, intensified by the gloss "Yahweh," the name of the national God, making the the line too long, — *I cry for help*], so by emendation of a phr. α.λ. in accord with v.[14], and ‖ *I cry*, defined by *my prayer* and intensified in *my yell*, the shrill, piercing cry expressive of intense anxiety and pain, cf. $17^{1}$. This continues *by day* and *in the night*], all the time, continually, without ceasing, cf. $22^{3}$. The prayer is made in the sight of Yahweh so far as the people in their exile can come in front of His heavenly throne, seeking by every means to attract His attention; while they feel that something obstructs the way of their prayer in its ascent *before* God. This they would have removed, so that He will look upon their evil situation, and *incline the ear* to hear them, cf. $17^{6}$. — **4–5.** *Sated with evils*]. Misfortunes, calamities, have come upon them in such numbers, and to so great an extent, that they have had more than enough, more than they are able to endure. — *I am become a man without God*], in a helpless condition, with no God to help. — *At Sheol*], emphatic in position, the abode of the dead, even of nations, cf. $9^{18}$, — *my life has arrived*], having made the journey toward it and actually arrived there. — *them that go down to the Pit*], descending in death to the abode of the dead, and going still further down into the Pit, in Sheol, the abode of the wretched dead, cf. $28^{1}$ $30^{4}$ $143^{7}$. They were already *counted*, or enumerated, among such, as if they were among the dead. — **6.** *I*], "my soul," so Du., Dr., as v.[4a]. 𝔐, though sustained by 𝔊, 𝔍, "Free among the dead," PBV., AV., does not suit the context; and the phr., "cast off among the dead," RV., cannot be sustained by the

etym. or usage of the Heb. word. The exiles in the Sheol of captivity and national death were in a condition the reverse of free. — *as the slain*], connected with the previous context as the measure requires, and not with the subsequent, as EV$^s$. The slain are those slain in the warfare that resulted in the capture of Jerusalem and the slaughter or captivity of its inhabitants. Cf. Ez. 37 for the working out of this symbolism. — *Who are cast forth*], so 𝔊; unfortunately omitted in 𝔐, but needed for the measure: cf. Is. $14^{19}$ Je. $14^{16}$. — *lie down in the grave*], as the climax of the description, cf. Ez. $32^{21-23}$. In this condition of national death and burial, the most heartrending reflection is: absence from their God. On the one side it seems as if He *remembereth no more*, has utterly forgotten them, cf. v.$^{15}$; and on the other that His people *are cut off* from Him, so that they can no longer reach Him; and especially from His *hand*, the putting forth of which has so often given the nation victory and salvation in the past.

**Str. II.** has also three tetrastichs, the first of which, v.$^{10b-11}$, has been transposed after the second and third, v.$^{7-10a}$, all having two syn. couplets. — **10** *b*. *I call upon Thee, Yahweh, every day*], renewing the plea of v.$^2$. ‖ *I spread forth my palms*], extend the open hand upward in order to receive, a gesture of prayer especially in the form of invocation, petition, or intercession, cf. La. $3^{41}$ Pss. $44^{21}$ $63^5$ $119^{48}$ $141^2$. — **11.** *To the dead*], emphatic in position, ‖ *the shades*, the ghosts of the dead, having a weak existence, a shadowy reflection of their former life, cf. Is. $14^9$ $26^{14.19}$. — *Wilt Thou do wonders*], not resurrection, as most interpreters, but divine acts of judgment upon enemies and redemption of His people. Such marvels had been wrought often enough in the history of Israel, cf. Ex. $15^{11}$ Is. $25^1$ Pss. $77^{15}$ $78^{12}$; but to a nation having national existence in their own land. But how can such wonders be wrought for a nation already dead and buried? This is what presses upon the poet's mind. He apparently knows not, or has forgotten, Ez. 37, and certainly has never heard of Is. $26^{19}$. On the other hand the disembodied shades cannot *rise up to laud* Yahweh. The conception here is the same as Is. $38^{18}$ Ps. $6^6$, that in Sheol the worship of Yahweh ceases, and so also in the Sheol of national exile. This does not mean that prayer and

praise of a personal kind are impossible; the Ps. itself is a prayer; but that national worship in the ritual of the temple can no longer be carried on. The dead could not render that worship in Sheol. How can they rise up in resurrection so that they may do it? This poet longs for a speedy restoration, because he seems to imply a negative answer to his question, and to suggest that if the nation really dies, a national resurrection is not to be thought of. And yet this was exactly what later poets learned to be the purpose of their God. — **7.** *Thou hast put me*]. Although the calamity had come upon the nation through their enemies, the proud and all-powerful Babylonians, yet these were but the instruments for executing the divine Will. — *in the Pit below*], in the extreme depths of the cavernous underworld, the Pit in Sheol emphasized as La. $3^{55}$ Ez. $26^{20}$ $31^{14}$ $32^{18}$, doubtless at the basis of the bottomless Pit of Rev. $9^{1}$ $11^{7}$ $17^{8}$ $20^{1}$. — *in dense darkness*]. The original meaning of a Heb. word, rendered here by 𝔊, 𝔖, 𝔙, "shadow of death," owing to a misinterpretation of the form (*v.* $23^{4}$). 𝔐, 𝔍, EV$^{s}$., "in the deeps," is based upon another Heb. word, due to a copyist's transposition of letters, which can only be understood of subterranean waters; possibly due to an assimilation to v.$^{8b}$. — **8.** *Upon me Thy wrath hath laid its hand*]. Wrath is personified here, as the divine attributes elsewhere, cf. $85^{11-14}$, and as such lays its hand upon the nation. The usual interpretation of the vb. as intransitive "lieth hard upon," EV$^{s}$., is not justified by usage. — *And all Thy breakers*], fig. of troubles, cf. $42^{8}$. Yahweh's because these troubles came from Him. — *Thou hast brought*], as 𝔊, 𝔖, 𝔙. 𝔐, 𝔍, Aq., Σ, follow another Heb. word, which is difficult to explain in the context, AV., RV., "afflicted me with all Thy waves." — **9.** *Thou hast removed mine acquaintances from me*]. These were the friendly nations, as $31^{12}$. The phr. does not imply personal relations between individuals. In exile, Israel was widely separated from his friendly neighbours as well as from the hostile ones. — *an abomination to them*]. This does not imply, either in figure or reality, a loathsome disease; but national calamities so great that even the friendly nations could only look upon Israel with abhorrence, dreading and fearing a share in his misfortunes, cf. $31^{12}$. — *I am shut up*], in the dungeon of captivity, as 𝔗, cf. Je. $32^{2-3}$, involving also the figure of Sheol, from which it was im-

possible to *come forth*, to escape, cf. La. $3^7$. — **10 a.** Because of this terrible situation *Mine eye wasteth away by reason of affliction*], that is, by continual weeping, cf. $6^7$.

A later editor inserted a pentameter and two trimeters to amplify this idea, v.[12-13].

Shall Thy kindness be recounted in the Grave, Thy faithfulness in Abaddon?
Shall Thy wonders be known in the Dark Place;
Or Thy righteous acts in the Land of Forgetfulness?

The realm of the dead is described in four syn. terms: (1) *Grave*, as the place of entombment; (2) *Abaddon*, a term elsewhere WL. as a syn. of "Pit," usually incorrectly rendered in EV[s]. as abstract, "destruction"; it refers to that part of Sheol in which the wicked go to utter ruin; (3) *the Dark Place*, as v.[7], La. $3^6$, referring to the darkness and gloom which characterise this subterranean, cavernous region; (4) *Land of Forgetfulness*, a poetic term unknown elsewhere, suggesting probably that the dead were forgotten by the dwellers upon earth and also by God, as v.[6], rather than that they are forgetful of their life in this world, Jb. $14^{21}$. This editor questions whether the divine attributes *kindness* and *faithfulness*, as expressed in *wonders* and *righteous acts*, shall be made known in this realm of the dead, implying a negative answer.

**Str. III.** has three tetrastichs, each of two syn. couplets. — **14.** *Unto Thee, Yahweh*], repeating essentially v.[2]. The editor inserted "as for me," making the line too long; not suitable to the context after v.[9], but made necessary by its present position after v.[13]. — *my prayer goes to meet Thee*], a stronger and richer expression than v.[3], with personification of the prayer, which is represented as going forth on a journey to meet Yahweh, who is conceived as on His way. This is followed by strong expostulation: **15.** *Why rejectest Thou me?*], cf. $43^2$ $44^{24}$ $89^{39}$. The nation cannot understand the reason for this continuation of rejection. — *Hidest Thy face*], as $13^2$ $22^{25}$ $27^9$ $69^{18}$, so as not to see. — **16.** *Afflicted and ready to expire*]. So severe was the affliction that the nation had been for a long time on the brink of death, and was now virtually already dead, as in the previous context. Only the poet conceives this situation as having a long history

back of it. It extended even to the early history of the nation, from its *youth*. The author probably had in mind Dt. 26[5]. In fact, Israel always had been a small and weak nation, in constant peril from the great world powers. But by the wondrous deliverances wrought by Yahweh, it had escaped utter ruin again and again. The climax had now been reached in the Exile. This cannot be explained to suit a reference of the Ps. to an individual sufferer, and so many unsuccessful emendations have been suggested, without help from ancient Vrss. — *I endure, I am brought low, I am turned backward*]; three vbs. in accordance with 𝔊, 𝔙, 𝔖, although they interpret the first as in antithesis with the other two, and translate it "exalted." 𝔐, followed by EV[s]., interprets the second word as a noun, the object of the first vb., "terrors," and the third word as another vb., α.λ., which is rendered "distracted," AV., RV., "benumbed," *B*DB., but without sufficient evidence. — **17.** *The outbursts of Thy wrath*], phr. α.λ., but which in accordance with usage of pl. must mean wrath in action in several manifestations or acts, probably renewing the figure of the breakers, v.[8]; cf. v.[18]. — *Thy terrors exterminate me*], a phr. α.λ.; but both words, though unusual, sufficiently evident in meaning. The nation is indeed in terror, and on the brink of extermination. — **18.** *They have encompassed* ‖ *enclosed me*]. These outbursts of wrath are like *waters* ‖ terrors; in time, *all day long*, and in place, *altogether;* so that from every point of view the situation is extremely critical. — **19.** The first line is identical with v.[9a] in the corrected text. 𝔐 has, by error of transposition, separated *lover* from *friend*, the two belonging together, as 38[12], and emphasizing *acquaintances*. These are all, as v.[9a], friendly nations. — *In the Place of darkness*], a local accusative indicating the place of the nation, in exile as v.[7], and not of the other nations, as AV. Ancient Vrss. give various other explanations, which are, however, unsatisfactory.

**2.** יהוה] is gl., as 𝔊 v.[8]. It makes l. too long. — אלהי ישועתי] pl. α.λ. Rd. שִׁוַּעְתִּי, as v.[14a]. The initial י is dittog.; so Hare, Kenn., Gr., Bi., Che., Bä., Ehr. — יום] txt. err. for יומם, 𝔊, Gr., Bi., Che., Bä., Du.; cf. 22[3] 42[9] 91[5] 121[6], all ‖ לילה. — **5.** אין אֱיָל] α.λ. † איל n.m. *help*, *B*DB. after Lag., loan word Aram. 𝔊 ἀβοήθητος, but 𝔍 *invalidus*, *without strength*. Ehr. rds. אֵל, which is prob. — כְּגֶבֶר]. The כ prob. gl.; makes it a simile and weakens the thought.

— **6.** ‡ [חָפְשִׁי] adj. *free*, as slave from master Ex. $21^{2.5}$ (E) Jb. $3^{19}$, from captivity Is. $58^{6}$; so 𝔊, 𝔍, but against context. Rd. וְפֹשׁ, as Dy., Dr. — [כמו חללים] are needed for measure of previous l.; but then rd. כחללים, the poetic form of prep. in any case impairs the measure. $𝔊^{B}$ *ἐρριμμένοι*, omitted $𝔊^{ℵ.c.a.A.T}$, implies מֻשְׁלָכִים Je. $14^{16}$, which, though not in 𝔐, is needed for measure, and enables us to arrange ll. in better parall. — [נגזרו] Niph. pf. ‡ גזר. Qal *divide, cut in two*, $136^{13}$; Niph. *be cut off from*, here as Is. $53^{8}$. — **7.** [בור התחתיות] phr. = La. $3^{55}$, cf. Pss. $63^{10}$ $86^{13}$ Ez. $26^{20}$ $31^{14.16.18}$ $32^{18.24}$ Is. $44^{23}$. — [מחשכים] cf. La. $3^{6}$ Ps. $143^{3}$; so prob. v.[19] for מַחְשָׁךְ, and v.[18] for בחשך, *v.* $74^{20}$. — [מצלות] cf. $69^{3.16}$ gulf, of deep hole ‖ Pit. But 𝔊, 𝔙, 𝔖, Houb., Kenn., Che., Ehr., צלמות more prob. — **8.** [עִנִּיתָ] Pi. pf. ענה *afflict*, cf. $90^{15}$. Aq., Σ, 𝔍, add sf., but this is prob. interp. This vb. is not suited to משבריך. 𝔊 *ἐπ' ἐμὲ ἐπήγαγες*, followed by 𝔖, 𝔙, is better. Gr., Bä., Du., rd. אָנִיתָ, as Ex. $21^{13}$ Ps. $91^{10}$. It is easier to rd. נָחִיתָ. — **9.** [תוֹעֵבוֹת] pl. seems unnecessary. 𝔊, 𝔍, rd. sg. The term is used in legal sense in D, Ez., and is ethical in Pr. and subsequently. The conception of Israel as slain suggests the abomination of the dead body. — [לָמוֹ] poetic sf. for euphony. — **10.** [דָּאֲבָה] pf. Qal 3 f.; vb. † דאב elsw. Je. $31^{12.25}$ *become weary, languish*; † דְּאָבָה n. Jb. $41^{14}$. 𝔊, 𝔙, *ἠσθένησαν*, 𝔍 *infirmatus*. But Σ, 𝔗, 𝔖, as Aram. דב *flow*. — [מִנִּי] archaic prep. for euphony. — [עֳנִי] i.p. עֳנִי, *v.* $9^{14}$. — [שִׁטַּחְתִּי כַפָּי] phr. *a.λ.* ‡ שטח. Vb. Qal *spread out*, in sense of *scatter, disperse*, Je. $8^{2}$ Jb. $12^{23}$ Nu. $11^{32.32}$ (J) 2 S. $17^{19}$, here only Pi. of the palms; cf. פרש כף Ps. $44^{21}$, נשא כף $63^{5}$ $119^{48}$ $141^{2}$. — **11.** † [רְפָאִים] n.m. pl. *shades*, the weak ghosts of the dead in Sheol Is. $14^{9}$ $26^{14.19}$ Pr. $2^{18}$ $9^{18}$ $21^{16}$ Jb. $26^{5}$. Original mng. dub.; 𝔊 *ἰατροί* = רֹפְאִים improb. — **12.** Pentameter gl. We might supply הלל and make it a trimeter couplet. But this and v.[13] seem rather amplifying glosses, destroying the symmetry of the Str. — † [אֲבַדּוֹן] n.f., the place of ruin in Sheol ‖ בור and never abstr. Jb. $26^{6}$ $28^{22}$ $31^{12}$ Pr. $15^{11}$ $27^{20}$ (Qr.). — **13.** † [אֶרֶץ נְשִׁיָּה] phr. *a.λ.* — **14.** [וַאֲנִי] a gl., making l. too long. — **16.** † [נֹעַר] n.m. abstr. *youth* Pr. $29^{21}$ Jb. $33^{25}$ $36^{14}$, for the usual נעורים. — [אֵמֶיךָ] cf. Ps. $55^{6}$; but 𝔊, 𝔖, 𝔙, אָמֻּךְ Niph. † מכך vb. Qal *be low, humiliated*, of perverse Israel $106^{43}$; Niph. *sink in decay*, of timbers of house Ec. $10^{18}$; Hoph. *be brought low* Jb. $24^{24}$. — [אָפוּנָה] *a.λ.* *BDB.*, Qal impf. cohort. פון = פוג as $38^{9}$, so Ols., Hu., Dy., Gr., We., Du.; cf. $77^{3}$. But 𝔊, 𝔖, 𝔙, 𝔍, אֻפְנָה, Hoph. impf. 1 sg. √פנה, *be turned back* in confusion, cf. Je. $49^{8}$. — **17.** [בִּעוּתֶיךָ] pl. sf. † [בעותים] n. pl. *terrors* Jb. $6^{4}$ √בעת vb. *overwhelm* Ps. $18^{5}$, *terrify* Jb. $7^{14}$. — [צִמְּתוּתֻנִי] *a.λ.* impossible form. Hi., Bä. rd. צִמְּתָתְנִי as $119^{139}$; but prob. as Ges.[§ 55. 2], Pi. 3 pl. sf. √צמת (*18[41]*) *exterminate*. A word is missing; rd. אתי. 𝔐 is conflation of ני and אתי. — **19.** [אהב ורע] = $38^{12}$. $𝔊^{B}$ omits ורע, but it is needed for measure, and is given by $𝔊^{ℵ.c.a.A.R.T}$. 𝔐 transposes מירע. — [מַחְשָׁךְ] prob. *the dark place*, as v.[7], but 𝔊 *ἀπὸ ταλαιπωρίας*, 𝔙 *a miseria*; so Luther interprets מ as prep. 𝔍 *notos meos abstulisti*, translates מידעים חשך, vb. חשך *restrain*, as $19^{14}$; so Bä.

## PSALM LXXXIX.

**Ps. 89 is composite. (*A*) A Ps. of praise sets forth the faithfulness of Yahweh and His deeds of kindness, especially in the creation and government of the world, as the theme of praise for the people, the holy angels, and the great objects of nature (v.$^{2-3.\ 6-15}$), with a liturgical tetrameter tristich attached (v.$^{16-17}$). (*B*) A lamentation in four parts gives a paraphrase of the Davidic covenant, (*a*) in its institution (v.$^{18-22.\ 4-5}$), (*b*) in its promises (v.$^{23-30}$), (*c*) in the conditions attached and the consequences of their violation (v.$^{31-38}$), and then describes the penalties endured in the humiliation of a king, probably Jehoiachin (v.$^{39-46}$). (*C*) An editor, in troublous times, combined the Pss., and appended an impatient longing for the interposition of Yahweh in behalf of His humiliated people, and for the restoration of the monarchy (v.$^{47-52}$).**

### *A*. V.$^{2-3.\ 6-15}$, 6 STR. $4^4$.

OF kindness, Yahweh, will I sing forever,
To all generations will I make known Thy faithfulness;
By command kindness is built up forever,
In the heavens where Thou establishest Thy faithfulness.
AND the heavens celebrate Thy wonderfulness, Yahweh,
Yea, Thy faithfulness in the assembly of holy angels.
For who in the sky can be compared to Yahweh?
Be like to Yahweh among the sons of gods?
'EL, awe-inspiring in the circle of holy angels,
And greatly to be revered above all round about!
Yahweh, God of Hosts, who is like Thee?,
Thy kindness, Yah, and Thy faithfulness are round about Thee.
THOU art ruler over the swelling of the sea;
When its waves heave Thou stillest them.
Thou didst crush Rahab as one deadly wounded;
With Thy strong arm Thou didst scatter Thine enemies.
THINE are the heavens, yea, Thine is the earth,
The world in its fulness, Thou didst found them.
North and South, Thou didst create them.
Tabor and Hermon in Thy name ring out joy.
THINE is an arm (that is endued) with might.
Thou strengthenest Thy hand, exaltest Thy right hand,
Righteousness and justice are the foundation of Thy throne;
Kindness and faithfulness come to meet Thy face.

*B*. V.$^{18-22. 4-5. 23-46}$, 4 PTS., 4 STR. $4^{3}$.

I.

THOU art the glory of our strength,
And by Thy favour Thou exaltest our horn.
For Yahweh's is our shield,
And to the Holy One of Israel belongs our king.
THEN Thou didst speak in a vision;
To Thy son Thou gavest a word,
(Saying): I have laid help on a hero;
I have exalted one chosen from the people.
I FOUND David My servant,
With My holy oil I anointed him.
My hand is established with him;
Yea, Mine arm doth strengthen him.
I MADE a covenant with My chosen,
I sware to David My servant:
Forever will I establish thy seed,
And build thy throne for all generations.

II.

THE enemy shall not come treacherously upon him,
And the son of wrong shall not any more afflict him.
But I will beat his adversaries to pieces before him,
And them that hate him will I smite before him.
BUT My faithfulness and My kindness shall be with him,
And through My name shall his horn be exalted.
I will set his hand also on the sea,
And his right hand (will I put) on the river.
HE will call Me: My Father,
My God, and the Rock of my salvation.
Yea, I will make him My first-born,
Most high above the kings of earth.
FOREVER will I keep My kindness for him,
And My covenant shall be firm for him;
And I will set his seed forever,
And his throne as the days of heaven.

III.

IF his sons forsake My Law,
And walk not in My judgments;
If they profane My statutes,
And keep not My commands;
THEN will I visit their transgressions with a rod,
And (chastise) their iniquity with stripes:
But My kindness I will not (remove) from him,
And I will not belie My faithfulness.

I WILL not profane My covenant,
  And that which has issued from My lips I will not change.
  Once have I sworn by My holiness;
  I will not lie unto David.
HIS seed shall be forever,
  And his throne as the sun before Me.
  As the moon shall it be established forever,
  And (forever as) the sky be firm.

IV.

BUT Thou hast cast off and rejected:
  Thou art become enraged with Thine anointed.
  Thou hast spurned the covenant of Thy servant;
  Thou hast profaned to the ground his crown.
THOU hast broken down all his fences;
  Thou hast made his fortresses a ruin.
  All the passers-by spoil him:
  He is become a reproach to his neighbours.
THOU hast exalted the right hand of his adversaries;
  Thou hast gladdened all his enemies.
  Yea, Thou turnest back his sword,
  And hast not made him stand in the battle.
THOU hast taken away the sceptre of majesty,
  And his throne flung down to the ground.
  Thou hast shortened the days of his youth;
  Thou hast wrapped him up in shame.

*C.* V.$^{47-52}$, 2 STR. $6^4$.

HOW long, Yahweh? wilt Thou hide Thyself forever?
  Shall Thy hot wrath burn like fire?
  Remember, Adonay, what duration is,
  For what nothingness Thou hast created all the sons of men.
  What is man that he should live and not see death?
  Can he deliver his life from the hand of Sheol?
WHERE are Thy former deeds of kindness, Adonay?
  Which Thou didst swear to David in Thy faithfulness?
  Remember, Adonay, the reproach of Thy servants,
  My bearing in my bosom the shame of the peoples,
  With which Thine enemies reproached, Yahweh,
  With which they reproached the footsteps of Thine anointed.

This Ps. is the closing Ps. of the third book of the Psalter, which with the second book embraces 𝕬, 𝕶, and 𝕰, and with the first book the majority of the Pss. of 𝕯, 𝕯𝕶. It was not in any of these, and was probably given its present position by the final editor. It bears in the title משכיל לאיתן האזרחי. It belongs to the משכילים, and the ל is probably ל *auctoris*. The only איתן האזרחי known is the sage of the court of Solomon 1 K. $5^{11}$ ($4^{31}$); but it is impossible to regard him as the author, and there is no reason why tradition

should assign this Ps. to him. It is probable, therefore, that the author selected this ancient worthy as his pseudonym, and there was possibly in his mind a play upon the word אזרח, which means *native* Israelite Lv. $23^{42}$(H) Nu. $15^{13}$ (P) +, איתן *perennial, permanent, imperishable*, cf. Nu. $24^{21}$ Je. $49^{19}$, and would hint at the perpetuity of the native kingdom or people of Israel. Such a pseudonym would be most suitable if, as we shall show, the author was one of the captives who accompanied King Jehoiachin in his exile. This title was not attached to the Ps. when finally edited in its present form, but belonged to the original trimeter poem, v.$^{18-22. 4-5. 23-46}$. This poem, in four parts of four tetrastichs in each part, gives a paraphrase of the covenant of David, citing v.$^{4-5. 20-38}$ from the version in 2 S. 7. It uses the divine name קדוש ישראל v.$^{19}$, characteristic of the two Isaiahs. It uses terms for legal obedience v.$^{31. 32}$ which betray the influence of the code of 𝔓, and suggest a companion of the prophet Ez. It uses other terms characteristic of these writers, so חלל v.$^{32. 35. 40}$. It limits the extension of the Davidic monarchy to the region extending from the sea to the river, v.$^{26}$, and knows nothing of a world monarchy such as we see in $72^{8}$ = Zc. $9^{10}$. This primitive conception is not consistent with a late date. It applies בכור of Ex. $4^{22-23}$ (J) and עליון of Dt. $26^{19}$ $28^{1}$, both originally used of Israel, to the king v.$^{28}$. This does not imply a date much later than D. The fourth part describes the humiliation of the king in such a realistic and graphic way that it may most naturally be referred to a real historical experience, such as that of Jehoiachin 2 K. $24^{10-16}$; and it makes no reference to the calamities attached to the destruction of Jerusalem. All favour the opinion that the Ps. was written by one of the exiles who accompanied Jehoiachin in his captivity, prior to the final invasion of Palestine and the destruction of the Holy City. A later editor attached this Ps., setting forth the faithfulness and kindness of Yahweh to the Davidic monarchy, to another much later Ps. praising the faithfulness and deeds of kindness of Yahweh in general terms in connection with the creation and government of the world. This poem, without a title, is complete in itself, composed of six tetrameter tetrastichs v.$^{2-3. 6-15}$, with a liturgical addition v.$^{16-17}$. This Ps. throughout indicates composition for public worship. The assembly or council of holy angels v.$^{6. 8}$, in antithesis to an assembly of pious Israelites; the use of the term קדשים for angels v.$^{6. 8}$, elsw. Zc. $14^{5}$ Jb. $5^{1}$ $15^{15}$ Dn. $8^{13. 13}$; בני אלים v.$^{7}$, only here and $29^{1}$, but cf. Jb. $1^{6}$ $2^{1}$ $38^{7}$ Gn. $6^{2. 4}$ (J), imply a period of fully developed angelology, not earlier than the late Persian period. The reference to the mythical sea monster *Rahab* v.$^{11}$, elsw. Jb. $9^{13}$ $26^{12}$, probably Is. $51^{9}$, used as emblematic name of Egypt Ps. $87^{4}$ Is. $30^{7}$, implies influence of Babylonian mythology. The Ps. indicates a period of peace and quietness in which the public worship of Yahweh in the temple was enjoyed by Israel, and this not until the troubled times of the Restoration were over, some time subsequent to Nehemiah, when peace and prosperity were enjoyed under the Persian rule of Artaxerxes II. (458–404 B.C.). The later Ps. was prefixed to the earlier one, and that it might not be mere patchwork v.$^{4-5}$, the Rf. of the first part of the trimeter poem, which sums up so

well its characteristic features, was removed so as to come immediately after the tetrastich giving the theme of the tetrameter poem. This editor was adapting these Pss. for use in public worship in his own day. It is probably he who added the two concluding tetrameter hexastichs. These reflect times of trouble, a long hiding of Yahweh's presence until His people were in despair and impatiently pled for interposition. He thinks of the reproach of the people more than of the shame of the monarchy, and is overwhelmed with the experience of the vanity of life and the peril of death. He probably wrote at the close of the Greek period, during the troubles brought upon the nation by Antiochus before the heroic outbreak of the Maccabean wars.

## PSALM LXXXIX. *A*.

**Str. I.** The Ps. begins with a syn. tetrastich in praise of the kindness and faithfulness of Yahweh. — **2–3.** *Of kindness*]. This and other like terms for the divine attributes in the singular are abstr., "kindness" v.[3a] ‖ *faithfulness* v.[2b. 3b]; but in the plural "deeds of kindness," "acts of faithfulness." The pl. of the former is improb. only here in Ps.; besides, it compels the transl. "of Yahweh's deeds of kindness," whereas *Yahweh* is more prob. vocative 2d pers., as in syn. l. — *will I sing forever*], in public worship, ‖ *To all generations will I make known*], to the congregation of worshippers rather than to the great world. — *By command*], attaching word to the third line and removing the suffix. 𝔐 "with my mouth" makes the second line too long, and is tautological and unpoetical. 𝔐 begins the third line with "for I have said," but 𝔊 and 𝔍 "thou hast said." This was a prosaic addition, based on the interpretation that the words of Yahweh begin here rather than in v.[4]. — *kindness is built up forever* ‖ *Thou establishest Thy faithfulness*], not a promise for the future, but an existing and long-established experience. — *In the heavens*], the seat and centre of the divine kindness and faithfulness, cf. Pss. 36[6] 57[11].

**4–5.** This trimeter tetrastich, separating tetrameter tetrastichs and interrupting the current of their poetic utterance, was placed here by an editor who pieced together an original trimeter poem with this later tetrameter poem. It was necessary to remove this piece containing the theme of the trimeter poem to this place, immediately after the statement of the theme of the tetrameter poem, in order to make the combination effectual. The justifi-

cation was in the fact that the kindness and the faithfulness of Yahweh were especially exhibited in the covenant with David. The passage may be more appropriately interpreted in its original place after v.$^{23}$.

**Str. II.** has two syn. couplets, the second synth. to the first. This Str. sets forth the praise of Yahweh by angels, as the former by men.—**6.** *The heavens*], taking up the thought of v.$^{3b}$, in which the kindness and faithfulness were built up and established. —*celebrate*], sing and make known.—*Thy wonderfulness*], cf. $88^{13}$; as an attribute of Yahweh taking the place of kindness, cf. "shew extraordinary kindness" $4^{4}$ $17^{7}$ $31^{22}$. This usage and the context indicate that it is the wonderfulness of kindness that the poet has in mind.—*in the assembly of holy angels*]. The angels are regarded as gathered together in an assembly for the worship of Yahweh, cf. v.$^{8}$, just as the pious on earth, cf. $22^{23.26}$ $35^{18}$ $40^{10-11}$ $107^{32}$ $149^{1}$.—**7.** *For who in the sky*], what holy or divine being in the heavens, *can be compared to Yahweh*, ‖ *be like to Yahweh*], implying a negative answer. He is incomparably above all other beings, cf. Ex. $15^{11}$.—*among the sons of gods*], not sons of gods in the sense of polytheism, but in the sense that angels are of the class of divine beings, cf. $8^{6}$ $29^{1}$; usually, however, sons of God Gn. $6^{2.4}$ Jb. $1^{6}$ $2^{1}$ $38^{7}$.

**Str. III.** is syn. with the previous praise of Yahweh in the heavens. It has two couplets, the first syn., the second synth. —**8.** *'El*], taking up the divine name of the previous line; vocative, and so *awe-inspiring*] is in apposition and not predicate, cf. $10^{18}$ ‖ *to be revered.*—*in the circle of holy angels*], the intimate fellowship of the innermost circle, ‖ "assembly of holy angels" v.$^{6b}$.—*Greatly*] is attached by MT. to first l., but it makes l. too long and is needed to complete the measure of second l.—*above all round about*]; the sf. of 𝔐, Vrss., is interp. but improb., as it destroys the force of the vocative in heaping up divine names. —**9.** *Yahweh, God of Hosts*]. The ancient warlike God is now conceived as God of a host of angels.—*who is like Thee*], renewing v.$^{7}$.—The closing line specifies the challenge by recurring to the terms which constitute the main theme of the poem: *Thy kindness* and *Thy faithfulness.* 𝔐 is sustained by 𝔊 and 𝔍, EV$^{s}$., in the use of a word found only here in Heb., "strong," "mighty,"

or "potent"; but this is improbable in itself, and the change of a single letter gives us the keyword of the poem, "kindness," which is ‖ with "faithfulness" v.$^{2-3}$. — *Yah*], an abbreviation of Yahweh not uncommon in late Pss. — *are round about Thee*]. The divine attributes are here personified, as often, and are regarded as constantly in His company, attending upon Him and ready to execute His pleasure, cf. $85^{11-14}$.

**Str. IV.** has two syn. couplets. It begins a series describing the power of Yahweh in the creation and government of the world, which were regarded by the poet as expressing His kindness v.$^{2}$; for His power was always beneficent, and destructive only of the powers of evil. The first couplet asserts his beneficial government of the sea. — **10.** *Thou art ruler over the swelling of the sea*], the lifting up of the sea in its pride and power, — *When its waves heave Thou stillest them*], as an act of kindness putting forth power to stay them and cause them to cease from doing harm. — **11.** *Thou didst crush Rahab*]. The reference to the sea in the previous couplet favours the opinion that Rahab has its usual meaning, the mythical sea monster of Semitic mythology, the "Tiamat" of the Assyrians and Babylonians; so Jb. $9^{13}$ $26^{12}$, probably Is. $51^{9}$. It is an emblematic name for Egypt Ps. $87^{4}$ Is. $30^{7}$, and accordingly Bä., Dr., al., think of Egypt here; but there is no reference to nations in the context. The *enemies* should be referred to other destructive sea monsters, and not to men. — *as one deadly wounded*], pierced through by sword, arrow, or spear, and so wounded unto death; cf. $69^{27}$ Je. $51^{52}$ Ez. $26^{15}$ $30^{24}$ La. $2^{12}$, and so slain Ps. $88^{6}$ Nu. $19^{18}$ $31^{8.19}$ (P) etc.; cf. God's destruction of Leviathan $74^{13b-14a}$ in similar terms. — *With Thy strong arm Thou didst scatter*], drive away, disperse all enemies in the sea; cf. Is. $51^{9}$ $62^{8}$.

**Str. V.** sets forth the beneficent power of Yahweh in creation, in two couplets, the first synth., the second syn. — **12.** *Thine are the heavens*]. They belong to Thee as their owner; Thou hast them in Thy possession and under Thy government. The heavens are chiefly thought of here as in v.$^{3.6.7}$. — The Ps. for completeness of ownership adds, *yea, Thine is the earth*], cf. $74^{16}$, both summed up in *The world in its fulness*, cf. $50^{12}$, that which fills it full, all its contents. — The reason for ownership is, *Thou didst*

*found them*], in the sense of creation, cf. $24^2$ $78^{69}$ $102^{26}$ $104^5$, involving the image of the founding of a building. — **13**. *North and South*], for the northern and southern sections of the world. — *Thou didst create them*], cf. v.$^{48}$ for creation of mankind, $104^{30}$ of creatures, $148^5$ of heavens, Gn. $1^1$ of heavens and earth. — *Tabor and Hermon*], the chief mountain peaks of the Holy Land, Tabor, commanding the great plain of Esdraelon, and Hermon, the giant of Lebanon, commanding the greater part of the entire land, representatives therefore of the mountains. — *In Thy name ring out joy*], returning to the conception of Str. I. where the psalmist sings at the head of the people. In Str. II. the heavens celebrate, in Str. III. the angels revere, so now the mountains join the choir; cf. Ps. $29^6$ $65^{13}$ $96^{11-12}$ $98^{7-8}$ Jb. $38^7$ for similar jubilations of nature.

**Str. VI.** has two syn. couplets, returning from the deeds of power and kindness to the attributes themselves. — **14**. *Thine is an arm*], followed by relative clause, with relative omitted as usual, the vb. to be supplied, *that is endued with might* ‖ *Thou strengthenest Thy hand* ‖ *exaltest Thy right hand*, cf. v.$^{11b}$, thus emphasizing the exceeding great strength and might of God. But this might is always in the interest of justice and kindness. He is King of angels, of the world and mankind, and He rules from a divine throne. — **15**. *Righteousness and justice are the foundation of Thy throne*]. On these two syn. attributes as on a base or platform the throne of Yahweh is built. This is cited in Ps. $97^2$. — *Kindness and faithfulness come to meet Thy face*]. They are personified, cf. v.$^9$, there as attendant upon Him, here as messengers coming to meet Him, having done His bidding, or coming to receive His commission to do it; cf. $85^{11-14}$.

**16–17**. A late editor inserts a liturgical conclusion to the Ps. It did not belong to the original Ps., for there is no reference in it to the theme of the Ps., "kindness" and "faithfulness," but the more general terms, "name" and "righteousness" take their place. It is a syn. triplet. —

> Happy the people knowers of the sacred shout!
> Yahweh, in the light of Thy face they walk,
> In Thy name they exult, all day long in Thy righteousness.

*Happy the people*], exclamation, pl. abst. emphatic, cf. $1^1$. — *knowers of the sacred shout*], accustomed to the sacred service

of the temple and especially to the *Teruah*, the sacred shout which accompanies the musical service at the sacrifices in the temple, cf. $33^{3}$ $47^{2.6}$ $66^{1}$ $81^{2}$ $95^{1-2}$ $98^{4.6}$ $100^{1}$.—*in the light of Thy face*]. The face of Yahweh, looking forth from the throne room of the temple, is illuminating; cf. $4^{7}$ $44^{4}$.—*they walk*], in sacred procession, cf. $42^{5}$.—*In Thy name they exult*], so $9^{15}$ $13^{6}$ $21^{2}$ in Thy salvation, $35^{9}$ in Yahweh,—*in Thy righteousness*]. MT. attaches *all day long* to the first part of the verse, and adds the vb. "are exalted," but this makes a pentameter and the vb. "exalt" is not suited to the previous context. It probably came in from the line below.

## PSALM LXXXIX. *B.*

**Part I.** has three advancing trimeter tetrastichs, and a tetrastich Rf.—**18–19.** This tetrastich is syn. throughout, and with assonance: *our* strength, *our* horn, *our* shield, *our* king, all referring to the Davidic dynasty.—*Thou art the glory of our strength*]. Yahweh is the One in whom the king, the strength, the strong hero of his people, glories, or the One who makes the strength of Israel beautiful and glorious.—*By Thy favour Thou exaltest our horn*], the horn of the nation, its honour and dignity, in their king. The exaltation of his horn is the exaltation of their horn, cf. v.$^{25}$ $112^{9}$ $148^{14}$ and similar phr. $132^{17}$.—*For Yahweh's is our shield*], to Yahweh he belongs, according to the covenant to be mentioned below. The king is the shield of his people as their heroic chieftain and defender, just as Yahweh is their shield and his shield Pss. $3^{4}$ $7^{11}$ $18^{3.31.36}$.—*the Holy One of Israel*], the divine name based on the Trisagion Is. $6^{3}$.—**20.** This tetrastich has two couplets, the second synth. to the first.—*Then Thou didst speak*], referring to the time of the giving of the covenant to David through the prophet Nathan 2 S. 7 = 1 Ch. 17,—*in a vision*], so 2 S. $7^{17}$ = 1 Ch. $17^{15}$, to the prophet, when in the ecstatic state.—*To Thy son*]. Codd. of 𝔐 differ; the most authoritative have pl., "to Thy pious ones," referring to Nathan the prophet, Samuel, the book in which it is recorded, and the prophets depending on them; cf. Acts $3^{24}$. But many codd. and editions have sg., "Thy pious one," referring to Nathan. 𝔊 "Thy sons" suggests the true reading, which is "Thy son," the title

given to the Davidic dynasty in the covenant, cf. v.[27]. — *Thou gavest a word*], so by an easy change of text, cf. $68^{12}$ $77^{9}$ ‖ speak in vision, instead of the prosaic and incomplete line of 𝔐, "and saidst," which requires that all up to this point be taken as one clause, and so as a pentameter, destroying the measure of the poem and losing a line from the Str. —*I have laid help on a hero*], made the hero a bearer of help for the people. — *I have exalted one chosen from the people*], cf. v.[4] 2 S. $7^{8}$, where David was taken by Yahweh from a shepherd's life to be leader of His people. — **21–22** has two couplets, the first synth., the second syn. — *I found David My servant*], (cf. $18^{1}$) referring to the finding of David by Samuel. — *With My holy oil I anointed him*], his anointing at Bethlehem 1 S. $16^{1-13}$. — *My hand is established with him*]. Yahweh's hand was continually with David to sustain him in his arduous career, cf. Ps. $18^{35-36}$. — *Yea, Mine arm doth strengthen him*]. The tetrastich v.[4-5] comes in appropriately here, as indicated by the syn. tetrastichs at the close of Pt. II. v.[29-30] and Pt. III. v.[37-38]. It is composed of two syn. couplets. — **4**. *I made a covenant with My chosen*], cf. v.[29. 35. 40]. The covenant with David is also mentioned $132^{12}$ Je. $33^{21}$. — *I sware to David My servant*]. The oath is not mentioned in 2 S. 7 any more than the "covenant." Both are interpretations by later writers of the divine promise. It is interpreted as oath also v.[36. 50] $110^{4}$ $132^{11}$. — **5**. *Forever will I establish thy seed* ‖ *And build thy throne for all generations*], paraphrase of 2 S. $7^{12-16}$ = 1 Ch. $17^{11-14}$, where "seed" and "throne" are in syn. parall. as here.

**Part II**. has three advancing tetrastichs with a concluding Rf. going back upon the terms of the original covenant. — **23–24**. Two syn. couplets. — *The enemy shall not come treacherously upon him*], so 𝔍, 𝔖, cf. $55^{16}$; but 𝔊 "make exactions of." Usage is insufficient to determine with certainty. — *And the son of wrong*]. Hebraism for wrong-doers, persons who belong to the class or condition of men characterised by wrong. — *Shall not any more afflict him*], so 𝔊 and also the original passage from which it is cited 2 S. $7^{10}$ (cf. 1 Ch. $17^{9}$). 𝔐 omits the aux. vb. and impairs the measure. — *But I will beat his adversaries to pieces before him*], cf. Nu. $14^{45}$ (J, E) Dt. $1^{44}$, illustrated by other terms Ps. $18^{43}$. — *And them that hate him will I smite*], so 𝔐, but the line is too

short; add therefore *before him*, as usual with this vb, Ju. $20^{23}$ 1 S. $4^3$ 2 Ch. $13^{15}$ $14^{11}$. It seems tautological in English, but not to a Hebrew poet, who delights in assonance and the same or similar endings to lines. — **25–26**. The first couplet is synth., the second syn. — *But My faithfulness and My kindness shall be with him*], in accordance with the promise 2 S. $7^{15}$; cf. also v.$^{34}$. "Faithfulness" is added because of the line 2 S. $7^{16}$ "thy house and thy kingdom shall be made sure forever," "faithfulness" being from the same stem in Heb. as the vb. "made sure." — *And through My name shall his horn be exalted*], cf. v.$^{18b}$. — *And I will set his hand also on the sea*], the Mediterranean Sea, the limit of the Davidic monarchy, the West according to the primitive idea. The "setting of the hand on" is the taking possession of, cf. Is. $11^{14}$. — *And his right hand will I put on the river*], that is, the Euphrates, the eastern limit of the Davidic monarchy. 𝔐 omits vb., leaving the line too short, and reads "rivers." This might be interpreted of streams, canals, or channels of the Euphrates, cf. $137^1$; but elsewhere in the limits of the Davidic dominion it is always sg., cf. $72^8$ $80^{12}$, and probably it was so here. The pl. ending is the mistake of a copyist for the original vb. The actual limits of the Davidic monarchy were the sea and the river in the time of David and of Jeroboam II.; but late poets gave a world-wide dominion to the Davidic monarchy, such as that of the great world powers; cf. Ps. $72^8$ after Zec. $9^{10}$. — **27–28**. A syn. tetrastich. — *He will call Me: My Father*], to which 𝔐 adds "art Thou," making the line one word too long. It is doubtless a prosaic enlargement of the original; cf. 2 S. $7^{14}$ = 1 Ch. $17^{13}$, "I will become a father to him, and he shall become a son to me." "Son" is here used, not in the natural sense, but of official adoption, as a king reigning in the place of God over His kingdom of Israel, cf. Ps. $2^7$. He calls God "Father" and also *My God and the Rock of my salvation*], cf. $18^3$. The exact phr. "Rock of my salvation" is elsw. only Dt. $32^{15}$, cf. Ps. $95^1$. — *Yea, I will make him My first-born*]. The term is not used in the Davidic covenant, though implicitly involved, if other kings are also to be considered sons of God; but it was used in the more fundamental covenant with Israel, "Israel is my son, my first-born" Ex. $4^{22}$ (J), cf. the paraphrase Dt. $32^{6\,sq.}$. — *Most high above*

*the kings of earth*], so adapted from the promise to Israel Dt. $26^{19}$ $28^{1}$. — **29–30** returns as Rf. to the exact terms of the covenant: a tetrastich of two syn. couplets. — *Forever will I keep My kindness for him*], 2 S. $7^{15}$, cf. v.$^{25}$. — *And My covenant shall be firm for him*], cf. 2 S. $7^{16}$, where his house is made firm or sure. — *And I will set his seed* ‖ *his throne*], v.$^{5}$ cf. 2 S. $7^{12-13}$. — *forever* ‖ *the days of heaven*], cf. "as the sun" v.$^{37}$, "moon" v.$^{38}$, "with the sun and before the moon" Ps. $72^{5}$.

**Part III.** has the same structure as the other parts. — **31–32** is a syn. tetrastich, a paraphrase of 2 S. $7^{14}$ "when he commits iniquity" or "acts perversely," omitted 1 Ch. 17. — *If his sons forsake My Law*]. The original was general and indefinite, and entirely apart from any conception of a code of Law; but this paraphrase interprets the perverse action as a violation of the code of Law. There are four syn. terms: (1) *forsake My Law*], cf. Je. $9^{12}$ Dt. $29^{24}$ Je. $22^{9}$; (2) *walk not in My judgments*], cf. Ez. $37^{24}$; (3) *profane My statutes*], α.λ., but cf. v.$^{35}$, profane the covenant Mal. $2^{10}$ Ps. $55^{21}$, and profaning sacred places and things characteristic of H and Ez.; (4) *keep not My commands*], a phr. of Dt. $4^{2}$ $5^{26}$ $7^{9}$ + Lv. $22^{31}$ $26^{3}$ (H) and Ex. $20^{6}$ = Dt. $5^{10}$. These phrases shew the influence not only of D, but also of H, and imply a contemporary of Ez. and one nearer to him than to Je. — **33–34**. This tetrastich has two syn. couplets in antith., the second to the first. — *Then will I visit their transgressions with a rod* ‖ *And their iniquity with stripes*], a paraphrase of 2 S. $7^{14}$, "I will chastise him with a rod of men and with the stripes of the children of men," which is probably an expansion of an original "I will chastise him with stripes of the children of men." We should probably supply the vb. *chastise* to make a complete line, cf. 2 S. $7^{14}$. It has been omitted by txt. err. — *But My kindness I will not remove from him*], cf. 2 S. $7^{15}$, which has the Qal, where the later 1 Ch. $17^{13}$ has the Hiph. as here. Doubtless Hiph. was original even in 2 S., as 𝔊, the pointing of 𝔐 being an error. It is improbable that the psalmist would change the easy technical word "remove" of the original for the new vb. of 𝔐 "break off," and use it in a sense which cannot be sustained elsewhere. — *And I will not belie My faithfulness*], cf. Ps. $44^{18}$ with covenant, Lv. $19^{11}$ with a person. — **35–36**. This tetrastich is syn. throughout.

— *I will not profane My covenant*], antith. to v.$^{32}$, profaning the divine statutes, — *And that which has issued from My lips*], cf. Je. $17^{16}$ Dt. $23^{24}$ Nu. $30^{13}$ (P); syn. "covenant," its verbal contents. — *I will not change*], cf. $34^{1}$. — *Once*], for all, 𝔊, 𝔍; cf. Heb. $7^{27}$. — *have I sworn*], cf. v.$^{4}$. — *by My holiness*], cf. Am. $4^{2}$, by the majestic separateness, aloofness, of Yahweh above all creatures. — *I will not lie unto David.* — Rf. is a tetrastich, syn. throughout and syn. v.$^{4-5.\,29-30}$. — *His seed shall be forever*], cf. v.$^{5a.\,30a}$. — *And his throne as the sun before Me*], cf. v.$^{5b}$, built for all generations; v.$^{30b}$ "as the days of heaven." — *As the moon shall it be established forever*, cf. $72^{5}$, *And forever as the sky be firm*], by easy change of pointing "forever" for "witness," and of preposition "as" for "in the sky," which introduces a new conception in the climax not easy to explain. Some think of the moon as a witness in the sky, others of God Himself as in Jb. $16^{19}$. But the term "firm," "sure," in the original 2 S. $7^{16}$ is attached to the "house" or dynasty, and in v.$^{29}$ to the covenant, and it seems best to attach it to the throne here, to make the "sky" ‖ "moon," and to find a syn. word for "forever."

**Part IV.** laments that God has acted contrary to His covenant, in His present dealings with the king. It has the same structure as the previous parts, four tetrastichs, the last a sort of Rf. — **39–40** is a syn. tetrastich. — *But Thou hast cast off and rejected*] David and his present representative on the throne. — *Thou art become enraged with Thine anointed*], cf. $78^{21.\,59.\,62}$ Dt. $3^{26}$. These three terms are strong expressions to indicate Yahweh's attitude towards the present king. They imply, in accordance with v.$^{31-33}$, that this king had forsaken the Law, and consequently was undergoing the chastisement predicted v.$^{33}$. — *Thou hast spurned the covenant of Thy servant*]. This seems inconsistent with the perpetuity of the covenant v.$^{4-5}$, its firmness v.$^{29}$, and the promise that Yahweh would not profane it v.$^{35}$. But the Ps. certainly had in mind that the chastisement would be temporary, and that the covenant kindness and faithfulness would not be removed v.$^{34}$. That has been so strongly expressed in the previous context that it is implied here. — *Thou hast profaned to the ground his crown*]. The crown, in the term used here, implies consecration to the royal office, or anointing, cf. $132^{18}$. The profanation of the crown

of the present king is because of his profanation of Yahweh's statutes v.$^{32a}$. — **41–42** has two syn. couplets, setting forth the devastation of the land of the king. — *Thou hast broken down all his fences*], cf. Ps. $80^{13}$. The boundaries of the land no longer keep out the enemies, it is all open to them. — *Thou hast made his fortresses a ruin*]. The strongholds constructed for the defence of the land had been captured by enemies, and have been reduced to a mass of ruins. — *All the passers-by spoil him*], cf. Ps. $80^{13}$ La. $1^{12}$ $2^{15}$. The land is open and defenceless to all the neighbours who would despoil it. Just such a spoiling by neighbours is related 2 K. $24^{2}$. — *He is become a reproach to his neighbours*], defenceless, plundered by all who take advantage of his misfortunes. The land is become the reproach and contempt of all the nations round about. The phr. is used also $44^{14}$ $79^{4}$, cf. $80^{7}$ all Pss. dependent on this one. — **43–44** is a syn. tetrastich describing the defeat of the king in battle. — *Thou hast exalted the right hand of his adversaries*], in battle, giving them the victory over the king of Israel, cf. v.$^{20}$. — *Thou hast gladdened all his enemies*], cf. $30^{2}$, giving them the joy and gladness of triumph and its spoils. — *Yea, Thou turnest back his sword*], so that it is ineffective, does not pierce or cut down the enemies. — *And hast not made him stand in the battle*], that is, he has not stood firm, he has fallen back, retired, fled before his enemies. — **45–46** has a syn. couplet and a synth. one. — *Thou hast taken away the sceptre of his majesty*], so by an easy change of text, which gives a good meaning, syn. with following line. — *And his throne flung down to the ground*], cf. Ez. $21^{17}$ for other use of vb. The humiliation to the ground of the throne here is parall. with that of the crown v.$^{40}$. Such an overthrow of the throne is in strong antithesis to the building of the throne "to all generations" of v.$^{5}$, "as the days of heaven" v.$^{30}$, "as the sun before me" v.$^{37}$, and implies that this overthrow is a temporary one. — *Thou hast shortened the days of his youth*]. This seems to imply that the king who suffered this humiliation was a young man. We might think of the shortening of his youth by death, were it not for the following line, which implies that he continued to live in shame. — *Thou hast wrapped him up in shame*]. It is evident, therefore, that the joyous days of his youth have given place to an experience

of the greatest shame and humiliation. These envelop him and wrap him up as in a robe. The descriptions of this part of the Ps. are so graphic and realistic that they may most naturally be referred to a real historic experience; and if so, the only one who exactly fits the description is Jehoiachin, who began to reign at eighteen, but reigned only three months before he was taken captive to Babylon by Nebuchadnezzar 2 K. $24^{8-16}$. The Ps. closes here, and it was probably written by one of the exiles with Jehoiachin before the more terrible calamities which fell upon the nation in the reign of Zedekiah, his successor.

## PSALM LXXXIX. *C.*

This Ps. returns to the tetrameter movement, but the Strs. are not tetrastichs, but hexastichs. It presupposes both of the previous Pss., and is not of the style of either of them. It is an addition, reflecting a much later and more impatient attitude.— **47–49**. This hexastich has a syn. couplet and a syn. tetrastich. — *How long, Yahweh*], cf. $4^{3}$ $79^{5}$, will this sad state of things continue? the humiliation of the Davidic monarchy, the postponement of the covenant?— *Wilt Thou hide Thyself forever?*], implying a long-continued hiding from the people, and justifying the expostulation lest it should endure forever.—*Shall Thy hot wrath burn like fire?*], cf. $79^{5}$ for similar phr. and the same situation.— *Remember, Adonay*], so by the insertion of a single letter to correspond with v.$^{51a}$, omitted by copyist's mistake, so that 𝔐 has "Remember I," or "as for me."—*what duration is*], duration of life, what it is: how short and worthless it is, as explained in the next line.—*For what nothingness*], empty, vain, worthless thing, of no value or importance.— *Thou hast created all the sons of men*]. The author is here thinking of mankind in general, and not of the fortunes of the king or the nation. He is moralising over the frailty of human life, as the author of the book of Job. He conceives of it in a pessimistic spirit, as even in the purpose of God in the creation of man. The same term for creation is used in v.$^{13}$. This is more fully explained in v.$^{49}$.— *What is man, that he should live and not see death*], α.λ. phr., death, the inevitable destroyer of mankind.— *Can he deliver his life*], common phr. 1 S. $19^{11}$ 2 S. $19^{6}$ Je. $48^{6}$ Ez. $33^{5}$ Am. $2^{14}$ Ps. $116^{4}$ +.—

*from the hand of Sheol*]. Sheol is syn. of Death, and both are conceived as having power over the life of men; cf. $49^{15-20}$ for the dominion of Sheol, $30^{4}$ $86^{13}$ for deliverance from it. Thus the shortness of time and the nearness of death are the basis for the plea that Yahweh would restrain His wrath and grant His presence and favour. — **50–52** is a hexastich having a synth. couplet and a syn. tetrastich. — *Where are Thy former deeds of kindness, Adonay?*], cf. v.[2], but in an entirely different spirit. There, the poet resolves to sing of them forever; here, he complains bitterly of their absence and refers to them as ancient. — *Which Thou didst swear to David in Thy faithfulness*]. This is more specific, for the special kindness in the covenant of David, v.[4. 25. 34]. The combination of the general "deeds of kindness" and the specific kindness to David here resembles the editorial combination of v.[4-5] with v.[2-3]. The editor who made the combination may be the author of these words. — *Remember, Adonay, the reproach of Thy servants*], cf. v.[42]; but that was the reproach of the king, this is more general, one of the nation of Israel, implying a later point of view. — *My bearing in my bosom the shame of the peoples*], by an easy emendation of the text suggested by Bä., because 𝔐 gives an ungrammatical construction which is only paraphrased in "the whole of many peoples," and 𝔊 and 𝔍 had a different text, or conjectured ways out of the difficulty. — *With which Thine enemies reproached, Yahweh*]. The line pauses, not giving the object, in order that by stairlike parall. the next line may begin with a part of the previous line and give its conclusion with emphasis. — *With which they reproached the footsteps of Thine anointed*], the humiliation of the Davidic monarchy, as in the closing part of the trimeter poem.

LXXXIX. *A*.

**2.** חַסְדֵי] pl. *deeds of kindness* v.[50] $4^{6}$ $17^{7}$ $25^{6}$ $107^{43}$ Is. $63^{7}$. — אוֹדִיעַ] should be cohortative, as אָשִׁירָה. ־ָה has fallen out before א. — **3.** אָמַרְתִּי] but 𝔊, 𝔖, 𝔍, אָמַרְתָּ. The author cites words of God and not his own words. But אמרת suits better v.[4] than v.[3]; so Bi., Du. It is therefore prob. a later insertion to distinguish words quoted. בפי then belongs with l.[3] and should be בפיו *By His* (God's) *command;* cf. use of פי for command Dt. $1^{26}$ 1 S. $12^{14}$ 1 K. $13^{26}$ +. — שָׁמַיִם] emph. in position, followed by rel. clause defined by בָּהֶם. — These four ll. are tetrameters. **4–5** are a trimeter insertion, belonging

originally with trimeter poem v.[19 sq.] So Horsley would put them between v.[36] and v.[37]. — **4.** [כרתי ברית]. This cites the Davidic covenant 2 S. 7 = 1 Ch. 17; cf. v.[29. 35. 40] $132^{12}$. כרת ברית is phr. of J, E, D, c. ל Ex. $23^{32}$ $34^{12.15}$ Jos. $9^{6.7.11.15.16}$ $24^{25}$ (J, E) Dt. $7^{2}$ Je. $32^{40}$; P uses הקים ברית. — [בְּחִירִי] so 𝕾, but 𝕲, 𝔙, pl. † בָּחִיר n. *chosen, elect*, always of Yahweh, refer. to Saul 2 S. $21^{6}$, Moses Ps. $106^{23}$, Servant of Yahweh Is. $42^{1}$, children of Jacob 1 Ch. $16^{13}$ = Ps. $105^{6}$, Israel Is. $45^{4}$; so His people Ps. $105^{43}$ $106^{5}$ Is. $43^{20}$ $65^{9.15.22}$; David only here, but vb. is used for David 1 S. $10^{24}$ $16^{8.9.10}$ 2 S. $6^{21}$ 1 K. $8^{16}$ (= 2 Ch. $6^{6}$) 1 Ch. $28^{4.5}$ $29^{1}$ 2 Ch. $6^{5}$ Ps. $78^{70}$. — [נשבעתי] the oath to David is not mentioned in 2 S. 7, but the covenant is interpreted as an oath Ps. $110^{4}$ also. — [דוד עבדי] David as the servant of Yahweh elsw. v.[21] $78^{70}$ $132^{10}$ $144^{10}$; elsw. titles $18^{1}$ $36^{1}$, David's seed v.[40], so in 2 S. $3^{18}$ $7^{5.8.26}$, altogether 31 t. in OT. — [אכין זרע] ‖ בניתי כסא. Cf. phrs. 2 S. $7^{12-16}$ = 1 Ch. $17^{11-14}$: הכין ממלכת, הקים זרע, כסא יהיה נכון עד עולם, כננתי כסא עד עולם. The couplet is therefore a paraphrastic summary of the promise. — **6.** [וְיוֹדוּ] ו does not connect as conj. with the previous tetrastich of covenant. It connects with the first tetrastich v.[2-3] and the impfs. יִבָּנֶה and תָּכִן. It is ו coörd. of late style. 𝕲 interprets as future. It is, as in v.[3], present. — [פִּלְאֲךָ] as $77^{12}$ $88^{13}$. — [קהל קדשים] phr. α.λ. *congregation of angels*, cf. סוד קדשים v.[8], קהל ($22^{23}$), קדשים ($16^{3}$) for angels elsw. Jb. $5^{1}$ $15^{15}$ Dn. $8^{13.13}$ Zc. $14^{5}$, late usage. — **7.** [מי יערך ל] cf. $40^{6}$. — [יִדְמֶה] dependent on מי also ($17^{4}$). — [בְּנֵי אֵלִים] angels, as $29^{1}$ = בני (ה)אלהים Jb. $1^{6}$ $2^{1}$ $38^{7}$ Gn. $6^{2.4}$ (J). — **8.** [אֵל נַעֲרָץ] phr. α.λ. ($10^{18}$). — [רַבָּה] is attached by MT. to first l., but that makes it too long and second l. too short. 𝕲 attaches it rightly to the second; rd. μέγας, רַב; therefore the fem. form is interpretative. — **9.** [יהוה אלהי צבאות] ($24^{10}$). — [מִי־כָמוֹךָ] takes place of 3 pers. v.[7] and goes back on 2 pers. v.[6]. — [חֲסִין יָהּ] attached to first part of v. by MT.; but that makes first l. too long and second too short. 𝕲 rightly attaches it to second part: δυνατὸς εἶ Κύριε, καὶ ἡ ἀλήθειά σου; so 𝕴 *fortissime domine*. חֲסִין α.λ. adj. *strong, mighty*, an Aramaism; but † חָסֹן adj. *strong* Am. $2^{9}$ Is. $1^{31}$; txt. err. for הסדך, which is theme of Ps., and ‖ אמונתך v.[2. 3]. — **10.** [בְּשׂוֹא גַלָּיו] inf. cstr. שׂוֹא for נְשׂוֹא Je. $10^{5}$, נשׂא Is. $1^{14}$ Jb. $20^{6}$; "perhaps only a scribal error," Ges.[76. b]. 𝕲 σάλον, 𝕴 *elationes*. — **11.** [דִכָּאתָ] ($72^{4}$) vowel of ל״ה (Ges.[75. oo]). — [רָהַב] is the mythical sea monster "Tiâmat" of Ass.-Bab. mythology Jb. $9^{13}$ $26^{12}$; emblematic name for Egypt Ps. $87^{4}$ Is. $30^{7}$, so here Bä. It is ‖ תנין and prob. refers to the sea monster in Is. $51^{9}$, so here; and the stilling of the sea has nothing to do with the Exodus, but is parall. with the reference to other great objects in nature in context. — [בִּזְרוֹעַ עֻזְּךָ] phr. Is. $62^{8}$, cf. Is. $51^{9}$. — [פִּזַּרְתָּ] *v*. $53^{6}$. — **12.** [תבל ומלאה] phr. elsw. $50^{12}$, with ארץ $24^{1}$, ים $96^{11}$ $98^{7}$, cf. $74^{16}$. — **13.** [צָפוֹן וְיָמִין] phr. α.λ. *north and south*, for the countries in these regions; cf. $74^{17}$. — [תבור וחרמון] the two great mountains of Palestine: † תבור commanding the plain of Esdraelon, elsw. Jos. $19^{22.34}$ Ju. $4^{6.12.14}$ Je. $46^{18}$ Ho. $5^{1}$, and חרמון North Galilee and Syria. — **15.** [צֶדֶק וּמִשְׁפָּט מְכוֹן כִּסְאֶךָ] = $97^{2}$. It is doubtless original here, for it has the parallel חֶסֶד וֶאֱמֶת יְקַדְּמוּ פָנֶיךָ, the four attributes grouped as elsw. in pairs. In $97^{2}$ it is not necessary to context and might be removed without being missed;

cf. $85^{11-14}$ for grouping of attributes personified in a similar way. — † מָכוֹן] n.m. √כון, *fixed, established place,* (1) usually of God's abode on earth Ex. $15^{17}$ 1 K. $8^{13}$ = 2 Ch. $6^{2}$, of temple Ezr. $2^{68}$ Is. $4^{5}$ Dn. $8^{11}$, elsw. heaven 1 K. $8^{39.43.49}$ = 2 Ch. $6^{30.33.39}$ Ps. $33^{14}$ Is. $18^{4}$; (2) *foundation* Pss. $97^{2}$ $104^{5}$, so here. — **16.** יֹדְעֵי תְרוּעָה] those experienced in and accustomed to the musical service at the sacrifice in the temple; cf. זִבְחֵי ת׳ $27^{6}$, צִלְצְלֵי ת׳ $150^{5}$, and more generally of the shouting at musical service $33^{3}$ $47^{6}$; also vb. $47^{2}$ $66^{1}$ $81^{2}$ $95^{1.2}$ $98^{4.6}$ $100^{1}$. — באור־פניך] phr. elsw. $4^{7}$ $44^{4}$, always of the illuminating face of Yahweh as looking forth from the most holy place of the temple. — יְהַלֵּכוּן] fuller form impf. Pi. הלך, frequentative; Pi. intensive chiefly poetic and late, of frequenting the temple ‖ familiarity with the sacred shout; cf. $55^{15}$ walking with the throng in procession to the house of God, also $42^{5}$. — **17.** בשמך יגילון כל היום ובצדקתך ירומו]. This is too long for one l., and for two makes two trimeters. We might reduce it to a tetrameter by throwing out either the last word as assimilation to v.$^{18}$, or כל היום as an insertion. Gr. suggested the reading ירונו. If we read יְרַנְּנוּ with Bä., we shall have to complete l. by adding יהוה to make a tetrameter. This is possible. V.$^{16-17}$ are liturgical in character It seems better to regard them as a seam.

## LXXXIX. *B*.

**18.** This v. changes to trimeter which then continues till v.$^{47}$. — עֻזָּמוֹ] c. archaic sf. for עֻזָּם referring to previous context. But 𝔖, so Gr., rd. עֻזֵּנוּ ‖ קרנינו, מגננו, מלכנו. This is more prob. We then have assonance in these four words, all referring to the Davidic king, and we should rd. קַרְנֵנוּ after 𝔊 τὸ κέρας ἡμῶν, 𝔍 *cornu nostrum*, so 𝔖, 𝔗, many codd., and not MT. קרנינו, which is difficult to understand. This gives us a quartette of trimeters referring to the king, to be compared with the quartette v.$^{4-5}$. Transpose אתה with תפארת עֻזֵּנוּ. The כי is prob. a seam to connect this tetrastich with the previous context. It was not in the original trimeter poem, which begins here. — תרים] of Kt. is more prob. than תרום of Qr. — **19.** קדוש ישראל] divine name of the trisagion Is. $6^{3}$ (*v.* $71^{22}$ $78^{41}$). These four ll., referring to king under the syn. terms עז, קרן, מלך, מגן, constitute the first tetrastich of the poem. — **20.** אָז דִּבַּרְתָּ בְחָזוֹן]. The אז refers to the time of the covenant 2 S. 7 = 1 Ch. 17. The חזון *vision* is that of Nathan 2 S. $7^{17}$ ככל החזון הזה = 1 Ch. $17^{15}$. — לחסידיך] pl. text of Baer and Ginsb. refers not only to Nathan but to Samuel also, and possibly to a number of prophets. But many codd. and texts give sg. חסידך, which then must refer to Nathan. The conception of the prophet as a חסיד is very late. The text is dub., for 𝔊 τοῖς υἱοῖς σου, בניך. This is also a late conception; but if pointed in sg. *thy son*, it is in accord with the conception of the prophecy that the king was son of God. — ותאמר] added, is unpoetical, cf. v.$^{3a}$; the first half of v. as it stands is pentameter. To make two trimeters another word must be conjectured. We may find it in תתן אמר, as $68^{12}$ ארני יתן אמר and $77^{9}$ גמר אמר, and so rd. לבנך תתן אמר. A copyist gives prosaic ותאמר for תתן אמר. The v. then is the second tetrastich of the original trimeter poem.

— שִׁוִּיתִי] pf., as v.$^4$ כָּרַתִּי *16*$^8$ $21^6$. — **21–22.** מְשַׁחְתִּיו] historical reference to the anointing of David by Samuel 1 S. $16^{1.12}$. — אשר] prosaic insertion. This is a third tetrastich. Here is the proper place to bring in the tetrastich v.$^{4-5}$, as a sort of refrain to the three previous tetrastichs, making a group of four. The ground for this is the fact that v.$^{4-5}$ are parall. with v.$^{37-38}$, closing a group of four tetrastichs and also with v.$^{29-30}$, closing another group. — **23.** לֹא־יַשִּׁיא]. 𝔊 *ὠφελήσει*, 𝔙 *proficiet*, so 𝔖, but Σ *ἐξαπατήσει*, 𝔍 *decipiet*. *B*DB. follows 𝔊, *act the creditor against, make exactions of;* but Bä., Du., 𝔍, Σ, so $55^{16}$, *come deceitfully upon;* the latter more prob. — וּבֶן עַוְלָה לֹא יְעַנֶּנּוּ] is cited from 2 S. $7^{10}$ וְלֹא־יֹסִיפוּ בְנֵי עוֹלָה לְעַנּוֹתוֹ; cf. 1 Ch. $17^9$ ולא יוסיפו בְּנֵי עולה לְבַלֹּתוֹ, referring to the people; here applied to the monarch. 𝔊 of Ps. has *καὶ υἱὸς ἀνομίας οὐ προσθήσει τοῦ κακῶσαι αὐτόν;* but 𝔍 is same as 𝔐. 𝔊 of 2 S. $7^{10}$ has *προσθήσει τοῦ ταπεινῶσαι.* It is evident that 𝔊 of Ps. did not quote from 𝔊 of 2 S. or 1 Ch. It must have found לֹא יֹסִיף in its text, and indeed ובן־עולה לא־יסיף לענותו. This makes better measure and gives assonance with כי, and is prob. original. It is then more decidedly still a citation from Heb. text of S., and not from text of Ch. This v. interrupts 1 pers. of divine action by a distich making enemies the subj. It is not closely connected with previous context. It begins the *second part of the poem.* — **24.** וְכַתּוֹתִי] is pointed as ו consec.; if so, it must depend on impfs. of v.$^{22}$. Qal ‡ כתת *beat* or *crush fine*, of potter's vessel Is. $30^{14}$, golden calf Dt. $9^{21}$, sacrificial victim Lv. $22^{24}$ (P); only here of enemies. Hiph. *beat in pieces*, an enemy Dt. $1^{44}$ Nu. $14^{45}$ (J, E). It is an early word therefore, but not elsw. in ψ; cf. $18^{43}$. — **26.** נְהָרוֹת] *streams* for נהר river Euphrates of other passages $72^8$ $80^{12}$, where limits of Davidic kingdom are given. We might think of the canals of Euphrates as נהרות בבל $137^1$. — **27.** הוא יקראני אבי אתה]. The l. is one word too long; either הוא or אתה should be elided. Neither is necessary to the sense; both are emph. אתה is the least likely. Cf. 2 S. $7^{14}$ = 1 Ch. $17^{13}$ אני אהיה־לו לאב. — אֵלִי וְצוּר יְשׁוּעָתִי] cf. *18*$^3$ אלי צורי, קֶרֶן יִשְׁעִי. The exact phrase צור ישועה elsw. Dt. $32^{15}$, but צור ישע Ps. $95^1$. — **28.** אף־אני בכור אֶתְּנֵהוּ]. In Ex. $4^{22}$ Israel as son is compared with other nations as בכור; so Dt. $26^{19}$ $28^1$:

$26^{19}$ לתתך עליון על כל הגוים
$28^1$; נתנך עליון על כל גויי הארץ

here, as in Ps. 72, passages originally referring to Israel are applied to the king. — **29.** לְעוֹלָם אשמור־לו חסדי] cf. 2 S. $7^{15}$ חסדי לא־יסור ממנו. — וּבְרִיתִי נֶאֱמֶנֶת לוֹ] cf. 2 S. $7^{16}$ נאמן ביתך וממלכתך עד עולם לפניך. — **30.** ושמתי לעד זרעו] cf. 2 S. $7^{12}$ הקימתי את־זרעך אחריך. — וכסאו כימי שמים] cf. 2 S. $7^{13}$; cf. 1 Ch. $17^{12}$ כננתי את־כסאו עד עולם. The phr. יְמֵי שמים is *α.λ.*, but cf. כשמש v.$^{37}$, כְּיָרֵחַ v.$^{38}$, and עם שמש, לפני ירח $72^5$. This completes the second part of poem. — **31–32.** אִם־יַעַזְבוּ בָנָיו תּוֹרָתִי]. This tetrastich is paraphrase of 2 S. $7^{14}$ אשר בהעותו, which clause is not in 1 Ch. 17. There are four syn. clauses here: עזב תורה, לא הלך במשפטים, חלל חקות, לא שמר מצות; cf. the gl. Ps. $18^{22-23}$ שמר דרכים, משפטים לנגדי, הסיר מחקות. Here תורה and מצות are added. These phrs. are used frequently elsw.: (1) עזב תורה $119^{53}$ Je. $9^{12}$ Pr. $28^4$ (of law of father

Pr. 4 $^{3}$); cf. עזב ברית Dt. $29^{24}$ Je. $22^{9}$ Dn. $11^{30}$, פקדים Ps. $119^{87}$. (2) הלך במשפטים Ez. $37^{24}$, elsw. vb. c. במצות 2 Ch. $17^{4}$, בחקים Ez. $11^{12}$ $36^{27}$ 1 K. $8^{61}$, בחקות Lv. $26^{3}$ (H) 1 K. $6^{12}$ Ez. $5^{6.7}$ $11^{20}$ $18^{9.17}$ $20^{13.16.19.21}$ $33^{15}$, cf. Lv. $18^{4}$, בתורה Ex. $16^{4}$ (J?) 2 K. $10^{31}$ 2 Ch. $6^{16}$ Ne. $10^{30}$ Je. $26^{4}$ Pss. $78^{10}$ $119^{1}$, בתורות Dn. $9^{10}$, בתורתי ובחקתי Je. $44^{10}$, בתרתי ובחקתיו ובעדותיו Je. $44^{23}$. (3) חלל חקות phr. α.λ., but חלל ברית Mal. $2^{10}$ v.$^{35}$, cf. Ps. $55^{21}$. The defiling of sacred places and things is especially characteristic of H and Ez., cf. Ps. $74^{7}$ חלל משכן שמך. חלל is also used in v.$^{40}$ of violating the honour of the Davidic kingdom. (4) שמר מצות Ex. $20^{6}$ = Dt. $5^{10}$ Lv. $22^{31}$ $26^{3}$ (H) Dt. $4^{2}$ $5^{26}$ $7^{9}$ $8^{2.6}$ $13^{5.9}$ $26^{18}$ $28^{9}$ 1 K. $8^{61}$ $9^{6}$ $14^{8}$ 2 K. $17^{19}$ $18^{6}$ Ne. $1^{5.9}$ Dn. $9^{4}$ Ps. $119^{60}$ Ec. $12^{13}$.—**33.** ופקדתי בשבט פשעם ובנגעים עונם]. This v., as it stands, is pentameter paraphrase of 2 S. $7^{14}$, not in ‖ 1 Ch. 17; והוכחתיו בשבט אנשים ובנגעי בני אדם 2 S. $7^{14}$ has been expanded from an original והוכחתי בנגעי בני אדם. A vb. is missing in Ps. We cannot do better than supply the original הוֹכַחְתִּי.—**34.** והסרי לא־אפיר מֵעִמּוֹ] cf. 2 S. $7^{15}$ וחסרי לא־יסור מִמֶּנּוּ, 1 Ch. $17^{13}$ וחסרי לא־אסיר מֵעִמּוֹ. The text of Chr. is more correct. 𝔊 of S. has Hiph. The vb. אפיר is prob. txt. err. for אסיר, Ols., Gr., Bi., Bä., Che. There was no reason to change this technical word, and אָפִיר for אָפֵר √פרר is not congruous with the noun.—לא אֲשַׁקֵּר באמונתי] cf. $44^{18}$ (בבריתך), with ב pers. Lv. $19^{11}$.—**35.** מוֹצָא־שְׂפָתַי] elsw. Je. $17^{16}$ Dt. $23^{24}$ Nu. $30^{13}$ (P); מוצא פי Dt. $8^{3}$.—אֲשַׁנֶּה] cf. v.$^{4a.29b}$, Pi. impf. שָׁנָה *change*, elsw. in ψ only $34^{1}$ (title).—**36.** אחת] *once for all*, Bä., Kau., cf. Heb. $7^{27}$; Du. *one thing*, or *once*, *one time*, 𝔊 ἅπαξ, 𝔍 *semel*.—בְקָדְשִׁי] *in my apartness, sacredness*, with נשבע elsw. Am. $4^{2}$; cf. for the oath v.$^{4b}$ נשבעתי לדוד.—אם] after oath strong negation, so $95^{11}$ $132^{2.3.4}$.—**37.** זרעו לעולם יהיה וכסאו כשמש נגדי] = v.$^{30}$ שמתי לעד זרעו וכסאו כימי שמים = v.$^{5}$ עד־עולם אכין זרעך ובניתי לדר־ודור כסאך.
Thus v.$^{37-38}$ ‖ v.$^{4-5}$ ‖ v.$^{29-30}$.—**38.** כְּיָרֵחַ יכון עולם | ועד בשחק נאמן] cf. v.$^{3}$. The first l. refers to throne or seed, as v.$^{5}$, and 2 S. $7^{16}$ כסאך יהיה נכון עד עולם. Then we would expect the ‖ נאמן ביתך עד עולם, and this would be the most appropriate climax for the paraphrase v.$^{38}$. The vb. is the same. The subj. may be understood as in previous l. ועד may be for לָעַד, the ל having been omitted by copyist, who interpreted it as the familiar phrase עולם ועד, not observing the measure; later, when parall. was observed, it was pointed as עֵד. Du. reads בְּעוֹד ה׳, but this is not so easy. ב before שחק should be כ, as in ‖ כירח. If we regard עֵד as correct, it is better to think of the moon as witness to the oath during its perpetual existence. But many think of God, as in Jb. $16^{19}$.—**39.** זָנַחְתָּ] pf. hist.; people $43^{2}$ $60^{3}$ $77^{8}$ $88^{15}$, king only here.—הִתְעַבַּרְתָּ] pf. Hithp. denom. עֶבְרָה, *v.* $78^{21}$.—**40.** נֵאַרְתָּה] fuller form Pi. pf. 2 m. † [נאר] *abhor, spurn*, elsw. La. $2^{7}$: dub., Hu. נאץ, Du. נער *shake off*, 𝔊 κατέστρεψας, Σ εἰς καταρὰν ἔδωκας, 𝔍 *attenuasti*, 𝔗 אשניתא, 𝔖 אסליח.—‡ נֵזֶר] n.m. *crown* (sign of consecration) of king, as $132^{18}$ 2 S. $1^{10}$ 2 K. $11^{12}$ = 2 Ch. $23^{11}$.—**41.** מִבְצָר] *fortification, fortress; v.* $60^{11}$.—‡ מְחִתָּה] *ruin* of fortress, only here in this sense; but ruin of a prince without people Pr. $14^{28}$, ruin of the poor in their poverty Pr. $10^{15}$.—**42.** שַׁסֻּהוּ כָּל־עֹבְרֵי דָרֶךְ] cf. וְאָרוּהָ כל־עברי דרך $80^{13}$.—† שסס] Qal *plunder*, only here ψ, elsw. 1 S. $17^{53}$ Ju. $2^{14}$ Je. $30^{16}$; Niph

Is. 13$^{16}$ Zc. 14$^{2}$; cognate c. שסה, c. ל Ps. 44$^{11}$.—עברי דרך] † phr. elsw. 80$^{13}$ La. 1$^{12}$ 2$^{15}$; in all cases of those who gloat over misfortune of Jerusalem or Israel, or the king; and in Jb. 21$^{29}$ of travellers, in Pr. 9$^{15}$ of those who go straight on their way.—היה חרפה לשכניו] cf. 44$^{14}$ 79$^{4}$ 80$^{7}$, all related Pss. and all prob. dependent upon our Ps. This completes two quartettes.—**43.** הֲרִימוֹתָ יְמִין] Hiph. pf. רים; elsw. v.$^{20}$, of the בחור; of קרן 75$^{5}$ 148$^{14}$, in victory 75$^{7}$, ראש 3$^{4}$ 110$^{7}$, למרום 75$^{6}$.—הִשְׂמַחְתָּ כל־אויביו] Hiph. pf. שמח *rejoice*. Hiph. α.λ. It is a scribal assimilation to הרימות; originally Pi. *gladden* enemies, as 30$^{2}$.—**44.** אף תשיב צור חַרְבּוֹ] צור is difficult; for *stone knife* Jos. 5$^{2}$ does not justify the mng. *edge* or *knife* here. 𝔊 τὴν βοήθειαν, 𝔍 *robur*, show their perplexity. Ols. thinks it vocative of God. Du. would rd. מִצַּר after 44$^{11}$, Gr. אחור after 𝔗. צור is really not needed for measure. We might take it as צר *adversary* of v.$^{43}$, and transpose to חרב צריו, or regard it as a gl. defining חרב.—**45.** הִשְׁבַּתָּ מִטְּהָרוֹ] is a defective l. 𝔊 κατέλυσας ἀπὸ καθαρισμοῦ αὐτόν, 𝔍 *quiescere fecisti munditiam eius*. Aq., Σ, 𝔖, AE., Ki., take מטהר as noun. The separable preposition is necessary for measure unless we supply a word. But then there is no other example of such a noun as טְהָר Ges.$^{L. 10. 2. b}$, or טֹהַר Ols.$^{§ 178. b}$ Bö.$^{886}$, or מְטֹהָר Ges.$^{L. 20. 2. (2) b}$, *v.* Kö.$^{II. 1. 85}$. Bä. suggests מטה מִיָּדוֹ *sceptre from his hand*, which is good parall. But still better מַטֵּה הודו *sceptre of his majesty*, *v. 8$^{2}$* 21$^{6}$; cf. מַטֵּה עֻזְּךָ 110$^{2}$. השבית *cause to cease from, do away with*, c. מן Ex. 12$^{15}$ Lv. 26$^{6}$ Ez. 23$^{27. 48}$ 30$^{13}$ 34$^{25}$ Is. 30$^{11}$ Je. 7$^{34}$, c. acc. Pss. 8$^{3}$ 119$^{119}$ 46$^{10}$ (wars).—מִגַּרְתָּה] fully written Pi. 2 m. † מגר *throw, toss*, elsw. only Qal Ez. 21$^{17}$.—**46.** † עֲלוּמָיו] *his youth*, only found with sf.; elsw. Jb. 20$^{11}$ (Kt.) 33$^{25}$ Is. 54$^{4}$.—הֶעֱטִיתָ] Hiph. עטה *wrap, envelop oneself* (*71$^{13}$*).—† בוּשָׁה] n.f. *shame*, elsw. only Mi. 7$^{10}$ Ob.$^{10}$ Ez. 7$^{18}$; usually בֹּשֶׁת Pss. 40$^{16}$ 69$^{20}$ 70$^{4}$, לבש ב׳ 35$^{26}$ 132$^{18}$, עטה ב׳ 109$^{29}$; cf. 44$^{16}$. V.$^{39-46}$ constitute four tetrastichs of expostulation, the fourth part of the trimeter Ps. which concludes here.

## LXXXIX. *C.*

**47.** עד־מה יהוה תִּסָּתֵר לנצח] here begin tetrameters which continue to the end of Ps.—עד־מה] *how long?* cf. 4$^{3}$ 79$^{5}$.—**48.** זכר אני מה חלד]. The l. is difficult and too short. אני error for ארני, Houb. זכר ארני as v.$^{51}$, so Ew., Hi., Ols., Bä., Ehr.—חֶלֶד] *duration*, of life 39$^{6}$ Jb. 11$^{17}$, so here; of world Pss. 17$^{14}$ 49$^{2}$.—על מה שוא] *for what worthlessness, worthless thing* (merely to die) (*v. 12$^{3}$*).—**49.** יראה מות] phr. α.λ.—**50.** בֶּאֱמוּנָתֶךָ] has two accents, cf. v.$^{2}$.—**51.** כָּל־רַבִּים] defective text; 𝔍 *quia portavi in sinu meo omnes iniquitates populorum*, 𝔊 οὗ ὑπέσχον ἐν τῷ κόλπῳ μου πολλῶν ἐθνῶν; the rel. refers to חרפת, 𝔍 conjectures *iniquitates;* Du. suggests כל ריב. Bä. כְּלִמַּת is probable.—**52.** עקבות מ׳] *footprints of Messiah*, cf. 56$^{7}$ 77$^{20}$.

## PSALM XC., 6 STR. 5$^3$.

**Ps. 90 is a prayer of Israel. It bases itself on the fact that the everlasting God has been the habitation of Israel in all generations (v.$^{1-2}$), prays that the nation may not incur the primitive sentence for sin from Him with whom a thousand years are of so short duration (v.$^{3-4}$). Israel's iniquities from his youth are in the sunshine of God's face, and he is consumed by the divine anger as the grass by the sun (v.$^{5. 6b-8}$). His days rapidly decline, are but a sigh, and are about to fly swiftly away (v.$^{9-10ade}$); therefore he prays for instruction as to the meaning of the divine anger and for true wisdom, and importunately complains of delay (v.$^{11-13a}$). The Ps. concludes with a petition for divine kindness, and gladness in proportion to the years of affliction (v.$^{13b-15}$). There are several glosses of interpretation (v.$^{6a. 10b-c}$), and of intensification (v.$^{16-17}$).**

(YAHWEH), Thou art our dwelling place:
Thou art ours in all generations.
Before the mountains were born,
And the earth and the world were brought forth,
From everlasting to everlasting art Thou.
(DO not) turn man back to dust;
And say: "Return, ye sons of mankind."
For a thousand years in Thine eyes
Are as a day, yesterday when it passeth away.
As a watch in the night Thou dost flood them away.
AS in the morning grass shooteth up,
In the evening is mown down and withereth;
So we are consumed in Thine anger.
Thou hast set our iniquities before Thee,
Our youth in the sunlight of Thy face.
FOR all our days do decline;
In Thy wrath we bring our years to an end.
As a sigh are the days of our years,
And their breadth is travail and trouble:
For it is quickly gone, and we fly away.
WHO knoweth the strength of Thine anger,
Or can number (the awful deeds) of Thy wrath?
Thine hand so make us to know,
That we may get a mind of wisdom.
O return, Yahweh! How long?
BE sorry for Thy servants.
Satisfy us in the morning with Thy kindness,
That we may jubilate and be glad in our days.
Make us glad according to the days Thou hast afflicted us,
The years when we saw adversity.

**Ps. 90 is properly designated in the title as a תפלה, and is ascribed to "Moses the man of God," cf. Dt. $33^1$, not with the meaning that it was composed by him, as was usually supposed in former times, but that it was put in his mouth as a pseudograph, just as its neighbours, 88 (ascribed to Heman), and 89 (to Ethan) (*v.* Intr. 1, 30). The Ps. resembles in many respects Dt. 32; cf. v.$^{15}$ with Dt. $32^7$, v.$^{10}$ שנות and v.$^{15}$ ימות with Dt. $32^7$; v.$^{13}$ with Dt. $32^{36}$. Its use of מעון v.$^1$ depends upon Dt. $33^{27}$. Moreover the Ps. shows familiarity, v.$^3$ with Gn. $3^{19}$ (J), v.$^2$ with Gn. $2^4$ (P). The neglect of other Lit. and this dependence on the historic songs of the Pentateuch were doubtless intentional to make the language appropriate to the pseudograph. The measure and rhythm are also those of these older poems. The Ps. looks back to the youth of the nation through a long history. It expresses an experience of affliction due to the anger of God with the nation for its sins, which has long continued. The prayer is for a restoration of divine favour. The use of לבב v.$^{12}$ is in accordance with the usage of the Exile and early Restoration, and the use of חכמה is the earlier one of Je., before the development of WL. The thought of God as the dwelling place of His people resembles Ez. $11^{16-20}$, where He is their sanctuary during the Exile. The estimate of proportion between the affliction and the gladness is in accordance with Is. $40^2$. The late Exile is the most probable period of composition.**

Str. I. Two syn. couplets and a synth. line. — **1.** *Yahweh*] was doubtless the divine name of the original, subsequently displaced by "Adonay" to correspond with the gloss v.$^{17}$. — *Thou art our dwelling place*], based on Dt. $33^{27}$, cf. Ps. $91^9$, a richer expression than "refuge" of 𝔊; for it adds to this more frequent conception (cf. $27^1$ $31^5$ $37^{39}$ $52^9$) the comforting thought that God was the everlasting home of His people. This is an unfolding of the idea of the temple as not only the dwelling place of God, but the place whither His people resort as guests, cf. Ps. $15^{1\,sq.}$ $84^{2-5}$. During the Exile, when they could not resort to the temple, God Himself became their living temple, cf. Ez. $11^{16-20}$ (*v.* Br.$^{MP.\,368}$). — *Thou art ours in all generations*], our own God, belonging to Israel in all the generations of the past. By attaching this to the previous sentence, 𝔐, followed by EV$^s$., destroys the measure and the parallelism, and fails to get the additional thought. — **2.** *Before the mountains were born* ‖ *And the earth and the world were brought forth*], both passive, as 𝔊, Aq., Σ, 𝔗, 𝔙, followed by PBV., which suits the parallelism better than with 𝔐, 𝔍, AV., RV., JPSV., to interpret the second vb. as active. The conception is practically the same: that God was not only the Father

of Israel as Dt. $32^6$, but also of the physical universe, the author probably giving that interpretation to Gn. $2^4$. — *From everlasting to everlasting art Thou*], asserting the divine existence and activity during all this interval, from an everlasting time prior to the creation of the world on until an everlasting time in antithesis thereto. 𝔐, followed by EV$^s$., attaches the divine name to this sentence; but 𝔊, 𝔙, are more correct in interpreting the form as a negative belonging to the next sentence.

**Str. II.** Two syn. couplets enclosing a line mediating between the two. — **3.** *Do not turn man back to dust*], as 𝔊; a petition that the sentence pronounced upon the first parents for their sin Gn. $3^{19}$ may not be carried out in the case of Israel ‖ *And say*], in command, *Return, ye sons of mankind*], to the dust from which ye were made. This is the most natural interp., cf. $146^4$, taking "man" in its usual collective sense ‖ with "sons of mankind," and considering both as emphasizing the humanity of Israel, notwithstanding their privilege of having their home in God. The usual interpretation, as given in EV$^s$., that the couplet states God's usual dealings with mankind, has grammatical difficulties in the way, and is hard to reconcile with the course of thought of the Ps. The PBV. "come again, ye children of men" makes the two lines antithetical, the turning to death of one generation, the coming up out of the dust of another generation in constant succession. This, though favoured by Luther and attractive as a conception, is not suited to the context. — **4.** *For a thousand years in Thine eyes*], as compared with the divine existence from everlasting to everlasting. A thousand years of existence of Israel as a nation in the eyes of man is a long time from generation to generation; but in the eyes of God it amounts to very little. This is urged as a reason why Israel should not be condemned to death. — *Are as a day*], a single day, cited 2 Pet. $3^8$ to warn Christians against thinking God slack concerning His promises. — *Yesterday when it passeth away*]. The day whose hours are counted as they pass is not so short to man's mind as yesterday as one sees it passing away forever. — *As a watch in the night*], one of the three divisions of the ancient Hebrew night, cf. La. $2^{19}$ Ju. $7^{19}$ 1 S. $11^{11}$. This is not a complement of the previous yesterday, which would be against the measure. It begins a syn. line whose vb. is:

**5 a**. *Thou dost flood them away*]. Thus we get a fine parallelism between the passing away of the thousand years, as if they were yesterday, and their being swept away in a flood of rain as if they were no more than a watch in the night. The usual interpretation, that it is man who is swept away in the flood, is favoured by the attachment of this word to the next line against the measure, and also because of the gloss which in 𝔐 is: *they become sleep*], they pass over into the sleep of death.

**Str. III.** has two syn. couplets with an intermediate line.—**5 *b*–6**. *As in the morning* ‖ *in the evening*], the beginning and end of the day; used in the more general figurative sense of the beginning and end of a time, here of the duration of grass, cf. $30^{6}$ $46^{6}$ Jb. $11^{17}$ of the duration of trouble, and Gn. $1^{5.8.13}$+ of the beginning and end of a divine day's work.—*grass shooteth up—is mown down and withereth*], a figure of frailty and transitoriness, cf. Is. $40^{6-8}$ Ps. $103^{15-16}$. A glossator inserts an explanatory doublet to the first clause: *in the morning it blossometh and shooteth up*, probably in order to avoid the interpretation of the previous vb. in the sense of "pass away," "fade away"; but it has not in fact prevented that interpretation by 𝔊, 𝔙, PBV.—**7**. *So we are consumed in Thine anger*]. By ancient copyist's mistake a particle usually rendered "for" took the place of "so"; but it is difficult to find a reason in this clause. A glossator intensifies this by the ‖ *and in Thy heat are we dismayed*, which cannot be brought into the measures of the Str. The point of the comparison is not stated in this line, but suggested. That which so speedily consumes the grass is the heat of the sun. That which is implicit here is explicit in the next couplet.—**8**. *Thou hast set our iniquities before Thee* ‖ *Our youth in the sunlight of Thy face*]. The face of God is compared to the sun, which consumes the nation because of the iniquities Israel has committed from his youth, just as the sun consumes the grass of the field. The face of God is elsewhere compared to the sun in its enlightening power, cf. $27^{1}$ $84^{12}$ Is. $60^{19.20}$. The word translated above "our youth," in accordance with good usage, after 𝔗, Quinta, is given by 𝔊, 𝔙, as "our age," and by 𝔐, followed by EV$^{s}$., as "our secret sins," all interpretations of the same Heb. consonants in the unpointed text.

**Str. IV.** A syn. tristich with a syn. couplet between its second and third line. — **9–10.** *For all our days* ‖ *our years*, summed up in *days of our years* ‖ *their breadth*]. The days of the years of Israel's life are conceived as extending in breadth over a wide space of time. This, the most natural interpretation, is that of 𝔊, 𝔙, 𝔍. 𝔐, followed by EV[s]., gives a slightly different form supposed to mean "pride"; but this is α.λ. and not so well suited to the context, for the vbs. all imply extent, measurement. — *decline*], of the swiftly falling day ‖ *bring to an end* ‖ *quickly gone*, and in the climax *fly away*], in the swiftest movement, as time flies, cf. Jb. 20[8]. The whole duration of the nation's life is compared to a *sigh* ‖ *travail and trouble*], cf. Gn. 47[8-9]. All this is because of the divine *wrath*, as v.[7]. A glossator inserted a prosaic statement as to the usual duration of human life: *In them are seventy years, or if, by reason of extraordinary might, eighty years.* But it interrupts the thought and destroys the measure of the original.

**Str. V.** Syn. couplet, synth. couplet, and a line synth. thereto. — **11.** *Who knoweth?* ‖ *can number?*], implying the negative answer: no one, — *the strength of Thine anger* ‖ *the awful deeds of Thy wrath*]. As the previous context shows, Israel did know by generations of experience somewhat of the strength of the divine anger against himself as well as other nations, and he could enumerate many awful deeds of wrath in the past history. But he is yet conscious that the divine wrath is much stronger than he has experienced it, and that the full number of awful deeds that God might do has not yet been estimated. He dreads the full measure of the divine wrath, which he knows has been held back. The simple and powerful parallels of this couplet and its measures, essentially preserved by 𝔊, 𝔙, have been destroyed by 𝔐, 𝔍, followed by EV[s]., both by misreading the noun so as to compel the translation: "and according to the fear that is due unto Thee," and by attaching the vb. "number" to the next line. — **12.** *Thine hand so make us to know*], so 𝔊, 𝔙; the hand as stretched out in anger and in doing awful deeds. The petition of Israel is that he may so know the divine hand in discipline that he *may get a mind of wisdom*], and so in the future be able to think and act wisely in accordance with the divine will and guidance. 𝔐, 𝔍, followed by EV[s]., read: "to number our days so make us know," implying

that the lesson is to be learned from the brevity and affliction of life. — **13.** *O return, Yahweh*], the importunate petition for restoration of favour, cf. Dt. $32^{36}$ Ps. $6^{4}$; with the complaint: *How long?*], cf. $74^{10}$ $80^{5}$ $82^{2}$ $94^{3}$.

**Str. VI.** A synth. triplet and a syn. couplet. — **13** *b*. *Be sorry for Thy servants*], as Dt. $32^{36}$ Ps. $135^{14}$. — **14.** *Satisfy us in the morning with Thy kindness*], after the long night of affliction, cf. v.$^{5-6}$, — *that we may jubilate and be glad in our days*], rejoice in the renewed favour of their God in their resort to Him as their everlasting home. A glossator intensifies by inserting "all" before "days," without need and against the measure — **15.** *Make us glad according to the days* ‖ *the years*], those mentioned in the previous Strophes. — *Thou hast afflicted us* ‖ *we saw adversity*]. Israel desires that his joy in salvation may at least be equal in extent of duration, and probably also in intensity, with the afflictions he has so long experienced, cf. Is. $40^{2}$.

The Ps. has reached a most appropriate conclusion; but a later editor, doubtless for liturgical reasons, wished to emphasize the situation, and so he added v.$^{16-17}$. — **16.** *Let Thy work appear unto Thy servants*], that is, work of salvation, cf. Dt. $32^{4}$ Ps. $92^{5}$. — *and Thy majesty upon their children*], so 𝔐, but 𝔊, 𝔙, "lead their children," by a different pointing of the same Hebrew consonants, making it more in accord with v.$^{12}$. — **17.** *And let the sweetness of Adonay our God be upon us*], cf. $27^{4}$; the graciousness, kindliness of God; syn. with "kindness," v.$^{14a}$, rather than with majesty. — *the work of our hands O establish upon us*], give us success and prosperity in our labours. This is repeated, in part, for emphasis: *and the work of our hands establish it.*

**1.** ארני] dub. rd. יהוה as v.$^{13}$. — מָעוֹן] *v.* $26^{8}$ *dwelling*, as $91^{9}$, cf. $71^{3}$, מְעֹנָה Dt. $33^{27}$ Ps. $76^{3}$; so 𝔍, Dr., Kirk., *B*DB.; but 𝔊 *καταφυγή* מָעוֹז, so Street, Ols., Gr. — **2.** בְּטֶרֶם] usually sq. impf.; but older usage abandoned here, Dr.$^{27}$ $^{B.n.}$ — וַתְּחוֹלֵל] ו consec. impf. Polel חול ($29^{8}$), so 𝔍, Bä., as Dt. $32^{18}$; but 𝔊, Aq., Σ, 𝔗, 𝔙, PBV., Polal, as Pr. $8^{24.25}$ Ps. $51^{7}$; so Street, Bö., Hi., Moll., Hu.$^{8}$. — **3.** אַל] divine name, so 𝔖, 𝔍, and most; but 𝔊 neg. אַל attached to the juss. תָּשֵׁב, which indeed is difficult to explain otherwise, so Gr., Bruston. 𝔙 has both אַל and אַי by dittog. תָּשֵׁב is explained by some as equivalent to ו consec. impf. with ו omitted, Dr.$^{85}$ $^{B}$. It might be explained as prot. of conditional clause with ותאמר in apod.; but neither of these is suited to the context. — † דַּכָּא] n.m. *α.λ.*; but adj. Ps. $34^{19}$ Is. $57^{15}$; 𝔊 *ταπείνωσιν*, 𝔙 *in*

*humilitatem* improb. It is doubtless a variation of Gn. $3^{19}$ עפר.—וַיֹּאמֶר] ו consec. impf. emph. present: but Aq., 𝔍, Gr. ו conj., which is to be preferred.—**4.** †אֶתְמוֹל] adv. *yesterday*, 1 S. $4^{7}$ $10^{11}$ $14^{21}$ $19^{7}$ 2 S. $5^{2}$, cf. Is. $30^{33}$; prob. apposition with יום.—כִּי יַעֲבֹר] impf. of graphic description of the movement in process.—**5.** זְרַמְתָּם] pf. זרם vb. denom. זֶרֶם, *flood away*, Qal α.λ., but Pol. $77^{18}$. 𝔊 τὰ ἐξουδενώματα αὐτῶν, 𝔙 *quae pro nihilo habentur eorum;* 𝔖 זַרְעָתָם *their seed*, cf. Ez. $23^{20}$ זרמה *issue*, so Ehr.—שֵׁנָה יִהְיוּ] so 𝔍, Σ; but 𝔊 ἔτη, 𝔙 *anni* שנים more prob. In any case it is explan. gl., against the measure.—יַחֲלֹף] Qal impf. ‡ חלף as v.$^{6}$ $102^{27}$, 𝔊, 𝔙, *pass away*, so Ew.; but *come anew, sprout again*, De., Hi., Bä., *B*DB. Hiph. *change* garments $102^{27}$ Gn. $35^{2}$ (E).—**6.** כבקר יציץ וחלף] is explan. doublet and a gl.—**7.** כִּי כָלִינוּ] though sustained by Vrss. is improb. as causal clause; rd. כֵּן as Street.—ובחמתך נבהלנו] is gl. of intensification, against the measure.—**8.** שַׁתָּ] Kt., defectively written שַׁתָּה as Qr.—עֲלֻמֵנוּ] defectively written pl. pass. ptc. עָלֻם, *our secrets;* so 𝔍, Σ, cf. העלמה Ps. $44^{22}$ Jb. $28^{11}$; but Qal of vb. α.λ. and improb. 𝔊 ὁ αἰὼν ἡμῶν, 𝔙 *saeculum nostrum* עֹלָמֵנוּ; but this late usage of עולם. 𝔗, Quinta, עלומינו *our youth*, cf. $89^{46}$ Is. $54^{4}$ Jb. $20^{11}$ $33^{25}$ most prob.—מְאוֹר פָּנֶיךָ] phr. α.λ. in this sense, but cf. Pr. $15^{30}$; well suited to context in the sense of *luminary*, the face of God being cf. to the sun with its scorching heat; cf. Ps. $74^{16}$.—**9.** כְּמוֹ הֶגֶה] should go to next l. for good measure. †הֶגֶה n.m. (1) sound of God's voice, thunder Jb. $37^{2}$; (2) here *sigh*, BDB, *murmur*, Dr., cf. Ez. $2^{10}$, 𝔊 ἀράχνην ἐμελέτων, 𝔊$^{ℵ.c.a.A.R.T}$, ἀράχνη.—**10.** יְמֵי שְׁנוֹתֵינוּ] phr. cf. Gn. $25^{7}$ $47^{8.9}$ (P) 2 S. $19^{35}$ Ec. $6^{3}$; pl. f. שנות elsw. v.$^{15}$ Dt. $32^{7}$ + 18 t.—בָּהֶם] emph. in position, introducing gl. extending through שמונים שנה.—גְבוּרֹת] if correctly pointed, abstr. intensive pl. *great might* or *extraordinary might* ($20^{7}$).—רָהְבָּם] 3 pl. sf. with † רהב α.λ. *pride;* but 𝔊, 𝔙, 𝔍, רחבם *their breadth* most prob.—עָמָל וָאָוֶן] phr. elsw. $10^{7}$ Jb. $4^{8}$ $5^{6}$ Is. $10^{1}$.—גָּז] Qal pf. † גוז Qal *pass away*, elsw. Nu. $11^{31}$ of quails.—חִישׁ] adv. α.λ. *quickly*, cf. חוש vb. $22^{20}$; but 𝔊 ἐπῆλθεν πραΰτης ἐφ᾽ ἡμᾶς, 𝔙 *supervenit mansuetudo*, cf. חשה $28^{1}$, also Is. $57^{11}$ $65^{6}$.—**11.** וּכְיִרְאָתְךָ] so 𝔍, with obj. sf. *according to the fear that is due Thee.* But 𝔊 ἀπὸ τοῦ φόβου τοῦ θυμοῦ σου has no sf. nor prep. כ; both are prob. interp., as indeed the ἀπό of 𝔊, leaving יראת as the common original, which was then prob. pl. referring to the awful deeds; and נוראת as usual.—**12.** לִמְנוֹת] as in 𝔊 belongs with previous l. to complete its measure.—יָמֵינוּ] so 𝔍; but 𝔊 τὴν δεξιάν σου, 𝔙 *dexteram tuam*, is more prob., ימין, the sf. in both cases, being interp.—כֵּן הוֹדַע] so 𝔍, 𝔊$^{ℵ.c.a.A.R.T}$, but 𝔊$^{B.ℵ}$ omits כֵּן, needed for measure.—וְנָבִא] ו subord. Hiph. impf. 1 pl., cf. La. $5^{9}$.—לְבַב חָכְמָה] phr. α.λ., but cf. חכם לבב Jb. $9^{4}$, לב חכם 1 K. $3^{12}$ Pr. $16^{23}$ Ec. $8^{5}$, לב חכמים Ec. $7^{4}$ $10^{2}$.—**13.** הִנָּחֵם] Niph. imv. נחם c. על; with אל Ju. $21^{6}$; prob. originally התנחם, which is used in the same phr. Ps. $135^{14}$, both based on Dt. $32^{36}$.—**14.** בכל־ימינו] so 𝔊; but כל is unnecessary and makes l. too long.—**15.** ימות] pl. f. elsw. Dt. $32^{7}$.—**16.** יֵרָאֶה] Niph. juss.; so all Vrss., but 𝔊 καὶ ἴδε, 𝔙 *respice* וראה Qal imv.—פָּעֳלֶךָ] as $44^{2}$ $77^{13}$; all Vrss. except 𝔍 have pl.; 𝔐 codd. differ: 65 Kenn., 117 De R., sg.; v. Baer.—וַהֲדָרְךָ ($8^{6}$); but 𝔊 ὁδήγησον הַדְרֵךְ Hiph. imv. דרך *lead* as $25^{5}$ $107^{7}$ $119^{35}$,

𝔙 *dirige filios eorum;* עַל of 𝔐 interp. — **17.** וִיהִי] ו conj. juss. — נֹעַם] *v.* *27⁴.* — אדני אלהינו] cf. Dn. $9^{9.15}$, late phr. — מַעֲשֵׂה יָדֵינוּ כּוֹנְנָה] repeated for emphasis with the variation of sf. ־הוּ to vb. The repetition is not in $\mathfrak{G}^{B}$, but in $\mathfrak{G}^{\aleph.A.R.T.}$ without sf., which is prob. interp. in 𝔐.

## PSALM XCI., 4 STR. $7^3$.

**Ps. 91 is didactic in character: (1) assures Israel of the safety from peril of those who make the temple of God their habitual resort (v.$^{1-3.4c}$); (2) then, in a direct address, exhorts not to fear the pestilence which is destroying multitudes on every side (v.$^{5-7}$); asserts that God will keep them safely in the hands of guardian angels (v.$^{9.11-13}$); and finally (3) speaks in the name of God, assuring those who know and love God that He will deliver them from all trouble and honour them in a long life (v.$^{14-16}$). Glosses emphasize the promise (v.$^{4ab.10}$), and assert that they will see the recompense of the wicked (v.$^{8}$).**

AS for him who dwells in the secret place of 'Elyon,
In the shadow of Shadday abides,
Saith of Yahweh: "My refuge!
My fortress! my God in whom I trust!"
Surely He will deliver from the snare,
The one ensnared from the engulfing pestilence;
With a shield His faithfulness will surround him.
THOU shalt not be afraid of the terror by night,
Of the arrow that flieth by day,
Of the pestilence that goeth in darkness,
Of the destruction that wasteth at noonday.
Though a thousand fall at thy side,
And a myriad at thy right hand,
Unto thee it will not come nigh.
SINCE 'Elyon thou hast made thy dwelling,
He will give His angels charge over thee
To keep thee in all thy ways.
Upon their palms they will bear thee up,
Lest thou dash thy foot against a stone.
Upon reptile and cobra thou wilt tread;
Thou wilt trample the young lion and dragon.
"SINCE he hath set his love on Me, I will deliver him.
I will set him on high, because he doth know My name.
He will call upon Me, and I will answer him.
With him I will be in trouble.
I will deliver him, and I will honour him.
With length of days will I satisfy him,
And make him gaze on my salvation."

Ps. 91 in 𝔐, 𝔍, is without title. But 𝔊 has *αἶνος ᾠδῆς τῷ Δαυείδ*. This was the conjecture of a late editor, due to the large number of terms in this Ps. familiar in 𝔇: סתר and צל v.$^{1}$ for the refuge in the temple, as $17^{8}$ $27^{5}$ $31^{21}$ $36^{8}$ $61^{5}$ + ; מצודה v.$^{2}$, cf. $18^{3}$ $31^{4}$; צנה v.$^{4}$, cf. $5^{13}$; the guardian angel v.$^{11}$, cf. $34^{8}$ $35^{5.6}$. The author also used אנכי v.$^{15}$ and חשק v.$^{14}$, both characteristic of D, and was especially familiar with Dt. 32, using the terms חץ, קטב, v.$^{5.6}$, cf. Dt. $32^{23.24}$; רבבה, אלף, v.$^{7}$, cf. Dt. $32^{30}$; זחל, פתן, and תנין, v.$^{13}$, cf. Dt. $32^{24.33}$. V.$^{4a}$ is similar to Dt. $32^{11}$, and v.$^{4b}$ uses the familiar image of Pss. $17^{8}$ $36^{8}$ $57^{2}$ $61^{5}$ $63^{8}$ (all 𝔇), though in a form found elsw. only Ru. $2^{12}$; but both phrs. are gl. The characteristic divine names are: עליון v.$^{1.9}$, cf. Dt. $32^{8}$ Ps. $18^{14}$; שדי v.$^{1}$, cf. Gn. $49^{25}$ Nu. $24^{4.16}$, a poetic rather than an early usage. The use of מעון v.$^{9}$ is similar to that of $90^{1}$, only here it is of the temple, there of God Himself. The phr. ידע שם v.$^{14}$ is elsw. $9^{11}$ Is. $52^{6}$ Je. $48^{17}$. The Ps. was evidently written in peaceful times, when there was constant access to the temple, and when the chief evils to be feared were pestilence and such like. The Ps. belongs to the late Persian or more probably to the early Greek period. It is dramatic in character. The change of persons does not imply responsive voices; but the poet now speaks for himself of the general principles of the divine government, then addresses the people with personal application of these principles, and finally utters the words of God Himself. The use of v.$^{11-12}$ with reference to Jesus Mt. $4^{6}$ = Lk. $4^{10-11}$, and the dominion over the lion and the serpent v.$^{13}$, similar in some respects to Is. $11^{6-9}$, give the Ps. a Messianic character.

Str. I. a syn. tetrastich and a syn. tristich. — **1.** *As for him who dwells*], emphatic in position, introducing the protasis whose apodosis begins in v.$^{3}$. — *abides*]. The ptc. expresses the continual dwelling, the impf. the habitual resort. The place was the temple, — *the secret place of 'Elyon* ‖ *the shadow of Shadday*], as $17^{8}$ $27^{5}$ $31^{21}$ $32^{7}$ $36^{8}$ $57^{2}$ $61^{5}$ $63^{8}$ (all 𝔇). The divine names are the poetic ones based on Gn. $49^{25}$ Dt. $32^{8}$ Ps. $18^{14}$. — **2.** *Saith*], taking the form as ptc. after 𝔊, 𝔙, 𝔖, syn. with previous ptc. 𝔐, 𝔍, followed by EV$^{s}$., interpret the form as 1 sg., "I will say," which makes an abrupt change, introducing another voice. — *of Yahweh*], of AV., RV., JPSV., seems better than "unto Yahweh" of PBV., although either is a proper translation. — *My refuge*], cf. v.$^{9}$ $14^{6}$ $46^{2}$ $61^{4}$ $62^{8.9}$ + ‖ *my fortress*], cf. $18^{3}$ $31^{4}$ $71^{3}$ + ‖ *my God in whom I trust*]: all this emphasizing the general principle that Yahweh in His temple was the habitual resort and refuge of His people. — **3.** *Surely*], introducing the apodosis with an asseveration, as AV., and not with the causal particle "for," as PBV., RV. — *He will deliver*], namely, the one indicated in the protasis;

but 𝔐, 𝔍, followed by EV$^s$., interpret obj. as sf. 2 pers. "thee," another abrupt change of person, due doubtless to assimilation to the gloss v.$^{4ab}$. — *from the snare*], defined in the ‖ as *engulfing pestilence*, ensnaring multitudes in engulfing ruin, cf. v.$^{5-7}$. Israel is in great peril from this pestilence. He is *one ensnared* in it already, and therefore needs deliverance: for so we should translate this first word of the line, and not make it dependent upon the previous word, as EV$^s$., and translate "of the fowler," which destroys the measure. — **4.** *With a shield His faithfulness will surround him*], so 𝔊, 𝔙, 𝔖, which is better suited to the parall. than 𝔐, followed by EV$^s$., interpreting the Heb. word as a noun α.λ. "buckler" ‖ *shield*. On the one side God will deliver His faithful people from the pestilence in which they are already ensnared, and on the other side will shield them from it in the future. — A glossator makes a personal application of this prematurely in v.$^{4ab}$, using the terms of earlier Pss. of 𝔇 $17^8$ $36^8$ $57^2$ $61^5$ $63^8$, cf. Dt. $32^{11}$: *With His pinion He will cover thee, and under His wings thou wilt take refuge.*

**Str. II.** A syn. tetrastich, a syn. distich, and an emphatic conclusion. — **5–6.** *Thou shalt not be afraid*], a direct address based on the doctrine of the previous Str. The pestilence is now described in several terms: *the terror by night* ‖ *the arrow that flieth by day* ‖ *the destruction that wasteth at noonday*]. At all hours of day and night *the pestilence* is at work, causing terror in the *darkness* of the night, swift and sudden as an arrow in its flight, piercing the very soul in the daylight, and making havoc and devastation at noon. 𝔊 thinks of the pestilence as a demon, and it is possible that 𝔐 had the same idea. Both vary on this account from the vb. that was probably original to the text. So terrible was the pestilence that it is stated as a possibility: **7.** *Though a thousand fall at thy side* ‖ *And a myriad at thy right hand*], and so the people of God were exposed to the utmost possible degree, — yet *Unto thee it will not come nigh*], resuming v.$^{3.4c}$; safe in the protection of their God, the plague cannot approach them. — A glossator appends **8**, probably in order to show that God distinguishes between the righteous and the wicked; and that while He delivers those who have made Him their refuge, He does not spare the wicked. The pestilence

will spend itself on them, and the righteous will see them suffer the recompense of their wickedness. — *Only with thine eyes wilt thou behold and see the recompense of the wicked*]. This glossator seems to have held the older opinion, contested in the book of Job, that the wicked and the righteous are carefully discriminated in plagues and other evils.

Str. III. An introductory line, a synth. tetrastich, and a syn. couplet. — **9.** *Since 'Elyon thou hast made thy dwelling*], resuming the thought of v.$^{1-2}$: hast made the presence of God in the temple, the place of habitual resort, a real home. — A marginal gloss claims that this very thing has been done: *For Thou, Yahweh, art my refuge*]. This subsequently crept into the text prior to the first line of this Str., making another of those abrupt transitions characteristic of the present text of the Ps. — A glossator before the specific promises of v.$^{11-12}$ introduces a general one: **10.** *Evil will not befall thee, nor plague approach thy tent*]. This breaks the force of the antithesis with the previous Str. — **11.** *He will give His angels charge over thee*]. The guardian angels, cf. 34$^{8}$ 35$^{5.6}$ Gn. 24$^{7}$, now take the place of the shield of v.$^{4}$ as more active agents of the divine protection. — *To keep thee in all thy ways*]. Wherever the pious went, they would be kept in safety by their guardians. — **12.** *Upon their palms they will bear thee up*], when there was any danger of falling, — and that with so much attention to detail, *Lest thou dash thy foot against a stone*]. This passage was used by Satan in the temptation of Jesus, Mt. 4$^{6}$ = Lk. 4$^{10-11}$, with a logical interpretation to a situation not contemplated in the Ps. The Ps. has in view a real peril, which meets the pious in his normal course of life. Satan applies the promise to a peril into which he urges Jesus to cast himself. This interpretation of the promise is rejected by Jesus as tempting God. — **13.** *Upon reptile and cobra thou wilt tread*], so 𝔊, as Dt. 32$^{24}$; but 𝔐, by copyist's error of a single letter, introduces prematurely the lion. The context suggests that this treading on venomous snakes, which might in an ordinary case be deadly, in the case of the pious would be harmless. — *Thou wilt trample the young lion and dragon*]. The pious would have dominion over them. This gives the promise a Messianic significance, cf. Is. 11$^{6-9}$.

Str. IV. Two syn. couplets and a syn. tristich. — **14–16.** *Since he hath set his love on Me*], a Deuteronomic expression, love to God being really implied in the dwelling in the temple v.$^{1.9}$: ‖ *he doth know My name*], personal acquaintance with the name of God as manifested in the sanctuary, cf. $9^{11}$ Is. $52^{6}$ Je. $48^{17}$. — *I will deliver him* ‖ *I will set him on high*], resumed in v.$^{15b}$, — *I will deliver him and I will honour him*], and in the climax v.$^{16}$, — *And make him gaze on my salvation*], cf. $50^{23}$. The deliverance is to be not a simple one, but an exalted, a glorious one, which he will be permitted not only to experience but to contemplate with joy. It will indeed be in answer to prayer: *He will call upon me and I will answer him*], and connected with the constant presence of God with the one who constantly resorts to Him: *With him I will be in trouble*], cf. $23^{4}$ $46^{8.12}$; and as the final result, instead of his days being cut short by the pestilence, as was the case with multitudes of others, *With length of days*, a long life, *will I satisfy him.*

**1.** סֵתֶר עֶלְיוֹן] phr. α.λ. cf. ס׳ אהלו $27^{5}$, ס׳ פניך $31^{21}$, ס׳ כנפיך $61^{5}$. — שַׁדַּי] 𝔊 τοῦ Θεοῦ τοῦ οὐρανοῦ, 𝔍 *domini*. — יִתְלוֹנָן] Hithp. ליו, elsw. Jb. $39^{28}$; but Qal Ps. $25^{13}$ +. — **2.** אֹמַר] Qal impf. 1 sg., so 𝔍; but 𝔊 ἐρεῖ, so 𝔙, 𝔖, either אֹמֵר ptc. or יאמר 3 sg., so Hu., Pe., Gr., Du., al. — יהוה] 𝔊$^{B. ℵ}$ τῷ Θεῷ, but 𝔊$^{B. a. b. ℵ. c. a. A. T.}$ κυρίῳ, 𝔍 *domino*. — **3.** יַצִּילְךָ] so 𝔍, 𝔊$^{ℵ. A. R. T}$ με; but 𝔊$^{B}$ יציל sf. interp. — † יָקוּשׁ] usually n.[m.] *fowler*, as Ho. $9^{8}$; but ‖ requires independent word, prob. ptc. pass. vb. יקשׁ *one snared*. — דֶּבֶר] *pestilence*, as Ex. $5^{3}$ $9^{15}$ Nu. $14^{12}$ (J) Dt. $28^{21}$; but 𝔊 λόγου = דְּבַר. — **4.** אֶבְרָתוֹ] sf. אֶבְרָה *pinion*, as Dt. $32^{11}$. — יָסֶךְ] impf. סכך ($5^{12}$), not juss. but late, when distinction had disappeared. — סֹחֵרָה] n.f. *buckler*, α.λ., as Aq., Σ, 𝔗; but 𝔊 κυκλώσει, so 𝔙, 𝔖, סֹחֵרָה ptc. vb. סחר *go round about*. — **5.** יָעוּף] rel. clause; of arrow only here, *v*. $18^{11}$. — **6.** יַהֲלֹךְ] for usual יֵלֵךְ. — † קֶטֶב] n.m. *destruction*, as Dt. $32^{24}$ of Sheol, Ho. $13^{14}$ Is. $28^{2}$. — יָשׁוּד] denom. שֵׁד, originally *lord*, subsequently *demon*, *god*, Dt. $32^{17}$ Ps. $106^{37}$ (𝔊); 𝔊 δαιμονίου, 𝔙 *daemonio*, שֵׁד here; but more prob. impf. שדד *lay waste*. — **8.** בעיניך תביט] phr. α.λ., the line a gl. — שלמת רשעים תראה] gl. from $73^{3}$. — **9.** כי אתה יהוה מחסי] gl. originally marginal note, referring to v.$^{2}$. — מְעוֹנֶךָ] as $90^{1}$, but 𝔊 here as there καταφυγήν σου, מעוזך. — **10.** תְאֻנֶּה] Pu. impf. † אנה vb. not used in Qal. Pi. *cause to meet* Ex. $21^{13}$ (E). Pu. *be allowed to meet*, elsw. Pr. $12^{21}$. Hithp. 2 K. $5^{7}$. — **13.** † שַׁחַל] n.m. poetic, *lion* as Ho. $5^{14}$ $13^{7}$ Jb. $4^{10}$ $10^{16}$ $28^{8}$ Pr. $26^{13}$; but 𝔊 ἀσπίδα = זחל, so 𝔖, 𝔍, as Dt. $32^{24}$ Mi. $7^{17}$, more prob. with פתן venomous serpent, prob. cobra Ps. $58^{5}$ Dt. $32^{33}$. — **14.** ‡ חָשַׁק] vb. Qal *be attached in love*, c. ב. Dt. $7^{7}$ $10^{15}$ $21^{11}$ +. — ידע שמי] phr. elsw. Ps. $9^{11}$ Is. $52^{6}$ Je. $48^{17}$. — **15.** אנכי] long form as in D. It is also needed for measure.

## PSALM XCII., 4 STR. $6^3$.

**Ps. 92 is a song in praise of Yahweh: (1) rejoicing in the act of praising day and night with instrumental music (v.$^{2-4}$); (2) wondering at the greatness of the divine works and thoughts, especially in permitting the wicked to flourish only to their eventual destruction (v.$^{6.\,8-9}$); (3) the wicked will surely perish in full view of the righteous, who will be exalted in their stead (v.$^{10-12}$); (4) the righteous will flourish in the temple, as the palm and cedar, even to old age (v.$^{13-15}$). Glosses emphasize the gladness (v.$^5$), the ignorance of man (v.$^7$), and the uprightness of God (v.$^{16}$).**

IT is good to give thanks to Yahweh,
To make melody to Thy name, 'Elyon;
To declare Thy kindness in the morning,
And Thy faithfulness in the dark night,
With a ten-stringed harp,
With melody on the lyre.
O HOW great are Thy works!
How very deep Thy thoughts!
When the wicked sprout forth as herbage,
And all the workers of iniquity blossom,
It is in order that they may be destroyed forever,
Since Thou art on high everlastingly.
FOR lo! Thine enemies shall perish;
All the workers of iniquity shall be scattered.
But Thou wilt exalt my horn as a yore ox;
(Thou hast enriched me) with fresh oil;
And mine eye shall look on my lurking foes;
Evil doers mine ears shall hear.
THE righteous will sprout forth as the palm tree,
Wax tall as the cedar in Lebanon.
Transplanted into the house of Yahweh,
They will sprout forth in the courts of our God.
Still in old age they will bear fruit:
They will be full of sap and freshly green.

Ps. 92 was originally a שיר, a term appropriate to its contents. מזמור was added at a later date. It was eventually assigned for use in the liturgy: ליום השבת (*v.* Intr. §§ 24, 31, 39). It is a Ps. eminently suited for worship, whether in the temple or the synagogue. It was composed in the time when Israel was exposed to peril from enemies, and when the musical service of the temple was in full operation; therefore probably in the late Greek period. The language is not late: הגיון v.$^4$ as $9^{17}$; v.$^6$ depends possibly on Is. $55^{8.\,9}$; v.$^7$ is related to $49^{11}$ $73^{22}$, but is a gl.

Str. I. A syn. tetrastich and a syn. couplet. — **2–4**. *It is good*] pleasant, delightful, — *to give thanks* ‖ *to make melody*], terms usual in public worship in the temple, cf. $33^{2}$ $105^{1-2}$ $106^{1}$ $107^{1.8.15.21.31}$ $118^{1.29}$ $136^{1}$. The theme is *Yahweh* ‖ *Thy name* '*Elyon*], cf $18^{50}$ $135^{3}$; *Thy kindness* ‖ *Thy faithfulness*], the pair of divine attributes usually associated in such songs, — *in the morning* ‖ *in the dark night*] implying public worship in the temple at night, cf. $134^{1}$, as well as in the morning, and indeed not only with vocal music, but with instruments as well, — *with a ten-stringed harp*], as 𝔊, cf. $33^{2}$ $144^{9}$, *and with melody on the lyre*, cf. $81^{3}$. 𝔐, followed by EV$^{s}$., interprets the word meaning "ten-stringed" as another instrument than the harp. 𝔍 also interprets "melody" as song accompanying the lyre, and so PBV. as a separate "loud instrument," but all this is improbable. — **5**. A glossator inserts a reason here, which the original reserves for the subsequent Strs., — *For Thou hast made me glad* ‖ *I shall ring out praise*], the theme of which was some deliverance just wrought, probably in the Maccabean times. — *Thy deed* ‖ *the works of Thy hands*], cf. $28^{5}$ $77^{13}$ $90^{16}$.

Str. II. Two syn. couplets and a synth. one. — **6**. *How great*], exclamation of wonder and praise ‖ *How very deep*], for the exclamation is continued in the syn. line, which is not a mere statement of fact, as EV$^{s}$. The *works* of Yahweh are wonderfully great, in intensity rather than in number, as implied in the syn. "deep," which is appropriate to the divine *thoughts* as unsearchable and profound, cf. $40^{6}$, but especially Is. $55^{8.9}$. These divine works and thoughts are with reference to the wicked, in the antithesis between their prosperity and their ultimate destruction v.$^{8-9}$. But a glossator interposed a couplet emphasizing the profundity of the divine thoughts. — **7**. *A brutish man* ‖ *a dullard*], cf. $49^{11}$, as distinguished from a wise and understanding man, living in the fear of God; characteristic of WL. — *knoweth not* ‖ *understandeth this not*], that which the psalmist knows in his experience and what the people understand in the use of the song of praise. — **8**. *When the wicked* ‖ *all the workers of iniquity*], doubtless the same as those of v.$^{10.12}$, and therefore not wicked men in Israel, but foreign enemies and treacherous foes. — *sprout forth as herbage* ‖ *blossom*], in sudden luxuriant success and

prosperity. The simile implies also frailty and transitoriness, cf. $90^{5-6}$, which is then expressed in the apodosis in the strongest terms. — *It is in order that they may be destroyed forever*], and the reason for it is — **9.** *Since Thou art on high everlastingly*]. Yahweh reigns in the height of heaven, everlastingly His dominion continues. This makes it certain that the prosperity of the wicked will only be temporary, and their doom sudden and irrevocable. The antithesis between the everlasting reign of God and the everlasting destruction of the wicked brings the Str. to its climax.

**Str. III.** Three syn. couplets. — **10.** *For lo! Thine enemies*], repeated for emphasis with the divine name in 𝔐, 𝔍, EV$^{s}$., but not in the original. The wicked are the divine enemies, as usual in the ψ. — *shall perish* ‖ *shall be scattered*], in defeat on the battle-field and in the panic of a disastrous rout. — **11.** *But Thou wilt exalt my horn*], in victory, cf. $75^{5.6}$ $89^{18}$ $148^{14}$: *as a yore ox*], the gigantic wild bull of the ancients, cf. Nu. $23^{22}$ Dt. $33^{17}$ Ps. $22^{22}$ Jb. $39^{9\,sq.}$, whose furious onset was greatly to be feared by the hunter. — *Thou dost enrich me with fresh oil*], that is, at the festival celebrating the victory he is anointed so richly with oil by Yahweh that he will be saturated with it as are cakes when prepared for the sacrifice. This is a parallel simile. As Horsley, "a penetration of the whole substance of the man's person by the oil," cf. $23^{5}$. — **12.** *Mine eye shall look on*], with the gaze of the victor, seeing his enemies slain on the battle-field and rushing panic-stricken away from his pursuit ‖ *Mine ears shall hear*], doubtless the outcries of terror and anguish of the vanquished.

**Str. IV.** Three syn. couplets. — **13.** *The righteous*], Israel, and not the righteous in Israel, — *will sprout forth as the palm tree*], an appropriate simile of rapid, vigorous growth and luxuriance of life, — *wax tall as the cedar of Lebanon*], a simile of strength and durability, cf. Ho. $14^{5.6}$; both in antithesis with the luxuriant but perishable herbage to which the wicked had been compared v.$^{8}$. — **14.** *transplanted into the house of Yahweh* ‖ *courts of our God*]. The temple in its larger sense, as explained by courts, is conceived as exceedingly fertile soil. The trees that are removed from other places and planted there will have a luxuriant growth, cf. $1^{3}$ $84^{5}$. — *They will sprout forth*, as young plants, and, — **15.** *still in old age they will bear fruit*], doubtless combining in the figure

the fruitfulness of the palm and the longevity of the cedar. — *They will be full of sap and freshly green*], everlastingly animate with the fulness of life and ever green with the richest of foliage.

The Ps. comes to its most appropriate end here; but a glossator, wishing to give it a dogmatic ending, adds: **16.** *That they may declare that Yahweh is upright, my Rock in whom is no iniquity*]. This seems to be based on Dt. $32^4$, where the uprightness of God was properly emphasized; but here it is inappropriate, for the Ps. praises rather the divine kindness and faithfulness.

**3.** וֶאֱמוּנָתְךָ] has two tones. — לֵילוֹת] abstr. intensive pl. *dark night*, as $134^1$ Ct. $3^{1.8}$. — **4.** עֲלֵי עָשׂוֹר וַעֲלֵי נָבֶל] 𝔐, 𝔍. עֲלֵי archaic for עַל. The repetition makes l. tetrameter and interp. עשׂור as a different instrument from נבל. But 𝔊 had only עשור נבל or נבל עשור as $33^2$ $144^9$, *a ten-stringed harp*. — הגיון] as $9^{17}$, *melody, resounding music*, 𝔊 μετ' ᾠδῆς, Σ μελῳδίας. 𝔍 *cantico et* interprets it as apart from בְּכִנּוֹר just as in previous line. — **5.** יהוה, though in Vrss., makes the l. tetrameter. The v. is doubtless a gl., giving a premature reason. — **7.** אִישׁ בַּעַר] cf. אני בער $73^{22}$ with the same vb. כסיל implies WL. and indicates a gl. — **8.** לְהִשָּׁמְדָם] Niph. inf. c. sf., with לְ. This is prob. for an earlier למען needed for the measure. — **9.** יהוה] is gl.; unnecessary and makes l. too long. — **10.** כִּי הִנֵּה איביך יהוה] 𝔐, 𝔍, is not in $𝔊^B$, but in $𝔊^{א.R.T}$, and is dittog. or emph. repetition; in either case a gl. — יִתְפָּרְדוּ] Hithp. impf. in the sense of *dispersed*, as Jb. $4^{11}$; *separated*, Ps. $22^{15}$. — **11.** וַתָּרֶם] ו consec. of 𝔐 is wrong interp. 𝔊, 𝔍, 𝔙, all have simple ו and make the vb. future as the context demands. — בַּלֹּתִי] Qal pf. 1 sg. בלל usually after Ki. intrans. *anointed*, but without justification in usage. 𝔖, 𝔗, Ols., Du., בַּלֹּתַנִי most prob. 𝔊 τὸ γῆράς μου, 𝔙 *senectus mea*, 𝔍 *senecta mea*, Σ ἡ παλαίωσίς μου. Hu., Bä., בְּלוֹתִי inf. cstr. sf. 1 sg. בלה *my wasting* in old age, cf. $32^3$ $49^{15}$. The man by the anointing of his head with oil is enriched as the cakes of the מנחה. — **12.** וַתַּבֵּט] ו consec. is interp.; the context demands simple ו. — בְּשׁוּרָי] error for שׁררי, *v.* $5^9$, 𝔊 ἐν τοῖς ἐχθροῖς μου. — בַּקָּמִים עָלַי] makes l. too long, destroys the simplicity of the parall., and is gl. — **13.** יִשְׂגֶּה] Qal. impf., *v.* $73^{12}$. — **14.** שְׁתוּלִים] Qal ptc., cf. $1^3$, *transplanted*, not *planted*. — חצרות אלהינו] phr. a.λ., but ח׳ יהוה $84^3$, חצריך $65^5$ $84^{11}$, חצרתיו $96^8$ $100^4$, ח׳ בית $116^{19}$ $135^2$, all referring to second temple. — **15.** יְנוּבוּן] full form Qal impf. נוב ($62^{11}$) *bear fruit*. — **16** depends on Dt. $32^4$; introduces a legalistic conclusion, and is a gl. — עלתה] Kt. defective for עַוְלָתָה Qr., fuller fem. form because of following monosyl. בו, rel. clause.

## PSALM XCIV., 6 STR. $4^8$.

**Ps. 94 is an importunate prayer of Israel for a theophany of the God of dire vengeance (v.[1-2]), expostulating at the long impunity of the wicked (v.[3-4]), meekly congratulating himself upon divine discipline and instruction out of the Law, while awaiting the doom of the wicked (v.[12-13]), assured that Yahweh will not abandon His people and that righteousness will ere long return (v.[14-15]). The question whether the throne of the oppressor can be allied to Yahweh is raised (v.[20-21]), only to be denied by the assertion that God is the refuge of His people, and that He will surely exterminate their enemies (v.[22-23]). Glosses emphasize the wickedness of the enemies, and their ignoring of divine interposition (v.[5-7]), rebuke the dullards for not understanding (v.[8]), assert that God is the creator and teacher of the nations (v.[9-10]), though man's thoughts are but breath (v.[11]), resume the plea for interposition, lest the people go down to Sheol (v.[16-17]), and affirm the sustaining kindness and delightful comfort that Yahweh bestows (v.[18-19]).**

O GOD of dire vengeance, Yahweh!
O God of dire vengeance, shine forth!
Lift up Thyself, O Judge of the earth;
Render the proud a recompense.
HOW long shall the wicked, Yahweh,
How long shall the wicked exult?
Pour forth, speak arrogantly,
Speak boastfully, all the workers of trouble?
HAPPY is he whom Thou disciplinest, Yah!
And whom Thou teachest out of Thy Law,
To give him rest from days of evil,
Until a pit be dug for the wicked.
YAHWEH abandons not His people,
And forsakes not His inheritance,
Until righteousness return to judgment,
And following after it all the upright of mind.
CAN the throne of engulfing ruin be allied to Thee,
Which frameth trouble by statute;
Those who make attacks upon the life of the righteous,
And innocent blood condemn?
NAY! Yahweh is become to me a high tower,
And my God, my rock, my refuge.
And He hath recompensed their troubling upon them,
And in their own evil Yahweh will exterminate them.

Ps. 94 has no title in 𝔐, but in 𝔊 ψαλμὸς τῷ Δαυεὶδ τετράδι σαββάτου. It was assigned to the fourth day of the week in the Alexandrian liturgy. The same assignment is known in 𝔗 (*v.* Intr. § 39). The Ps. was supposed to be Davidic because of resemblances to 𝔇, especially in v.$^{20-23}$. The original Ps. had six trimeter tetrastichs, v.$^{1-4.\ 12-15.\ 20-23}$; the intervening vss. are gls. of various dates. The original Ps. in v.$^{1}$ implores a theophany in the style of $50^{2}$ Dt. $33^{2}$. Its conception of God as judge v.$^{2}$ is that of $50^{6}$ $75^{8}$, דבר עתק v.$^{4}$, cf. $75^{6}$, all 𝔄; ימי רע v.$^{13}$ elsw. $49^{6}$, personification of צדק v.$^{15}$ as $85^{11.\ 12.\ 14}$, use of אחריו v.$^{15}$ as $45^{15}$, all 𝔎. The use of גאים v.$^{2}$ is as $140^{6}$; יחברך v.$^{20}$, cf. $122^{3}$. There are besides α.λ. אל נקמות v.$^{1}$, כסא הוות v.$^{20}$, יצר עמל v.$^{20}$. The use of תורה v.$^{12}$ implies a legal attitude of mind. Israel is in grave peril from foreign enemies. It was probably the peril of the late Greek period. כסא הוות well expresses the situation of the hostile monarchs. The glosses show evidence of later date: v.$^{5-7}$ has been influenced by $10^{4.\ 10-13.\ 18}$; v.$^{8}$ is based on $49^{11}$, cf. $92^{7}$, and implies WL.; v.$^{9-11}$ is universalistic in its conception of the divine instruction of the nations, and implies a time of peace and hopefulness; v.$^{16-17}$ implies extreme peril, probably Maccabean, to which the use of דומה v.$^{17}$ points, elsw. $115^{17}$ as a syn. of Sheol; v.$^{18-19}$ abounds in rare words of Aramaic type, שרעפי, תנחומיך, ישעשעו.

Str. I. Two syn. couplets. — **1.** *O God of dire vengeance*], repeated for emphasis, the first line having the divine name *Yahweh*, the second the verb *shine forth*. The divine name 'El is used with various predicates on account of its brevity. The plural is an abstract plural of intensity, which should not be ignored, as in EV$^{s}$., by the use of the sg. "to whom vengeance belongeth"; but might possibly refer, as such pls. often do, to *acts* of vengeance. Yahweh is importunately called upon to shine forth in theophany as $50^{2}$ Dt. $33^{2}$. — **2.** *Lift up Thyself*], rise from a recumbent posture in order to interpose, cf. Is. $33^{10}$ Ps. $9^{20}$. — *O Judge of the earth*]. Yahweh was the governor and judge of all the earth as well as of Israel, and it was His prerogative to enter into judgment and right all wrongs, cf. Gn. $18^{25}$ Pss. $50^{6}$ $75^{8}$. — *render a recompense*], retributive justice, cf. $28^{4}$ Is. $35^{4}$. — *the proud*], cf. $123^{4}$ $140^{6}$, the first of a number of terms to characterise the enemies of Israel, more completely described in the subsequent Strs.

Str. II. Two syn couplets. — **3.** *How long shall the wicked*], repeated for emphasis, as v.$^{1}$, with *Yahweh* in the first line and the verb *exult* in the second, in fine antithesis therefore with v.$^{1}$. The wicked are conceived as exulting in the gratification of their wicked desires, while Yahweh remains passive. This exultation

is then described as chiefly in speech: **4.** *Pour forth*], that is, words as a torrent, cf. $19^3$ $59^8$ $78^2$. — *speak arrogantly*], cf. $31^{19}$ $75^6$ 1 S. $2^3$. — *speak boastfully*], the most probable meaning of a form α.λ.; all enlarging upon "the proud" of v.[2], who are now in the climax described as *workers of trouble.* — Several glosses were inserted between this Str. and the next v.[12]: **5.** *Thy people, Yahweh, they crush, and Thine inheritance afflict*], a pentameter line, cf. $10^{10}$ $28^9$ $143^3$. — **6.** *The widow and sojourner they slay and orphans murder*], another pentameter line to indicate the heinous nature of their crimes in murdering the helpless, those under the especial protection of Yahweh according to the Law, Dt. $10^{18}$ $14^{29}$ $16^{11.14}$ $24^{17.19.20.21}$ $27^{19}$, cf. Pss. $10^{14.18}$ $68^6$. — **7.** *And they say: "Yah seeth not"* ‖ *"and the God of Jacob perceiveth not"*], cf. $10^{4.11}$ $14^1$. This is not the denial of the ability of God to see and to interpose, but the assertion of His indifference to the oppression of His people. — **8.** *Consider, ye brutish among the people,* the exhortation in the imv. and the ‖ rebuke in the form of a question: *Ye dumb, how long ere ye will understand?*], a syn. trimeter couplet. The brutish and the dullards here as in $49^{11}$ $92^7$ were those among the Jewish people who were insensible to the principles of Hebrew Wisdom, and took no part in the teachings of the wise. — **9.** *He that planted the ear* ‖ *or He that formed the eye*], fig. terms for creating, used only here of ear and eye, cf. Ex. $4^{11}$ Ps. $33^{15}$ $74^{17}$ $95^5$ $104^{26}$, — *shall He not hear?* ‖ *shall He not see?*]. The question can have but one answer; that He sees the affliction of His people by their enemies, and hears their cries and their prayers. This and the following couplet are tetrameters. — **10.** *He that disciplineth the nations* ‖ *He that teacheth mankind*]. Both clauses indicate that Yahweh carries on a discipline of instruction with other nations as well as with Israel, cf. v.[12]. — *Shall He not correct?* This requires in ‖ *Shall He not make them know?*], cf. Jos. $4^{22}$ Is. $40^{13}$; that is, give the nations a knowledge of His will and ways, as He has given it to Israel. But the latter clause has been by error reduced to a single word, "knowledge," as if it belonged to the protasis and there were no apodosis. — **11.** *Yahweh knoweth the thoughts of mankind that they are breath*]. This is still later, and indeed a prose sentence, asserting on the one hand, over against v.[7], that God not only knows the deeds of

mankind but also their inward thoughts, and on the other hand that He knows how unsubstantial they are.

**Str. III.** A syn. and a synth. couplet. — **12.** *Happy*], exclamation of congratulation as $1^1$. A glossator inserted *the man who*, as $34^9$ $40^5$ $127^5$, but here at the expense of the measure. The reference is not to the individual man; but, as the context shows, to Israel, — *Whom Thou disciplinest, Yah* ‖ *And whom Thou teachest out of Thy Law*]. Israel congratulates himself that he has the special privilege of the Law of God for his teaching and divine discipline. — **13.** *To give him rest from days of evil*]. The days of evil are days of discipline. When they have accomplished their purpose they will pass away, and Israel will be given rest and quietness. — *Until a pit be dug for the wicked*]. While God is engaged in the discipline of His people, He is also engaged in preparing a just retribution for their enemies. He is, as it were, digging the pit into which they will eventually fall; although elsewhere the wicked are conceived as digging the pit themselves $7^{16}$ $35^7$ $57^7$.

**Str. IV.** Syn. and synth. couplets. — **14.** *Yahweh abandons not His people* ‖ *And forsakes not His inheritance*]. His people are His inheritance, and as belonging to Him He will not relinquish them to others, or permit them to be seriously injured, cf. Ex. $19^5$. He may do it for a time Je. $12^7$, but not permanently. — **15.** *Until righteousness return to judgment*]. Righteousness is personified here, as in $85^{11-14}$. It is conceived as having departed from the place of judgment. There is a limit to its absence. It will eventually return, when God shines forth in theophany v.$^1$; and justice will be done in vindicating the people of God and bestowing upon the enemies just retribution. — *And following after it*], that is, in its train, cf. $45^{15}$. Seeing justice again about to ascend on the throne, *all the upright of mind* follow in the procession to the throne. Glossators make additions here also; and first an importunate appeal to God, a tetrameter tetrastich: **16.** *O that one would rise up for me!* ‖ *O that one would stand up for me!*], expressing a wish, more probable in this context than the interrogative clause of EV$^s$. It is a plea for divine interposition, as v.$^{1-2}$. — *against evil doers* ‖ *against workers of trouble*], the same as those of previous Strs. — **17.** *If it had not been that Yahweh*

*had been a help to me*], that is, in the past history of the nation, — *I had almost dwelt in the land of silence*], cf. $115^{17}$. The nation had ceased to exist and had passed with the dead into Sheol, the abode of dead nations as well as individuals, cf. $9^{18}$ Is. $14^{9\,sq.}$. — **18.** *When I said: My foot doth slip*]. When hard pressed by the enemies and deliverance seemed improbable; when he felt his foot slipping, and that he was about to fall. Then, when he could not sustain himself, God's *kindness held him up*], cf. $3^{6}$ $18^{36}$ $38^{17}$. — **19.** *When my anxious thoughts were multiplied within me*]. In his intense anxiety thoughts alternately of hope and despair rushed through his mind in multitudes. — *Thy comforts were delighting my soul*]. God gave him oft-repeated comfort and delight in the midst of his trials.

**Str. V.** A synth. and a syn. couplet. — **20.** *Can the throne of engulfing ruin*], a government whose administration was like a yawning gulf, swallowing up its subjects in irretrievable ruin. — ‖ *Which frameth trouble by statute?*], whose very laws are iniquitous and ruinous. Can such a government *be allied to Thee?*], have the divine sanction and support. — **21.** The wicked administration is further described as *Those who make attacks upon the life of the righteous* ‖ *And innocent blood condemn?*]. Government and law should protect the righteous and justify the innocent. This government had become so corrupt that it did the very reverse of what it ought to have done. The question is raised only to give an emphatic negation.

**Str. VI.** Syn. couplets. — **22.** *Nay! Yahweh is become to me*], the answer to the question with an emphatic change of tense to emphasize the fact as an established experience. The EV$^{s}$. "but" fails to express the emphasis of the original. — *a high tower*], as frequently in 𝔇 $9^{10.10}$ $18^{3}$ $59^{10.17.18}$ $62^{3.7}$ $144^{2}$; also in 𝔎 $46^{8.12}$ $48^{4}$. ‖ *my God, my rock, my refuge*], terms heaped up as in $18^{3}$; the original "rock of my refuge" is α.λ. and prob. error. — **23.** *And He hath recompensed their troubling upon them*], resuming v.$^{1-2}$. — *And in their own evil*], that described v.$^{20-21}$, — *will exterminate them*], cf. $18^{41}$ $54^{7}$ $69^{5}$.

**1.** אֵל נְקָמוֹת] bis α.λ., pl. abstr. intensive, or possibly *acts of vengeance*. — הוֹפִיעַ] Hiph. imv. prob. in original הוֹפִיעָה as $80^{2}$; final ה overlooked before ה of הנשא as Hu.$^{3}$, Ehr. But 𝔊 has pf., as Dt. $33^{2}$ Ps. $50^{2}$. — **2.** גֵּאִים] ‡ גֵּאֶה

adj. pl. elsw. $123^{4}$ (?), *proud*, $140^{6}$ Pr. $15^{25}$ $16^{19}$+. — **4.** יִתְאַמְּרוּ] Hithp. *a.λ.* *act proudly*, *B*DB., cf. תִּתְיַמָּרוּ Is. $61^{6}$; context requires *boast*, *speak proudly*, 𝔊 λαλήσουσιν, 𝔙 *loquentur* = יאמרו. — **5.** A pentameter gl. — **6.** אלמנה וגר]. 𝔊 χήραν καὶ ὀρφανὸν . . . καὶ προσήλυτον, so Θ, more natural order; a pentameter gl. — **7.** וַיֹּאמְרוּ] ו consec. result: a trimeter gl. — **8.** A trimeter gl. based on $49^{11}$. — **9–10.** A tetrameter gl. — דָּעַת] improb.; the measure requires הלא יודע or הלא יֵדַע. — **11.** A prose sentence, late gl. — **12.** אַשְׁרֵי הַגֶּבֶר אֲשֶׁר] makes too long a l. — אשר is prosaic and improb. הגבר has been inserted from $34^{9}$ $40^{5}$. אַשְׁרֵי תְּיַסְּרֶנּוּ was doubtless original; the exclamation of happiness before a relative clause, *v.* $1^{1}$. — **13.** יִכָּרֶה] Niph. *a.λ.*, but Qal $7^{16}$+. — **14.** יִטֹּשׁ] Qal impf. נטש vb. *leave, let alone*, cf. $27^{9}$. — כי is interp. gl., makes l. too long. — **15.** כִּי] is interp. gl., and indeed erroneous; it is not in 𝔊. — צֶדֶק] personified, so 𝔊, 𝔍, 𝔗, but 𝔖, Σ, צדיק improb. — וְאַחֲרָיו] *following after it*, as $45^{15}$ $68^{26}$. — **16–17.** A tetrameter gl. — עֶזְרָתָה לִּי] fuller form of fem. with retracted accent because of monosyllable that follows, cf. $63^{8}$. — † דוּמָה] n.f. *stillness*, for Sheol as $115^{17}$. — **18.** אִם אָמַרְתִּי] prot. temp. clause with impf. of habitual action, יִסְעָדֵנִי, in apod. — **19.** בְּרֹב] inf. cstr. with ב temp. prot. with ישעשעו apod.; but 𝔊 κατὰ τὸ πλῆθος. — שַׂרְעַפַּי] pl. sf. † [שַׂרְעַף] only pl. n.[m.] *disquieting thoughts*, elsw. $139^{23}$, cf. שְׂעִפִּים Jb. $4^{13}$ $20^{2}$. — תַּנְחוּמֶיךָ] † [תַּנְחוּם] only pl. *consolations*, elsw. Is. $66^{11}$ Je. $16^{7}$ Jb. $15^{11}$ $21^{2}$. — יְשַׁעַשְׁעוּ] Pilp. impf. † שׁעע Pilp. *delight in*, elsw. Is. $11^{8}$ Ps. $119^{70}$, Palp. Is. $66^{12}$, Hithp. Ps. $119^{16.47}$. This accumulation of late words indicates a gl. — **20.** הַיְחָבְרְךָ] dub. form, Ges.$^{60\,b}$, and especially Kö.$^{I.\,257.\,8}$, Pu. impf. חבר *be allied with*, *v.* $58^{6}$; introducing an interrog. clause whose apod. is v.$^{22}$. — כִּסֵּא הַוּוֹת] phr. *a.λ.*, but הוות term of 𝔇 $5^{10}$+. — עֲלֵי־חֹק] more euphonic than עַל־חֹק. — **21.** יגודו] Kt. Qal impf. גוד; but Qr. from גדד, cf. $56^{7}$. — **22.** וַיְהִי] ו consec. of apod. to emphasize the established fact. — צוּר מַחְסִי] phr. *a.λ.*; improb.; rd. צוּרִי מַחְסִי, cf. $18^{3}$. — **23.** וַיָּשֶׁב] ו consec. carries on apod. — יַצְמִיתֵם] bis, but 𝔊 only once, as measure requires. — אלהינו] is gl. of intensification; against measure.

## PSALM XCV.

**Ps. 95 is composite: (*A*) A summons to worship Yahweh, the king above all gods, in the temple, with psalms (v.$^{1-5}$). He is to be worshipped as the creator and owner of all nature (v.$^{4-6}$). (*B*) A warning to Israel not to harden their hearts against Yahweh, as their fathers did in the wilderness, when they sorely tempted Yahweh (v.$^{7c-9}$), and He loathed them and in His anger excluded a whole generation from the Holy Land (v.$^{10-11}$). A seam connects the two, asserting that Yahweh was yet the God and Shepherd of His people (v.$^{7a-b}$).**

*A.* V.$^{1-6}$, 2 STR. $6^3$.

O COME! let us ring out to Yahweh:
O let us shout to the Rock of our salvation;
O let us come to meet His face with thanksgiving;
With psalms let us shout to Him.
For Yahweh is a great God,
And a king above all gods.
IN His hand are the recesses of the earth,
And the eminences of the mountains belong to Him.
The sea belongs to Him, since He made it;
And the dry land His hands formed.
O come! O let us worship and bow down.
O let us kneel before Yahweh.

*B.* V.$^{7c-11}$, 2 STR. $5^3$.

TO-DAY, if ye will hearken to (My) voice,
Harden not your heart as at Meribah,
As in the day of Massah in the wilderness,
When your fathers tempted Me;
Tried Me; yea, saw My work.
I WAS loathing a generation, and so said:
"A people erring in heart are they,
And they do not know My ways."
So I swear in Mine anger:
"They shall not enter into My Resting place."

Ps. 95 has no title in 𝔐; but in 𝔊 αἶνος ᾠδῆς τῷ Δαυείδ, which is evidently a late editor's opinion. This Ps. has several terms of temple worship at religious festivals, v.$^{1.6}$ and זמרות v.$^2$, implying the use of psalmody (see Intr. § 1). It could not have been composed before there was a regularly organised temple choir and a collection of Pss. for their use; not earlier than the late Persian period, and probably early in the Greek period. The original Ps. had only two hexastichs v.$^{1-6}$. To it was added by a seam v.$^7$ from $100^3$, another originally independent Ps., probably a fragment of a historical Ps., giving a warning based on the experience of Israel in the wilderness, especially at Meribah v.$^{7c-11}$. The phr. הקשה לב v.$^8$ is that of P, Ex. $7^3$ Pr. $28^{14}$; but the use of לבב instead of לב of P implies a subsequent usage of the time of Chr. מסה (יום) v.$^8$ as Ex. $17^7$ (JE) Dt. $6^{16}$ $9^{22}$, cf. $33^8$, כמריבה v.$^8$ elsw. מי מ׳ Dt. $33^8$ Nu. $20^{13}$ (P) Pss. $81^8$ $106^{32}$+; נסוני v.$^9$ as Ps. $78^{18.41.56}$ $106^{14}$ after Ex. $17^{2.7}$ Nu. $14^{22}$ (J) Dt. $6^{16}$. Phr. תעי לבב v.$^{10}$ α.λ., but cf. תעי רוח Is. $29^{24}$. ידע דרכים v.$^{10}$ is a Deuteronomic term, cf. Ps. $18^{22}$ $25^{4.9}$ $67^3$+. מנוחתי v.$^{11}$, cf. $132^{8.14}$ Is. $66^1$, based on Nu. $10^{33}$. This little Ps. seems to depend on a completed Hexateuch, and to be of the time of the Chronicler.

## PSALM XCV. *A.*

**Str. I.** A syn. tetrastich and a syn distich. — **1–3.** *O come*], exhortation to worship. — *let us ring out* ‖ *let us shout* ‖ *let us come to meet with thanksgiving* ‖ *with psalms let us shout*], all expressions for public worship, especially at festivals in the temple. The use of Pss. implies a fully developed service, with temple choirs and collections of Pss. The object of this worship is *Yahweh*, meeting Him, their faces to *His face*, in the place where He let the light of His face shine upon His people. — *the Rock of our salvation*], the favourite term for God in His relation to His own people from ancient times Dt. $32^{15}$ Ps. $62^{3.7}$ $89^{27}$. But the chief reason for worship on this occasion is given in the causal clause, — *For Yahweh is a great God*], an expression of Dt. $7^{21}$ $10^{17}$ Je. $32^{18}$, cf. Ps. $77^{14}$, as the context suggests, in His dominion, explained in the ‖ *And a King above all gods*], cf. $47^{3}$. The nations all had their own gods; but the God of Israel was king over them all.

**Str. II.** Three syn. couplets. — **4–5.** *In His hand* ‖ *belong to Him*], bis. They are entirely at His disposal, and the reason is given in the circumstantial clause, — *since He made it* ‖ *His hands formed*]. His ownership is based on creation. The various great objects of nature are mentioned, — *the recesses of the earth*], phr. α.λ. for the secret depths of the earth which cannot be searched by man, cf. Jb. $38^{16}$ Je. $31^{37}$; in antithesis with *the eminences of the mountains*], the highest peaks. Thus from the depths to the heights the earth all belongs to Yahweh as owner. — *The sea* and *the dry land* are also put in antithesis for the same reason. — **6.** The sovereignty of Yahweh over nature is another phase of His reign, which gives the reason for the final couplet of praise, expressed by humble prostration in the service of the temple, cf. $22^{30}$ $72^{9}$ 2 Ch. $7^{3}$ $29^{29}$. A glossator adds to the divine name, which alone was original, at the expense of the measure, "our Maker"; in order that the creative activity of God may include His worshippers as well as inanimate nature.

A later editor connects this Ps. with another by a seam taken from $100^{3}$ and enlarged: **7 *ab.*** *For He is our God, and we are the people of His pasture and the sheep of His hand*], implying the strong personal attachment of Yahweh to His people especially

needed in view of the sovereignty over the gods and nature of the previous Ps. and the solemn warning of the next Ps.

PSALM XCV. *B.*

**Str. I.** An introductory line, followed by a syn. and a stairlike couplet. — **7 *c*–9.** *To-day*], emphatic, referring to some particular time of solemn warning, which we know not how to determine. — *if ye will hearken to My voice*], most prob. in the independent Ps., which throughout is in the personal address. But 𝕳, followed by EV[s]., has "his voice," which was originally a scribe's assimilation to the previous seam. The voice of God is His voice of command, especially as embodied in the Law, requiring hearing in the pregnant sense of *obedience* — *Harden not your heart*], the apodosis: phrase of Ex. $7^{3}$ (P) for stubborn inattention or refusal of obedience. Specimens of such stubbornness are now given. — *as at Meribah*] Nu. $20^{13}$ (P) Dt. $33^{8}$ Ez. $47^{19}$ Ps. $81^{8}$ $106^{32}$, when the offence of Israel was intensified, because it was shared in a measure by their leaders, Moses and Aaron. ‖ *As in the day of Massah*], cf. Ex. $17^{7}$ (JE) Dt. $6^{16}$ $9^{22}$, when Israel murmured for lack of water. These are given in the narrative of the Hexateuch as two different places and two different events; but they were doubtless only variant traditions of the same event (*v.* Br.[Hex. 79]). The two are closely connected here; and it is not clear whether they are in syn. parallelism, as different terms for the same event, or as two events. — *When your fathers tempted Me* ‖ *tried Me*], by their murmuring unbelief and unreasonable demands. — *Yea, saw My work*], probably the work of giving the water from the rock notwithstanding their lack of confidence. This is better than to refer it to past acts of deliverance, or to the work of judgment upon them.

**Str. II.** A tetrastich of introverted parallelism and a synthetic line. — **10–11.** *I was loathing a generation*], an entire generation, made more definite in 𝔊, 𝔍, by prefixing a demonstrative "that"; but it then is really not so forcible as the original. The impf. expresses action which was habitual for a long time. A glossator gives that time from the ancient narrative of the Hexateuch, Nu. $14^{28-34}$, as forty years — *and so said*], as the definite result of the long-continued and oft-repeated loathing. — *So I swear in Mine*

*anger*]. What was said was the couplet describing the character of that generation: *A people erring in heart are they* ‖ *And they do not know My ways*]. Their heart was disposed to wander from the divine ways, cf. Is. $29^{24}$; and they had no practical, experimental knowledge of them, cf. Pss. $25^{4.9}$ $27^{11}$ $37^{14}$ +. What was silently sworn was a just retribution: *They shall not enter into My Resting place*], the Holy Land as the place of the resting of Yahweh as well as of His people after their long wandering in the wilderness, cf. Nu. $10^{33}$ Dt. $12^{9}$ Ps. $132^{8.14}$ Is. $66^{1}$.

### XCV. *A*.

**1–2.** נְרַנְּנָה] cohort. impf. רנן ‖ נָרִיעָה urgent exhortation ‖ נְקַדְּמָה] used of meeting in worship elsw. $88^{14}$ $89^{15}$. The second נריע should be cohort. also. — זְמִרוֹת] pl. זְמִירָה *psalm*, as $119^{54}$ 2 S. $23^{1}$ Is. $24^{16}$ Jb. $35^{10}$ (*v.* Intr. § 1). — מֶלֶךְ גָּדוֹל] assimilated to $47^{3}$. גדול makes l. too long and is gl. — **4.** אשר בידו]. The rel. makes the l. too long and is prosaic gl. — מֶחְקְרֵי] α.λ. *range*, *B*DB.; but more prob. *recesses*, *depths* (cf. חֵקֶר Jb. $38^{16}$). 𝔊 has πέρατα = מרחקי as Is. $8^{9}$, but antith. favours 𝔐. — תועפות הרים] phr. α.λ. † [תועפה] n.f. *eminence*, of horns Nu. $23^{22}$ $24^{8}$, of silver Jb. $22^{25}$ (?); here horns of mountains. 𝔊 τὰ ὕψη. — **5.** אשר־לו] rel., prosaic gl.; connect לו־הים, with one accent. — והוא עשהו] circumstantial clause. — † יַבֶּשֶׁת] n.f. elsw. Ex. $4^{9}$ (J); for usual יַבָּשָׁה Ps. $66^{6}$ Is. $44^{3}$ +. — **6.** נשתחוה] cohort. again as v.[1] ‖ נכרעה ‖ נברכה ($5^{13}$) the latter of kneeling in worship only here. 𝔊 has κλαύσωμεν, 𝔙 *ploremus* = נבכה txt. err. — **7 *ab*.** עם מרעיתו] phr. α.λ.; so צאן ידו, amplification of $100^{3}$ with no measure. This is a seam, connecting two independent Pss.

### XCV. *B*.

**7 *c*.** אם בקלו] conditional clause with obj. emph: prot. impf., and apod. juss. — **8.** אל תקשו לבבכם] phr. הקשו לב Ex. $7^{3}$ (P) Pr $28^{14}$; the fuller form לבב possibly due to heavy sf. or to later usage of Chr. — **9.** פָּעֳלִי] prob.; but 𝔊 pl. τὰ ἔργα μου. — **10.** ארבעים שנה] gl. of historic expl., against measure. — אָקוּט] Qal impf. ‡ קוט α.λ. *feel a loathing*, habitual action, but Niph. Ez. $6^{9}$ $20^{43}$ $36^{31}$. Hithp. Pss. $119^{158}$ $139^{21}$. — בדור] 𝔊 τῇ γενεᾷ ἐκείνῃ, so Du., Kirk., Bä., but against the measure. — וָאֹמַר] ו consec., emph. change of tense to indicate the final result of long-continued loathing. — תעי לבב] phr. α.λ., but cf. תעי רוח Is. $29^{24}$, cf. $58^{4}$. — **11.** אֲשֶׁר] particle of result, so Gn. $13^{16}$. — אם יבאון] formula of oath, as $89^{36}$ $132^{3.3.4}$; Ges.[149], with full form of 3 pl. impf.

## PSALMS XCIII., XCVI.–C., 3 PTS., 5 STR. $6^{3}$.

**Pss. 93, 96–100 were originally a song of praise, celebrating the advent of Yahweh, the universal King, for judgment. It had three parts, each of two sections, the first describing the advent,**

**the second a universal summons to celebrate it. I. (*A*) Yahweh has put on His royal robes, is seated on His everlasting throne, more magnificent than the stormy sea ($93^{1-4}$); (*B*) He is come in theophany, all nature is in commotion, heaven and earth see and declare His glory ($97^{1-2a.\,3-6}$); (*C*) He is greatly exalted, awful in holiness; He loveth justice and hath established righteousness in Jacob ($99^{1-5}$). II. (*A*) All nations are summoned to sing a new song in praise of His wondrous deeds of victory ($96^{1-3} = 98^{1-2}$); to revere Him above all gods, and join in the sacred dance in which all nature participates ($96^{4-6.\,9b.\,10a.\,11-12}$); (*B*) to take part in a musical festival in the temple, in which all nature shares ($98^{4-9b}$); (*C*) to worship their Creator and Shepherd with thank offerings, songs, and music in the temple courts (100). The breaking up of the Ps. into six little Pss. for liturgical purposes, involved the addition of many glosses of various kinds ($93^{5}$ $96^{7-9a.\,10bc.\,13}$ $97^{2b.\,7-12}$ $98^{3.\,9cd}$ $99^{6-9}$).**

I.

YAHWEH *doth reign* in majesty,
(Yahweh) hath put on His apparel,
Yahweh hath girded Himself with strength,
He hath adjusted the world that it cannot be moved.
Thy throne is established from of old,
From everlasting art Thou (Yahweh).
THE streams have lifted up, Yahweh,
The streams have lifted up their voice,
The streams lift up their (commemoration),
More than the voices of many waters,
Magnificent more than the breakers of the sea,
Magnificent on high, Yahweh.
*O SING to Yahweh a new song:*
*Sing to Yahweh all the earth;*
Sing (to Him), bless His name:
Proclaim the glad tidings of His victory from day to day:
Tell among the nations His glory,
Among all peoples, His wondrous deeds,
FOR great is Yahweh;
He is to be revered above all gods.
The gods of the peoples are nothings:
But Yahweh made the heavens;
Majesty and glory are in His presence,
Strength and beauty are in His sanctuary.
(WHIRL) before Him all the earth;
Say among the nations, "He *doth reign*."

Let the heavens and the earth be glad,
Let the sea thunder and the fulness thereof,
Let the field exult and all that therein is,
Let all the trees of the forest jubilate.

II.

HE *doth reign:* let the earth rejoice,
Let the many coasts be glad.
Clouds and darkness are round about Him,
A fire goeth before Him,
And setteth ablaze His adversaries round about,
His lightnings illumine the world.
THE earth doth see and writhe,
The mountains melt like wax,
At the presence of Yahweh (the King),
At the presence of the Lord of all the earth;
The heavens declare His righteousness,
And all the peoples see His glory.
*O SING to Yahweh a new song,*
(*Sing to Yahweh all the earth*),
For wondrous deeds He hath done.
His right hand hath gotten Him the victory;
Yahweh hath made known His victory,
In the eyes of the nations His righteousness.
SHOUT to Yahweh all the earth,
Break forth and jubilate and make melody;
Make melody to Yahweh with the lyre,
With the lyre, with the sound of psalmody,
With trumpets and the sound of the horn,
Shout before the King.
LET the sea roar and the fulness thereof,
The world and what dwells therein;
Let the rivers clap their hands,
Together let the mountains jubilate,
Before Yahweh, for He is come.
(He is come) to judge the earth.

III.

*HE doth reign:* the peoples tremble;
He is seated on His throne, the earth quakes;
Yahweh is great in Zion,
And high above all the peoples:
Let them praise the great and awful name;
Holy is He and strong.
*HE doth reign,* He doth love justice,
(He hath) established justice in equity,
And righteousness in Jacob hath wrought.
Exalt ye Yahweh, our God,
And worship at His footstool,
Holy is He (and strong).

*O SING to Yahweh a new song,*
*(Sing to Yahweh all the earth).*

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SHOUT to Yahweh all the earth;
Serve Yahweh with gladness;
Come before Him with jubilation;
Know that He is God;
He made us and we are His,
His people and the sheep of His pasture.
COME to His gates with a thank offering;
(Come) to His courts with a song of praise;
Give thanks to Him; bless His name;
(Give thanks), for Yahweh is good,
For His kindness endureth forever,
And unto all generations His faithfulness.

Ps. 93 is one of the group of royal Pss., 96–100, separated from them for liturgical reasons. In 𝔐 it has no title; but in 𝔊 *εἰς τὴν ἡμέραν τοῦ προσαββάτου, ὅτε κατῴκισται ἡ γῆ αἶνος ᾠδῆς τῷ Δαυείδ*. It was in Alexandrian usage assigned to the sixth day of the week, and thus was placed between 92, for the seventh, and 94, for the fourth day. The Talmud (*Rosch. has Shana* $31^a$) shows that the Palestinian usage was the same, even if it found no expression in the text of 𝔐 (*v.* Intr. § 39). The second clause of 𝔊 may be interpreted with reference to the peopling of the earth on the fifth day of the creation, as the Talmud, or of the peopling of the Holy Land at the Restoration. The assignment of the Ps. to David as מזמור שיר was doubtless because of resemblances to Pss. of 𝔇. It cannot be recognized as valid. The Ps., as indeed the entire group, was a שיר. The מזמור is, as in all such cases, a later attachment. This Ps., as others of the group, depends on Is.², and is in especial accord with the little songs which close the earlier section of trimeters whose theme is the deliverance of the Servant of Yahweh (*v.* Br.$^{MP. 449 sq.}$). In this Ps., cf. v.¹ with Is. $51^9$ $52^7$, and the use of מאז v.² with Is. $44^8$ $45^{21}$ $48^{3.5.7.8}$. The Ps. has two trimeter hexastichs, arranged as strophe and antistrophe, with a liturgical addition v.⁵.

Ps. 96 has no title in 𝔐, but in 𝔊 *ὅτε ὁ οἶκος οἰκοδομεῖται μετὰ τὴν αἰχμαλωσίαν, ᾠδὴ τῷ Δαυδείδ*. The union of these two statements shows that the editor did not think of Davidic authorship, but thought of the Ps. rather as belonging to the Davidic type of Pss. The historical reference to the erection of the second temple probably came from a later hand than the reference to David. It is bracketed in the Psalterium Gallicanum, and the order of the statements varies; $𝔊^{א. A}$ reverse the order of $𝔊^B$. The Ps. is used in 1 Ch. $16^{23-33}$ in connection with the removal of the ark by David to Zion, as sung by the temple choirs. It might therefore have been somewhat older than Chr., and have been used for a considerable time in the temple liturgy as

Davidic, and indeed in its present form, apart from variations due chiefly to scribal mistakes. Attention is called to these in the notes. It is, however, probable that this Ps. with the others cited were later insertions in the text of Chr. The Ps. was originally a section of the great royal Ps. This section had three hexastichs v.$^{1-6.\ 9b-10a.\ 11-12}$. The other verses are glosses from various sources and by more than one hand: v.$^{7-9a}$ especially is an adaptation of $29^{1-2}$; v.$^{10b}$ is from $93^{1d}$; v.$^{10c}$ is from $9^{9b}$, and was inserted later than the text used by Chr.; v.$^{13}$ was from $98^{9}$. The terms of the ritual service in the temple are used v.$^{1.\ 2}$; שיר חדש v.$^{1}$ = $98^{1}$ is based on the usage of Is. $42^{10}$, cf. Pss. $33^{3}$ $40^{4}$ $144^{9}$ $149^{1}$, and implies a song sung to commemorate a great event which has just transpired. בשר ישועתו v.$^{2}$ is also after Is. $40^{9}$ $41^{27}$ $52^{7}$, cf. Ps. $40^{10}$; v.$^{4a}$ is based on $48^{2a}$; v.$^{4b}$ on $47^{3}$; v.$^{6}$ seems to imply that the temple not only was in existence, but that it had not been recently erected, as the title of 𝔊 implies; v.$^{11-12}$, the participation of nature in the joy of the people, is in accordance with Is.$^{2}$ and also with other sections of the original Ps., cf. $93^{3-4}$ $98^{7-8}$. This Ps. lends its internal evidence to the time of the overthrow of Persia, rather than Babylon.

Ps. 97 has no title in 𝔐, but in 𝔊 *τῷ Δαυεὶδ ὅτε ἡ γῆ αὐτοῦ καθίσταται*, 𝔙 *quando terra ejus restituta est*, which doubtless refers to the restoration of the land by the returned exiles from Babylon. This shows the same inconsistency with the first clause, in referring to David, that appears in the previous Ps.; unless we suppose that by "David" the editor meant no more than the Davidic type of Pss. The greater part of the present Ps. is a mosaic made up of extracts by glossators from other Pss. The only part that is original is two hexastichs v.$^{1-2a\ \ 3-6}$. The Ps. has the same reference to the royal advent of Yahweh v.$^{1}$, and the universal call to worship v.$^{1b.\ 6b}$, and the same participation of nature v.$^{4b-6a}$, as the other Pss. of the group. The original Ps. uses freely older writings: v.$^{1b}$ Ez. $27^{3.\ 15}$, v.$^{2a}$ Dt. $4^{11}$ $5^{19}$, v.$^{3a}$ Ps. $50^{3}$, v.$^{4a}$ $77^{19b}$, v.$^{6}$ $50^{6}$, and v.$^{6b}$ Is. $66^{18.\ 19}$. The glosses are: v.$^{2b}$ from $89^{15a}$, v.$^{8}$ from $48^{12}$, v.$^{9}$ from $47^{3.\ 10}$ $95^{3}$, v.$^{12}$ from $32^{11}$ and $30^{5}$, v.$^{7}$ a prosaic gloss against idolaters, v.$^{10-11}$ a fragment of another Ps. which is not without literary merit.

Ps. 98 in 𝔐 has מזמור. It is difficult to see why it should be prefixed to this Ps. rather than to others of the group, all of which have the same character. 𝔊 has *ψαλμὸς τῷ Δαυεὶδ*. The ascription to David means no more than in the case of the other Pss. of the group. The Ps. also depends on Is.$^{2}$ in the original v.$^{1a.\ 4b.\ 8a}$, and still more in the glosses v.$^{1d.\ 3b}$. It is yet original in the phrases v.$^{2.\ 6a}$. It is identified with other Pss. of the group: v.$^{1a}$ with $96^{1}$, v.$^{7a}$ with $96^{11b}$; v.$^{9ab}$ is original, v.$^{9cd}$ is a gl. in $96^{13}$ as we have seen. The Ps. has thus the same characteristics as others of the group, and was part of the same original.

Ps. 99 has no title in 𝔐, but in 𝔊 *ψαλμὸς τῷ Δαυεὶδ*, which has the same significance as in other Pss. of this group. The Ps. differs from the others in that it emphasizes the historical relation of Yahweh to Israel, and is universalistic only in the exaltation of Yahweh over the nations. The participation of nature in the worship is also absent. Therefore the Ps. is not so

clearly a part of the same original hymn as the others that precede it or as Ps. 100, which follows. This reference to Israel's peculiar claim on Yahweh, with the related material v.[6–9], is, however, a later particularistic addition; when this is removed this Ps. is evidently the first section of the third part of the original. It agrees with the others, in emphasizing the advent of Yahweh as king v.[1], in the justice of His administration v.[4], and in the summons to worship v.[3. 5].

Ps. 100 has in 𝔐 the title מזמור לתודה, probably a psalm to accompany the thank offering; Aq. *εἰς εὐχαριστίαν*, 𝔗 שבחא על קרבן תודתא, 𝔊 *ψαλμὸς εἰς ἐξομολόγησιν* (*v.* Intr. § 39). This was, however, a later liturgical assignment, for the Ps. is part of the previous group and with them originally constituted a single Ps. The Ps. remains in its original condition as two of the Strs. of the larger Ps.

A review of these six little Pss. shows that they constituted one original advent hymn of three parts, each of two sections. In the first sections the advent of the King to judgment and the effective administration of the justice of His reign is vividly described in two trimeter hexastichs. In the second sections all peoples and all nature are summoned to a festival in the temple courts in celebration of the advent, in three trimeter hexastichs. As thus reconstructed the original is an advent hymn of wonderful grandeur.

## PSALM XCIII.

Pt. I., Str. I. Two syn. tristichs. — **1.** *Yahweh doth reign*], as $96^{10}$ $97^{1}$ $99^{1}$ Is. $52^{7}$, cf. Ps. $47^{9}$ $146^{10}$; not the assertion of His everlasting royal prerogative, but the joyous celebration of the fact that He has now shown Himself to be king by a royal advent, taking His place on His throne to govern the world Himself, and no longer through inefficient or wicked servants. — *in majesty*]. This qualifies the coming to reign as king, and so best prepares for the antithesis of the second Str. If the Ps. is a trimeter, it must be so attached. 𝔐, Vrss., all ignore the measure and attach it to the following verb "put on," which they regard as repeated without an object. This has been occasioned by the mistaken omission of the divine name in the second line of the tristich. The lines are real trimeters, "Yahweh" being repeated in each line, and each vb. having its object. — *hath put on His apparel* ‖ *hath girded Himself with strength*], the apparel suited to His royal state, the strength needed to execute His sovereign will. — **2.** *He hath adjusted the world*], so 𝔊, 𝔙, PBV., better suited to the context than the passive of 𝔐, AV., RV., especially as the context favours a pf. rather than an impf. — *that it cannot be*

*moved*], cf. $10^6$ $104^5$. This refers, not to the moral order of the world, but to the whole order of the habitable world, in which inanimate as well as animate nature shares, according to the conceptions characteristic of this Ps. Only thus do we get a proper preparation for the parall.: *Thy throne is established*], the habitable world over which He reigns and the throne from which He reigns alike have been so firmly established that they cannot be unsettled.—*from of old*], a characteristic phrase of Is. $44^8$ $45^{21}$ $48^{3.5.7.8}$ ‖ *From everlasting art Thou, Yahweh*], the same assertion of the everlasting divine activity as in $90^2$.

**Str. II.** is an antistrophe, two tristichs with stairlike parallelism. —**3–4**. *The streams*], thrice repeated: not rivers or brooks, but, as the context shows, the streams of the Mediterranean, ‖ "many waters" ‖ "breakers of the sea."—*have lifted up*], bis, once without obj.; then with the obj. *their voice*, the sound of the rushing and dashing waters in a storm, ‖ "voices of many waters," the roaring of the breakers as they throw themselves upon the shore. The third line changes the tense to the impf., *lift up*, to emphasize the action, not as completed, but in movement, and gives the vb. an obj. which in 𝔐 is *α.λ.*, translated conjecturally in EV^s^. "their waves," RV.^m^ "their roaring," Dr., Kirk., "their din," BDB. "their crashing." The most probable reading, as suggested by 𝔖, 𝔗, is *commemoration*, their voices commemorating the wonders of Yahweh. This is a graphic description of the majesty of the sea in a great storm. It is to be interpreted as real and not as symbolical of armies of mighty foes, although this symbol is appropriate and used elsewhere, cf. Is. $17^{12-13}$ Pss. $46^4$ $89^{10}$.—*More than*]. The comparison is repeated, the first time with the object with which the comparison is made, *the voices of many waters*, the second time with the predicate, *the breakers of the sea.*—*magnificent*], in order to the climax, where the subject is expressed with the predicate and an additional antithetical statement: *magnificent on high Yahweh*]. The force of this stairlike parallelism is lost by 𝔐 and Vrss., which, by wrong attachment of a letter, change into the pl. form and compel the reading "majestic breakers," making difficult syntax. The poet's conception is, that however magnificent the sea may be in a storm, Yahweh is much more magnificent as He reigns on high, above

its tumult and raging, with the implication that He will eventually still it and reduce it to order.

A later editor appended **5**, in order to introduce corresponding thoughts of the Law and the temple. — *Thy testimonies are exceedingly steadfast*]. The Law, conceived from the priestly point of view, as composed of testimonies, is steadfast, like the throne of Yahweh and the habitable world. — *To Thy house sanctity is becoming, Yahweh, for length of days*]. The temple as the house of Yahweh, the place of His presence and of His throne, shares in His majesty; only that majesty partakes of the character of a majestic sanctity, separate and apart from all that is unconsecrated and profane.

## PSALM XCVI.

**Str. III.** is a stairlike hexastich. — **1–3.** *Sing*], thrice repeated, twice with *to Yahweh*]; but the third time in an assimilation of *to Him*] against the measure. In the first line the obj. is given, — *a new song*], based on Is. $42^{10}$; not in the sense of a new composition, but of a new outburst of song because of a new event that invokes it; cf. $33^{3}$. — The second line gives the subject: *all the earth*]. The summons to sing is universal; the event to be celebrated had universal significance. The third line defines the song: *bless His name*], cf. $100^{4}$, ‖ *Proclaim the glad tidings*], cf. Is. $40^{9}$, ‖ *tell*]; and indeed not to Israel alone, but *among the nations* ‖ *among all peoples*], a story of world-wide significance. — *His glory* ‖ *His wondrous deeds*]. This can only be explained of some great event, some world-wide transformation, some change that gave joy to the world, which was so extraordinary that it could only be ascribed to the divine intervention. It was probably the overthrow of the Persian empire by Alexander the Great.

**Str. IV.** Synth., antith., and syn. couplets. — **4.** *For great is Yahweh*], in the great deeds He had done, and in the great glory He had won; and therefore — *He is to be revered above all gods*], who have signally failed the nations that worshipped them, cf. $95^{3}$. A glossator assimilated v.$^{4a}$ to $48^{2a}$ by adding "and highly to be praised," which suits the previous context rather than its parallels in this Str. — **5.** *The gods of the peoples are nothings*], cf. Lv. $19^{4}$ $26^{1}$ Ps. $97^{7}$ Is. $2^{8.18.20}$ $10^{10}$; they have done nothing for the people

that worship them, they can do nothing, they are in reality nothings, they have no real existence and are not gods at all, cf. Is. $40^{18\,sq.}$ $44^{9\,sq.}$ Ps. $115^{4-8}$. — In contrast with them *Yahweh made the heavens*], created the very place in which these gods were supposed to reside, and which therefore belonged to Him and to Him alone, cf. $95^{4-5}$. — **6.** *Majesty and glory* ‖ *Strength and beauty*], a heaping up of terms to set forth the admirable attributes of Yahweh; the former of Him as king $21^{6}$ and creator $104^{1}$, the latter in their antithesis possibly suggested by the ancient pillars, Jachin and Boaz in the porch of the temple 1 K. $7^{15-22}$; especially appropriate to the divine *presence* in *His sanctuary*, cf. Is. $60^{7}$ $64^{10}$.

**7–9 a.** A later editor inserts here another universal summons to praise, based on $29^{1-2}$, in a tetrameter pentastich.

> Ascribe to Yahweh, ye families of the peoples,
> Ascribe to Yahweh glory and strength;
> Ascribe to Yahweh the glory of His name.
> Bring a minchah and come to His courts.
> Worship Yahweh in holy ornaments.

The only variations are the substitution of *families of the peoples* for "sons of gods," angels, of the original; and the insertion of the line exhorting to bring a grain offering (cf. $20^{4}$) to the courts of the temple (cf. $65^{5}$ $84^{11}$ $92^{14}$ $100^{4}$); both of which changes made it more suited to its context.

Str. V. A synth. couplet and a syn. tetrastich. — **9 b.** *Whirl before Him all the earth*] a universal summons to take part in the sacred pilgrim dance in the temple, cf. $87^{7}$ Ju. $21^{21-23}$ 1 S. $18^{6}$. The translations, "stand in awe of Him," PBV., "fear before Him," AV., "tremble before Him," RV., JPSV., although based on ancient Vrss., are not suited to the context, which implies worship, while the Heb. word never expresses fear and trembling in connection with worship. — **10.** *Say among the nations*], resumption of the proclamation of v.$^{2-3}$. — *He doth reign*], the theme of the entire group of Pss., cf. $93^{1}$ $97^{1}$ $99^{1}$. A glossator added here from $93^{1d}$: *Yea, the world He established that it cannot be moved.* A later glossator subsequent to the text of 𝔊 added from $9^{9b}$: *He will judge the peoples with equity.* A still later glossator added to the ancient Greek and Latin Versions: "the Lord hath reigned from the tree," which is cited in many Latin fathers as a

prophecy of Christ, and which Justin Martyr (*Apol.* I. 41) charges the Jews with erasing from their text. There is no evidence from Mss. that it was ever in an ancient Hebrew text. This false reading also gained currency among Christians through its use in the hymn of Fortunatus († 609) *Vexilla regis prodeunt*, used in the Latin church and translated by Neale for English use.—**11–12**. The Ps. now calls upon universal nature to share in the joyous worship, as usual in this group of Pss. and the exilic Isaiah. — *The heavens and the earth* ‖ *the sea and the fulness thereof*], all its animal life, ‖ *the field and all that therein is*], all its animal and vegetable life, ‖ *all the trees of the forest*]. These are all personified and express their joyous worship.—*be glad*], to which 𝔊 and Vrss. add another vb., "rejoice," against the ‖ which gives only one vb. to a line, and at the cost of good measure. The more general vb. has in ‖ the more specific *thunder*, the voice of the sea, ‖ *exult* ‖ *jubilate*. The Ps. thus comes to an appropriate conclusion. But a glossator appends from $98^9$, — *before Yahweh; for He cometh, for He cometh to judge the earth. He will judge the world in righteousness and the peoples in faithfulness.*

## PSALM XCVII.

**Pt. II., Str. I.** A syn couplet and a synth. tetrastich.—**1.** *He doth reign*], as $93^1$ $96^{10}$ $99^1$.—*let the earth rejoice*], as Is. $49^{13}$ ‖ *Let the many coasts be glad*], the coast lands of the Mediterranean Sea, the limits of the west to the Hebrews, cf. Is. $41^{1.5}$ $42^{4.10}$ Je. $31^{10}$ Ez. $27^{3.15}$ Zp. $2^{11}$ Ps. $72^{10}$.—**2–4 a.** *Clouds and darkness are round about Him*], cited from Dt. $4^{11}$ $5^{19}$ to represent that the advent of the King was in a heavy storm with dark clouds, cf. Ps. $18^{10-12}$.—*fire goeth before Him*], cited from $50^3$ to indicate that the darkness sent forth the fire of lightning, so also $18^{9.13.14}$.—*And setteth ablaze His adversaries round about*]. His thunderbolts strike His enemies dead, cf. $18^{15}$ $77^{18}$, where they are compared to arrows piercing His enemies, and $106^{18}$, where they simply set them on fire and consume them.—*His lightnings illumine the world*], cf. $77^{19b}$. A glossator wishes to alleviate this awful picture, and so he inserts from $89^{15}$: *righteousness and justice are the basis of His throne.*

**Str. II.** Three syn. couplets. — **4 *b*.** *The earth doth see and writhe*], cf. $77^{17}$ Hb. $3^{10}$. The earth is here personified, as usual, and is terrified by the terrible storm, and writhes in the pangs of an earthquake. — *The mountains melt like wax*], cf. Mi. $1^4$ Is. $34^3$, probably conceived as volcanoes pouring forth molten fiery lava. Thus the earth testifies to the divine presence and participates in its terrors. — *At the presence of Yahweh*], repeated with the predicate. — *the Lord of all the earth*], as its sovereign owner. This suggests that in the previous line the syn. word *king*, characteristic of this group of Pss., has been omitted, the line being just one word too short. — *The heavens declare His righteousness*], notwithstanding the theophanic storm. The object of the theophany is to make known the righteous judgment of Yahweh, — and therefore *all the peoples see His glory*.

Many glosses now appear. — **7 *a*.** *Shamed be all they that serve graven images, boast themselves of nothings*], a Maccabean imprecation upon idolaters, whose gods are mere images graven by man, cf. $115^{4-8}$, and mere nothings, cf. $96^5$. — **7 *b*.** *Worship Him, all ye gods*], probably not from the same glossator; for he would not in one breath call them "nothings," and in the next call upon them as exalted persons to worship the supreme God. This latter is in accord with $95^3$ $96^4$, and from an earlier editor than the previous line, and is, indeed, of a different measure. — **8** is a gloss from $48^{12}$: *Zion heard and was glad, and the daughters of Judah rejoiced, because of Thy judgments, Yahweh.* — **9** is a combination and condensation of $47^{3.10}$, adapted to the thought of $95^3$: *For Thou, Yahweh 'Elyon, art above all the earth, Thou art exalted exceedingly above all gods.* — **10 *a*** is a gloss of exhortation to the pious in Israel by the same hand as the gloss of v.[12]: *Ye that love Yahweh*], in accordance with the Deuteronomic law, as distinguished from those in Israel who do not, — *hate evil*]. This seems to be a general exhortation, not referring to the evil wrought by the wicked nations, but to evil as in violation of the divine Law. This line was probably an introduction to, and a seam of union for, the little fragment **10 *b*–11.**

Preserver of the lives of His pious,
From the hand of the wicked He delivereth them.
Light (shineth) forth for the righteous,
And gladness for the upright-minded.

This fragment was probably from the Maccabean period. — *His pious* ‖ *the righteous* ‖ *the upright-minded*], are like those that *love Yahweh*, the faithful adherents to the divine Law. Yahweh is the *preserver of* their *lives* ‖ *from the hands of the wicked He delivereth them*]. This is on the negative side. On the positive side they enjoy the *light* of prosperity ‖ *gladness*. It *shineth forth*] for them; as 𝕲, 𝕴, 𝕾, 𝕿, 𝖁, which is more probable than "is sown" of 𝕳, followed by EV.[s], which introduces a figure difficult to understand in this connection. — **12.** A gloss from $30^5$ combined with $32^{11}$: *Be glad, ye righteous, in Yahweh, and give thanks in commemoration of His holiness.*

## PSALM XCVIII.

**Pt. II., Str. III.** Three syn. couplets; the first a repetition of $96^1$, the second line of which has been omitted by a copyist. — **1.** *For wondrous deeds He hath done* ‖ *His right hand hath gotten Him the victory*]. Yahweh has interposed against the oppressor of the nations, and in a marvellous way has won the victory over him, probably the Persian empire through Alexander the Great. A glossator adds from Is. $52^{10}$ the syn. term: *His sacred arm*; but it destroys the measure. — **2.** *Hath made known*], to which a glossator adds in the ‖ *hath declared*, against the measure, — *His victory* ‖ *His righteousness*], the vindicatory, practical exhibition of His righteousness on behalf of the oppressed, as usual in Hebrew literature, *in the eyes of the nations*]. All the world has beheld these wonderful deeds, and shares in the deliverance from the great oppressor. — **3.** A glossator adds a pentameter line, which in 𝕲, however, appears as a trimeter couplet, representing that Israel is the chief beneficiary of this salvation, in accordance with the ancient covenant. — *He hath remembered His kindness* (*to Jacob*), *and His faithfulness to the house of Israel*], cf. $89^{2\,sq.}$ $92^3$. — The same glossator also adds from Is. $52^{10}$: *all the ends of the earth have seen the salvation of our God*], which emphasizes the statement of the previous verse.

**Str. IV.** A syn. hexastich. — **4–6.** *Shout to Yahweh all the earth*], the universal call is renewed ‖ *shout before the King* v.[6b]. These lines enclose first a series of verbs enlarging upon this sacred shout: *Break forth* ‖ *jubilate* ‖ *make melody*; and then enumerates

the several musical instruments used in the festivals of the temple, *the lyre*, with the *sound of psalmody*, the *trumpets*, *with the sound of the horn*, cf. $47^{6}$.

Str. V. A syn. tetrastich and a stairlike couplet. — **7.** *Let the sea roar and the fulness thereof*] as in $96^{11b}$. ‖ *The world and what dwells therein*], probably the animal and vegetable world, and not mankind, cf. $24^{1b}$, $96^{12a}$. — **8.** *Let the rivers clap their hands*]. They are personified, and thus express their joy, and accompany the music and shouting with measured strokes, cf. Is. $55^{12}$. — *Together let the mountains jubilate*]. This participation of nature in the rejoicing is characteristic of this group of Pss. and of the exilic Isaiah. — **9.** *Before Yahweh*], as v.[6]: *for He is come*]. The context requires the pf., referring to the advent celebrated, and not the ptc., referring to an impending advent, as EV[s]. The verb was repeated in the original, as attested by ancient Vrss.; though omitted by 𝔐 and EV[s]., in order to state the purpose, — *to judge the earth*], which sums up in a general term the theme of praise of the first Str. — A glossator adds a pentameter line to emphasize the character of this judgment, and doubtless thought of a future advent: *He will judge the world in righteousness and the peoples in equity.*

## PSALM XCIX.

Pt. III., Str. I. Syn. couplet and syn. tetrastich. — **1–3.** *He doth reign*], as $93^{1}$ $96^{10}$ $97^{1}$; ‖ *is seated on His throne*]. But a glossator gave it a more specific reference to Jerusalem by adding "on the cherubim," cf. $80^{2c}$, in the throne room of the temple, — *great in Zion*]; and yet *high above all the peoples*. Before this great and victorious king and God *the peoples* ‖ *the earth — tremble* ‖ *quakes*], and yet not in the fear, terror, and anguish that accompany their destruction, but in awe at His august presence, and therefore harmonious with and resulting in: — *Let them praise the great and awful name*]. 𝔐, Vrss., followed by EV[s]., append the sf. *Thy* to "name," but it spoils the measure and is against the context, which speaks of Yahweh always in the third person. — *Holy is He*], that is, majestically holy; invoking the hallowing of His name, as usual in the OT. and even in the NT. — *and strong*] v.[4a]. This clause belongs with the previous line to complete its

measure. It only makes difficulty in v.[4], when it has been transposed by txt. err.

**Str. II.** A syn. triplet, a syn. couplet, and a concluding synth. line. — **4.** *He doth reign*]. The most probable rendering in accordance with the context and usage of the Ps., justified by the unpointed text, although 𝔐, 𝔍, 𝔊, and other Vrss., followed by EV[s]., render by a different pointing, making this an attribute and the subj. of the verb, and giving conceptions which are difficult to understand and which have no analogy in usage. — *He doth love justice*], cf. 11[7] 33[5] 37[28], — *He hath established justice in equity* ‖ *righteousness hath wrought.* It is especially *in Jacob* in connection with Zion v.[1-2]. — **5.** *Exalt ye Yahweh, our God* ‖ *worship at His footstool*], cf. 110[1] 132[17] Is. 66[1]. All nations are summoned to Zion, the capital city of the King Yahweh, where He is to be worshipped by all.

**6–9.** A later editor adds material of a more particularistic character.

Moses and Aaron among His priests,
And Samuel among them that call on His name,
They called unto Yahweh and He answered them;
In the pillar of cloud He used to speak unto them;
They kept His testimonies and the ordinance He gave them.
Yahweh, our God, Thou didst answer them;
A forgiving God wert Thou to them,
And a taker of vengeance on evil deeds.
Exalt ye Yahweh, our God,
And worship at His holy mountain;
For holy is Yahweh our God.

**6.** *Moses and Aaron among His priests*]. The editor now looks back to the ancient history for illustration of the divine government; and first he thinks of Moses and Aaron, whom he regards as priests, in accordance with the conception of his own time, rather than as prophets or rulers, as in the earlier conceptions. With true historic instinct he next mentions, — *Samuel among them that call on His name*], because of this characteristic of Samuel, making him the father of all such, cf. 1 S. 7[8. 9] 12[16 sq.] BS. 46[16]. It is evident, however, that this calling on the name of Yahweh is conceived as that of priestly mediation, for the terms are in syn. lines, and the three heroes are all combined in the clause: *They called unto Yahweh, and He answered them*]. The

author, however, thinks not merely of the ordinary invocation of God in temple worship, or of priestly intercession, with answers in accordance with ordinary providential working. He is thinking of extraordinary answers, which alone he can bring into comparison with the wonderful advent. He is summoning all mankind to celebrate; and so naturally he thinks of the most characteristic theophany of the period of the Exodus. — **7**. *In the pillar of cloud He used to speak unto them*], cf. Ex. $13^{21-22}$ (J) Ne. $9^{12.19}$. — *They kept His testimonies and the ordinance He gave them*], the ancient poetic term for the Law, "ordinance" (cf. $94^{20}$), is combined with the priestly term, "testimonies." — **8–9**. *Yahweh, our God, Thou didst answer them*]. This doubtless refers to the intercession of Moses, Aaron, and Samuel in behalf of the people of Israel in times of sin and divine punishment. — *A forgiving God wast Thou to them*], and on the other side, *a taker of vengeance on evil deeds*]. This doubtless refers to the discriminating justice of the divine judgments in the early history of Israel, when the ringleaders were punished for their evil deeds, but Israel as a whole was forgiven because of the intercession of these heroes of faith and their priestly mediation. — *For holy is Yahweh our God*], the holiness of august sanctity, as in Ez., H.

## PSALM C.

**Str. IV**. A syn. tristich and a stairlike tristich. — **1**. *Shout to Yahweh, all the earth*, as $98^4$, ‖ **2**. *Serve Yahweh with gladness*], the glad services of worship with song and music, and not the service of obedience; and accordingly, — *Come before Him*], into His presence in the temple, — *with a jubilation*], $63^6$, cf. $17^1$. — **3**. *Know*], not in the sense of coming to a knowledge of the fact; but know by practical, experimental knowledge, in the recognition of worship, — *that He is God*], the true, the only God, and your own God; advanced to, — *He made us*], we are His own creatures, — *and we are His*], belong to Him as His rightful creation. This reading of the Qr., 𝕴, 𝕿, and Aq., RV., is to be preferred to the Kt., 𝕲, 𝕾, Σ, followed by AV., "and not we ourselves"; especially as in the stairlike advance it is still further defined as: *His people and the sheep of His pasture*]. The conception of Yahweh as shepherd of Israel is common enough; cf. 23, $80^2$, and in this

special phrase also Ez. $34^{31}$ Pss. $74^{1}$ $79^{13}$. But here He seems to be the shepherd of all the earth, in accord with the universalism of this entire group of Pss.

**Str. II.** Two syn. tristichs. — **4–5.** *Come to His gates*], resumes the call of v.$^{2b}$, and has as its ‖ *Come to His courts;* for the measure requires the repetition of the verb, which has been omitted by an early copyist. — *with a thank offering*], the most probable meaning ‖ *a song of praise*, accompanying it; more probable than the more general "thanksgiving" of EV$^{s}$. — *Give thanks to Him, bless His name*], cf. $96^{2}$ $145^{1.2}$. The first verb is repeated, with the reason, *Yahweh is good*], that is, to His people and flock ‖ *His kindness* ‖ *His faithfulness*, which *endureth forever* ‖ *unto all generations*]. The liturgical formula 1 Ch. $16^{34}$ 2 Ch. $5^{13}$ $7^{3}$ Ezr. $3^{11}$ Pss. $106^{1}$ $107^{1}$ $118^{1.29}$ $136^{1}$+ is used with an additional line, containing the attribute of faithfulness, which is usually associated with the divine kindness.

XCIII.

**1.** מָלָךְ] Qal pf. ‡ vb. denom. מֶלֶךְ, so $96^{10}$ $97^{1}$ $99^{1}$, cf. $47^{9}$ $146^{10}$ Ex. $15^{18}$ Is. $24^{23}$ $52^{7}$; cf. (ה)מֶלֶךְ Pss. $98^{6}$ $99^{4}$. — גֵאוּת] *17^{10}*, qualifies מלך and is not obj. of לבש. — לָבֵשׁ] bis. Qal pf., cf. Is. $51^{9}$ $59^{17}$ Ps. $104^{1}$; the second, however, should be לְבוּשׁ, cog. acc. to vb. לבש requires יהוה for subj. in ‖ with previous and following vbs. for good measure. — אַף־תִּכּוֹן]. The אף is prob. a gl. of intensification, although used in the duplicate citation $96^{10}$. 𝔊 and all ancient Vrss. have תִּכֵּן, as $75^{4}$, which is better suited to context. — **2.** מֵאָז] as Is. $44^{8}$ $45^{21}$ $48^{3.5.7.8}$. — מעולם אתה] is dimeter, requires יהוה for good measure. — **3.** דָכְיָם] dub. pl. sf. [דָּכִי] *α.λ.*, *BDB. crashing, dashing;* Dr., Kirk., *din.* The l. not in 𝔊$^{B.א}$; but in 𝔊$^{א.c.a.A}$, Aq., *ἐπιτρίψεις*, 𝔙 *fluctus*, and needed for completion of Str. 𝔍 *gurgites*, Syr. Hex. עומקתא = עמקים, 𝔖 ברכיותא *in purity* from רכא = זכה. The context demands, as 𝔗, in the climax: the praise of Yahweh that the voice utters. Rd. זכרם *their commemoration*, as $97^{12}$. — **4.** אַדִּירִים] 𝔐, Vrss., cf. Ex. $15^{10}$ of waters, which has prob. occasioned the change from an original אדיר מ׳, which is better suited to the context, as Dy., Hu.$^{3}$, al. — **5.** עדתיך] legal term of P, cf. $25^{10}$ $78^{56}$ $99^{7}$ $119^{2.22}$+. This v. is a prosaic gl. — נָאֲוָה] Pil. † נאה as Is. $52^{7}$ Ct. $1^{10}$, but adj. נָאוֶה more freq. Pss. $33^{1}$ $147^{1}$ +, and so possibly here.

XCVI.

**1–2.** שירו] tris, abbreviated in 1 Ch. $16^{23}$ by omission of v.$^{1a.2a}$. — יהוה] tris also in 𝔐, Vrss., but in l.$^{1.3}$ against the measure. Rd. לו, as $100^{4}$. — מִיּוֹם לְיוֹם] Chr. אל־יום; both enlargements against measure of an original יום יום, which has the same mng. — **4.** וּמְהֻלָּל מְאֹד] added from $48^{2}$ against the

measure. — נִירָא הוּא]. The הוּא is gl. of intensification, makes l. too long. — **5.** כִּי] dittog.; makes l. too long. — ‡ אֱלִילִים] pl. *idols* as *worthless things, nothings*, so 97[7] Lv. 19[4] 26[1] (H) Is. 2[8. 18. 20] 10[10] +. 𝔊 δαιμόνια, 𝔙 *daemonia*. — **6.** עֹז] 𝔊 ἁγιωσύνη. 1 Ch. 16[27] has חֶדְוָה for תפארת, and מקמו for מקדשו, the former prob. an intentional adaptation, the latter an unconscious error. — **7–9 a.** Gl. from 29[1–2], except משפחות עמים for בני אלים and insertion of v.[8b], both changes made in the interests of worship in the temple. 1 Ch. 16[29] has לפניו for לחצרותיו, which is an unintentional error. — **9 b.** חִילוּ] although rendered by Vrss. *be in pain* or *anguish of fear* or *trembling*, cf. 55[5] Dt. 2[25] Je. 5[22] Ez. 30[16], yet never has this mng. in connection with worship; but rather *dance* the sacred dance, as Ps. 87[7] Ju. 21[21–23] 1 S. 18[6]. — מפניו] 1 Ch. 16[30] מלפניו, stylistic change. — **10 a** in Chr. is transferred to a place after v.[11a]. — **10 b** is a gl. from 93[1d]. — **10 c** is a gl. from 9[9b], not in Chr. — **11 a.** וְתָגֵל הָאָרֶץ] assimilated to 97[1] Is. 49[13]; but the vb. makes l. too long and the other ll. all have but one vb. for a principal and a subord. subj. — **11 b** = 98[7a]. — **12.** שדי] in 1 Ch. 16[32] שדה, variation of writing same word; also in Chr. for עלז the variant עלץ. — וכל־אשר־בו] prosaic for an original וכל־בו. — אָז] as 2[5], emphasizes a special feature of the description, B*D*B. But the text is dub. The measure is better without it. — **13** is a gl. from 98[9], although כי בא is here given twice, and באמונתו for במישרים. Chr. has only מלפני יהוה כי בא לשפט את־הארץ, probably representing an earlier couplet:

לפני יהוה כי־בא
כי־בא לשפט הארץ,

which is all that the measure allows in 98[9].

## XCVII.

**2 b.** Gl. = 89[15a]. — **5.** מלפני יהוה] needs a word to complete the l., prob. ארון ‖ המלך. — **7 a.** Pentameter l.; whole v. a gl. — עברי פסל] cf. 2 K. 17[41] 2 Ch. 33[22]. ‡ פֶּסֶל n.m., as Ex. 20[4] Is. 42[17] +. — מתהללים ב׳] as 52[3], usually, however, in good sense 34[3] 63[12] +. — **8.** Gl. from 48[12]. Variations: שמעה ותשמח ציון for ישמח הר ציון; and יהוה added. בנות יהודה *a.λ.* ψ. — **9 a.** Gl. from 47[3] by condensation, כי יהוה עליון נורא מלך גדול על כל הארץ. — **9 b.** From 47[10d] מאד נעלה, combined with 95[3b] על כל אלהים. — **11.** זָרֻעַ] *a.λ.* in this form. 𝔊, 𝔍, 𝔖, 𝔗, 𝔙, זרח, so Hu., Bä., *B*DB., cf. 104[22] Dt. 33[2] Is. 60[2] +. — **12.** Gl. from 32[11] שמחו ביהוה וגילו צדיקים and 30[5b] והודו לזכר קדשו.

## XCVIII.

**1** = 96[1]; only the first l. is given in 𝔐 and Vrss., but the other l. of the couplet is needed and should be inserted. It was omitted by ancient copyist. — וּזְרוֹעַ קָדְשׁוֹ] makes the l. a pentameter. It was added from Is. 52[10a]. — **2.** גִּלָּה] makes l. too long and is a gl. — **3.** The first l. is a pentameter in 𝔐, but 𝔊, by giving ליעקב after חסדו, makes it a trimeter couplet. The second half of v. was added from Is. 52[10b]. — **4.** פִּצְחוּ] imv. † פצח vb. *break forth, burst forth with joy*, elsw. Is. 14[7] 44[23] 49[13] 52[9] 54[1] 55[12]. Pi. *break in pieces* Mi. 3[3]. — **5.** וְקוֹל זִמְרָה] phr. *a.λ.* but noun, *melody* of psalm, as 81[3]. — **6.** חֲצֹצְרוֹת]

the straight metal trumpets; in religious use elsw. only P, Chr. (*v.* Intr. § 34). — יהוה] makes l. too long, and is a later insertion. — **7.** The first l. = 96$^{11b}$, the second 24$^{1c}$. — **8.** יִמְחֲאוּ] juss. † מחא vb. *clap hands*, elsw. with כַּף Is. 55$^{12}$ of trees; cf. הכה כף 2 K. 11$^{12}$, תקע כף Ps. 47$^{2}$. Pi. with יד Ez. 25$^{6}$. — **9.** כִּי בָא] pf. and not ptc. as EV$^{s}$., influenced by impf. ישפט; for the Ps. is in praise of an advent that has taken place already. It is repeated in Syr.-Hex. 𝔊$^{A}$ as in 96$^{13}$, but not in 𝔅, 𝔍, or 𝔊$^{B}$. The measure requires it. — The last clause with ישפט = 96$^{13}$ is a pent. gl., thinking of a future advent. בְּמֵישָׁרִים for באמונתו 96$^{13}$.

## XCIX.

**1.** תָּנוּט] α.λ., 𝔊 σαλευθήτω, as 93$^{2}$ תמוט; but this would then be in direct contradiction with that passage and inconsistent with the context. Ols., We., *B*DB., תמוג, Gr. תנוע. — כְּרוּבִים] makes l. too long and is a gl., particularistic in character as v.$^{6\,sq.}$ — **3.** יוֹדוּ שִׁמְךָ]. The sf. is improb.; without it we might retain all the words and have a trimeter l.; with it the l. is tetrameter. Rd. יודו־שם. — **4.** וְעֹז] although sustained by Vrss. is improb.; awkward and difficult. Rd. עָז adj. as predicate and attach to previous l. to complete the measure; so Street, Houb., Horsley. — אַתָּה] bis, make ll. too long and are gls. The change to 2d pers. is also improb.; rd. כונן and עשה. — **5.** קדוש הוא]. A word is needed for measure, prob. ועז, as v.$^{3b}$. — **6.** This v. begins a particularistic gl. which continues to the end of the Ps. — **8.** עֲנִיתָם]. The sf. here might be referred to the heroes of previous Str. and possibly לָהֶם, but not the sf. in עלילותם. Doubtless they all were meant to have a general reference. But the sfs. are prob. in all these cases prosaic interpretations.

## C.

1 = 98$^{4}$. — **2.** בִּרְנָנָה] lengthened form for measure, as 63$^{6}$, for usual רִנָּה. — **3.** יהוה] makes the l. too long and is an unnecessary gl. — הוא עשנו]. The הוא, emphasizing the subj., is without sufficient reason and makes l. too long. It prob. was inserted in antithesis to לא אנחנו Kt., 𝔊, 𝔖, Σ, which is erroneous. The לו of Qr., 𝔍, 𝔗, is to be preferred, and makes the הוא surprising. — צאן מרעיתו] as Ez. 34$^{31}$ Pss. 74$^{1}$ 79$^{13}$. The enlargement of 95$^{7}$ is the work of a glossator. — **4–5.** באו] should be repeated for measure in the second l. — הודו] of v.$^{4c}$ should be repeated v.$^{5a}$ before כי טוב for measure, and כי is needed before לעולם in accordance with the usual phr. 1 Ch. 16$^{34}$ 2 Ch. 5$^{13}$ 7$^{3}$ Ezr. 3$^{11}$ Pss. 106$^{1}$ 107$^{1}$ +.

# PSALM CI., 2 STR. 4$^{5}$.

**Psalm 101 is a profession of integrity in personal character and conduct (v.$^{2c-4}$), and in companionship (v.$^{6-7}$). To this was added a gloss of worship and prayer for the divine presence (v.$^{1-2b}$), and vows to exterminate the wicked (v.$^{5.\,8}$).**

I WALK in integrity of mind in the midst of *my* house.
I set not any base thing before *mine* eye.
The making of apostasy I hate. It cleaves not unto *me*.
Evil I know not: crookedness departs from *me*.

MINE eye is upon the faithful of the land, that they may dwell with *me*.
The one walking in the way of integrity ministers to *me*.
The worker of deception dwells not in *my* house.
The speaker of lies is not established before *mine* eye.

Ps. 101 in 𝔐 has the title לדוד מזמור; so also in 𝔊. This was probably original, and the Ps. belonged to 𝔇 and 𝔐 (*v.* Intr. §§ 27, 31). It had two pentameter tetrastichs, v.[2c-4. 6-7], each line ending in ־ִי; to which several glosses have been added, v.[1-2b. 5. 8], without the ending. The original was a profession of integrity, suited to the congregation of Israel before the legal attitude of mind had become established. The language is early: תם לבב v.[2c] = Gn. 20[5. 6] (E) 1 K. 9[4] Ps. 78[72]; דבר בליעל v.[3a] = Ps. 41[9]; סטים v.[3] *α.λ.* for שטים, cf. 40[5] Ho. 5[2]; לבב עקש v.[4] *α.λ.* error for עקש as Ps. 18[27]; נאמני ארץ v.[6] *α.λ.*, but cf. Is. 1[21]; עשה רמיה v.[7] as 52[4], cf. 32[2]; דבר שקרים v.[7], cf. 63[12]. The Ps. was probably composed for the community of the Restoration before Nehemiah. The glosses are of a different character and later. V.[5. 8] express the determination to exterminate the wicked from the land, and give the only reason for thinking of the author as a ruler. They are Maccabean in tone, and the language is late. V.[1-2a] is a trimeter tetrastich of introduction: a vow to Yahweh of worship and a petition for the divine presence. It was designed to make the Ps. more appropriate for public worship.

The Ps. begins with a trimeter tetrastich, making it more appropriate for public worship than the original could have been. — **1–2 *b*.** *Of kindness and justice*], cf. Je. 9[23], divine attributes; especially characteristic of God's administration of government, and of His requirements of mankind, cf. Ho. 12[7]. — *I will sing* ‖ *I will make melody to Thee, Yahweh*], usual phrases of public worship in the temple. — *In a way of integrity*], cf. v.[6b]; a course of life which is in complete and entire accord with the divine will. — *I will behave myself wisely*], cohortative form expressing a vow of such conduct. It is possible, with JPSV. and Kirk., to render "consider," "give heed unto"; but this is not so probable. — *When wilt Thou come unto me*], a petition for the divine presence as prepared for by entire conformity to His will.

**Str. I.** A syn. tetrastich. — **2*c*.** *I walk*]. This and the following vbs. are not in the cohort. form as the previous vb. Therefore they do not express a vow; but state what is the habitual conduct of the righteous. — *in integrity of mind*]. The internal mental

state is in entire accord with God, and therefore the walk is such, in a way of integrity v.$^{6b}$, cf. v.$^{2a}$. — *In the midst of my house*], in the life of the family and of society. — **3.** *I set not before mine eye*], to consider as a possibility for action, or as something to be desired. — *any base thing*], cf. 41$^{9}$, such as base men, sons of Belial, do, cf. Dt. 15$^{9}$. — *The making of apostasy I hate*], the swerving or falling away from Yahweh into such evil conduct. — *It cleaves not unto me*], as a power of temptation, or something desirable and attractive. — **4.** *Evil I know not*], by experimental knowledge, resulting from its commission. — *crookedness*], as 18$^{27}$, qualified by a glossator, against the measure, as "of the mind," against the context, which regards it no longer as internal, but as external; and which *departs from me*], as an unwelcome guest, or banished from the presence as an enemy. A glossator now inserts a pentameter couplet of a different character. — **5.** *The slanderer in secret of his neighbour*], cf. Pr. 30$^{10}$, still further described as *one lofty of eyes*], cf. Ps. 18$^{28}$, and *proud of mind*, cf. Pr. 21$^{4}$. These terms do not refer to ordinary men of this class; but to men of position and power who had become oppressors of the people, for otherwise they could hardly be dealt with so severely and summarily. — *will I exterminate* ‖ *I will not suffer*].

**Str. II.** Two syn. couplets. — **6–7.** *Mine eye is upon*], considering, contemplating with recognition and acceptance, in antith. to v.$^{3a}$ and also to v.$^{7b}$, — *The faithful of the land*], those faithful to Yahweh, in antith. to the apostasy of v.$^{3b}$. ‖ *The one walking in the way of integrity*], cf. v.$^{2a.c}$, and in antith. with *the worker of deception* ‖ *speaker of lies*. The former *dwell with me* ‖ *minister to me*], as household servants; the latter *dwells not in my house* ‖ *is not established*], or settled, as one of my household. The glossator of v.$^{5}$ also appends v.$^{8}$. — *Morning by morning*], one after the other, searching for them. — *will I exterminate*], as v.$^{5a}$ ‖ *cut off from the city of Yahweh*], cf. 12$^{4}$ 34$^{17}$ 109$^{13.15}$, where God does this cutting off. — *all the wicked of the land* ‖ *all the workers of trouble*.

**1–2.** אַשְׂכִּילָה ‖ אֲזַמֵּרָה ‖ אָשִׁירָה] cohort. impfs. expressing a vow. — לְךָ יהוה] is attached by MT. to אזמרה, by 𝔊 to אשירה; the latter favours a pentameter, the former two trimeters. But the remaining l. is a hexameter or two trimeters. These constitute a trimeter tetrastich, a gl. — אֶתְהַלֵּךְ] Hithp. impf. indic. The change from cohort. is significant. It states a fact instead of a

vow. — **3.** דְּבַר בליעל] = $41^{9}$; transpose to beginning of l. for assonance in עֵינִי, which should be read here and $v.^{7b}$ for assonance instead of the usual pl., and so also prob. $v.^{6a}$ at the beginning of v. — סֵטִים] *a.λ.* for שׂטים † שׂוט vb. *swerve, fall away*, $40^{5}$. † שׂטים n.[m]. *swerver*, Ho. $5^{2}$; here prob. abstr. pl., as Bä., Hu.[8], *apostasy*. — **4.** לֵבָב עִקֵּשׁ] phr. *a.λ.* The l. has one word too many; prob. לבב, which does not indeed suit the context. — רע לא ארע] should go to the beginning of the line in order to assonance in מִמֶּנִּי. — **5.** מְלוֹשְׁנִי] Poel ptc. of † לשן denom. vb. elsw. Hiph. Pr. $30^{10}$, both in bad sense, use the tongue for slander, Ges.[90. m], Qr. מְלָשְׁנִי. We should rd. Hiph. ptc. מַלְשִׁינִי with Che. — גבה עינים] phr. *a.λ.* ‡ גבה *high* of mountain $104^{18}$, *lofty* of לב Pr. $16^{5}$, of רוח Ec. $7^{8}$, alone Ps. $138^{6}$ Is. $5^{16}$ $10^{33}$ 1 S. $2^{3}$. — רחב לבב] phr. elsw. Is. $60^{5}$, cf. רחב לב Pr. $21^{4}$ ר׳ נפש $28^{25}$, † רָחָב adj. elsw. Ps. $104^{25}$ *broad* of sea, $119^{96}$ of divine command, $119^{45}$ of divine way. These two pent. without assonance and in a more vindictive tone are a Maccabean gl. — **6.** נֶאֶמְנֵי־אֶרֶץ] phr. *a.λ.*, but cf. Is. $8^{2}$ Pr. $25^{13}$. — יְשָׁרְתֵנִי] Pi. impf. ‡ שׁרת vb. of ministerial service; here of men, but $103^{21}$ $104^{4}$ of angels. — **7.** עֹשֵׂה רְמִיָּה] = $52^{4}$; transpose to the beginning of the l. for assonance in בֵּיתִי. — **8.** Two pent. ll. without assonance and in the tone of $v.^{5}$; a gloss.

## PSALM CII.

**Ps. 102 is composite: (*A*) A prayer of afflicted Israel, beseeching Yahweh to answer in a day of distress ($v.^{2-3}$); the peril is so great that he is about to perish ($v.^{4-6}$); he is desolate and reproached by enemies ($v.^{7-9}$). It is his greatest grief that he has been cast off by his God ($v.^{10-12}$). (*B*) expresses confidence that the time has come when the everlasting King will have compassion on Zion and build her up from her ruins, and that all nations will see His glory and revere Him ($v.^{13-18}$). The story will be told to all generations of His interposition for the salvation of His people, that His praise may be forever celebrated in Jerusalem, where all nations will eventually gather to serve Him ($v.^{19-23.\ 29}$). Glosses reassert the seriousness of the situation ($v.^{24-25a}$), and contrast the everlasting creator with the perishable creature ($^{25b-28}$).**

### *A*. $v.^{2-12}$, 4 STR. $6^{3}$.

YAHWEH, O hear *my* prayer;
And let for help come unto Thee *my* cry.
Hide not Thy face from *me*.
In the day when I have distress, answer *me*.
Incline Thine ear unto *me;*
In the day when I call, O make haste (to *me*).

FOR vanish away like smoke *my* days;
And burned like fuel are *my* bones.
Smitten like herbage is *my* heart.
Yea, I forget to eat *my* bread.
Because of the sound of *my* groaning
My bone doth cleave to *my* flesh.
I AM like a pelican of the wilderness;
I am become as an owl of the wastes;
I watch and am become (a falcon),
A bird solitary upon a house-top.
All the day mine enemies reproach me;
They that (wound) me, do curse by me.
YEA, ashes do I eat as bread,
And I mix my drink with weeping,
Because of Thine indignation and Thy wrath;
For Thou hast taken me up, and thrown me away.
My days are like a shadow stretched out,
And I like the herbage wither.

*B*. v.$^{13-23. 29}$, 2 STR. $6^6$.

THOU, Yahweh, sittest enthroned forever; and Thy commemoration is in all generations.
Thou wilt arise, Thou wilt have compassion on Zion; for it is time to be gracious to her.
For Thy servants take pleasure in her stones, and are looking graciously upon her dust.
And the nations will revere Thy name, and kings of earth Thy glory,
When Yahweh hath built up Zion, hath appeared in His glory (in her midst);
Hath turned unto the destitute and hath not despised their prayer.
THIS will be written for a generation to come, and a people to be created;
When Yahweh hath looked forth from His holy height, unto the earth hath looked,
To hear the groaning of the prisoner, to loose those condemned to die;
That they may tell the name of Yahweh in Zion and His praise in Jerusalem.
When the peoples are gathered together and the kingdoms to serve Yahweh,
The children of Thy servants will abide, and their seed will be established before Thee.

Ps. 102 has in the title of 𝔐, 𝔊, תפלה לעני, *a prayer of the afflicted;* and to this was added, whether at the same time or later we cannot say, "when he was fainting," cf. $61^3$, "and before Yahweh pouring out his complaint," cf. $142^3$ Jb. $7^{13}$. In other words, the Ps. expressed humiliation for national disaster and prayer for deliverance. עני is a pseudonym. The author wrote in the person of afflicted Israel, *v.* Intr. § 30. But this title applies only to v.$^{2-12}$, composed of four trimeter hexastichs. The remainder of the Ps. is of an entirely different character, and of a much later date. The original Ps. uses many familiar terms of 𝔇. The author must have been familiar with many of its Pss., if not with the collection as a whole; cf. v.$^{2a}$ with $39^{13}$, v.$^{2b}$ with $18^7$,

v.$^{8a}$ with $27^{9}$, v.$^{8b}$ with $59^{17}$, v.$^{8c}$ with $31^{8}$ $69^{18}$, also $56^{10}$, v.$^{4}$ with $31^{11}$ $37^{20}$, v.$^{9}$ with $55^{18}$. But the Ps. is not a mere mosaic. In the remaining Strs. there is great originality, and several simple but beautiful similes v.$^{4. 5. 7. 8. 10. 12}$. The Ps. can hardly be earlier than the closing days of the Persian period. Later, doubtless in the early Maccabean period, another original Ps. was appended, v.$^{18-28. 29}$, of two hexameter hexastichs. Zion is here in ruins v.$^{15}$, and her people are prisoners and many of them condemned to death v.$^{21}$; and yet the psalmist bases his confidence in the divine advent for their redemption upon the eternal reign of God. Two glosses were inserted: the one based on Is. $38^{10}$ v.$^{24-25a}$; the other, v.$^{25b-28}$, with real poetic power, was probably a section of a longer poem which has been lost.

## PSALM CII. *A.*

**Str. I.** A syn. and two synth. couplets; a mosaic of terms of supplication from $39^{13}$ $18^{7}$ $27^{9}$ $59^{17}$ $31^{8}$ $69^{18}$ $56^{10}$; not because of a lack of originality in the poet, but because he desired to use the familiar terms of the Davidic prayer book for this day of humiliation and prayer for national deliverance.

**Str. II.** A syn. tetrastich, enclosing before its last line an embl. couplet.—**4**. *For vanish away like smoke my days*], a common simile of transitoriness, cf. $37^{20}$ $68^{3}$ Is. $51^{6}$ Ho. $13^{3}$ Ja. $4^{14}$.—*And burned like fuel are my bones*]. In feverish anxiety his bones seem to be on fire, cf. $22^{15}$ $31^{11}$ La. $1^{13}$ Jb. $30^{17. 30}$. The unusual Heb. word is rendered by PBV., RV., "firebrand," so Kirk.; by AV. "hearth," so Dr., "fireplace," JPSV. It is most probably, as *B*DB., a burning mass, which may be sufficiently expressed by "fuel" for the fire.—**5**. *Smitten like herbage is my heart*]. As the green herbage is smitten by the heat of the sun and withers away; so the heart, as the seat of mental and moral states, has been so smitten that it has no more freshness and vigour. The withering is sufficiently suggested by the simile, and the line is complete in its measure without "and withered," which has been added by a glossator.—*Yea, I forget to eat my bread*], appetite has departed; he can think of nothing else but his trouble, and has no other desire than relief from that.—**6**. *Because of the sound of my groaning*]. This is usually attached to the next line, but it really belongs to the previous one; for it gives a good reason for the absence of appetite; the mouth is engaged in the constant utterance of groans.—*My bone doth cleave to my flesh*].

As above the bones were burning with fever, so here from the lack of moisture the bone cleaves fast to the flesh, cf. Jb. $19^{20}$ Ps. $32^{4}$.

**Str. III.** A syn. tetrastich and a syn. couplet. — **7–8.** *I am like a pelican of the wilderness* ‖ *an owl of the wastes* ‖ *a bird solitary upon a house-top*]. These various birds in their solitariness are similes of his desolate condition in the midst of enemies and rejected by his God. The line before the last is difficult, because it is defective, due probably to the omission of a word. It probably should be, — *I watch and am become a falcon*]. The falcon is famed for its keen vision, and so is appropriate to the verb. He is watching keenly for the help he is imploring from God. — **9.** *All the day mine enemies reproach me*], cf. $55^{13}$, also $42^{11}$ $44^{17}$ $74^{10.18}$ $79^{12}$ $89^{52.53}$ ‖ *they that wound me*], more probable than those "mad against me," of EV$^{s}$. — *do curse by me*], use the name of Israel in imprecations and oaths, cf. $132^{2}$ Is. $65^{15}$ Je. $29^{22}$.

**Str. IV.** A syn. and two synth. couplets. — **10.** *Yea*], intensive assertion; the usual "For" is improbable. It is difficult to find a reason in this Str. for the statements of the previous Str. — *ashes do I eat as bread*], ashes are the symbol of mourning, and appear in Is. $61^{3}$ as a turban, and in La. $3^{16}$ as clothing, cf. Ez. $27^{30}$; but only here as bread. ‖ *And I mix my drink with weeping*], phr. α.λ., but the idea is expressed in other phrases Pss. $42^{4}$ $80^{6}$. — **11.** *Because of Thine indignation and Thy wrath*]. Thus far the lamentation has been because of the distress and the reproaches of enemies; now it is all carried back to the original cause, the wrath of their God. — *For Thou hast taken me up and thrown me away*], deliberate and violent rejection, cf. Je. $7^{15}$. — **12.** *My days are like a shadow stretched out*], resuming the thought of v.$^{4a}$. The prolongation of the shadow is an evidence of the approach of sunset, an appropriate simile of the close of life, cf. Je. $6^{4}$ Ps. $144^{4}$. — *And I like the herbage wither*], a resumption of v.$^{5a}$, cf. Is. $40^{7}$ Ps. $90^{5-6}$ Ja. $1^{11}$; the morning of life, when the herbage sprang up and bloomed, and the noontide, when it was smitten by the sun, have passed; the evening has come, when it withereth.

## PSALM CII. *B.*

**Str. I.** Synth. hexastich. — **13.** *Thou, Yahweh, sittest enthroned forever*], as everlasting king; phr. of La. $5^{19}$, cf. Pss. $2^{4}$ $9^{8}$ $93^{2}$ $99^{1}$,

—*and Thy commemoration*], the celebration of the name, cf. $6^{6}$ $30^{5}$ $97^{12}$ $111^{4}$. The fact that Yahweh reigns forever, and is to be commemorated forever, is the basis of the confidence in the restoration of Zion expressed in the Ps.—**14**. *Thou wilt arise*], the usual term for divine interposition, cf. $9^{20}$ $10^{12}$.—*Thou wilt have compassion on Zion*], emphatic coördination without conjunction. Zion, the holy city, was in great need of divine help, and had been for a long time in this sad condition; therefore it is added,—*for it is time to be gracious to her*], it is high time: the distress is so great, it is now or never with her. A glossator repeats at the expense of the measure: *for the appointed time is come*], the time appointed for the fulfilment of the divine promises of her restoration. This is not the restoration from the Exile, cf. Je. $29^{10}$ Is. $40^{2}$ Hb. $2^{3}$; but from the devastations of Antiochus before the Maccabean victories.—**15**. *For Thy servants*], the faithful people of God who serve Him in spite of persecutions,—*take pleasure in* ‖ *are looking graciously upon*], expressing their interest in, love for, and attachment to her,—*stones* ‖ *dust*]. Zion has been destroyed by the enemy; her buildings are in ruins, mere stones and dust; and yet these are precious to the servants of Yahweh, because they are the remains of the holy city of the divine presence and worship.—**16**. *the nations* ‖ *the kings of earth*]. The restoration of Zion will have universal significance to the nations and especially to their kings; and the result of it will be that they *will revere Thy name* ‖ *Thy glory*], take part in the worship of the God of Israel.—**17**. *When Yahweh hath built up Zion*], rebuilt the ruined city, cf. $51^{20}$.—*hath appeared in His glory*], manifested it in His advent to interpose for her deliverance. The line is defective, and therefore we must supply either *in her midst*, or "in Jerusalem," as $v.^{22}$.—**18**. *Hath turned unto the destitute*]. The city has been stripped and left destitute in her ruin. A glossator inserted from 1 K. $8^{28}$ "prayer" after the preposition and before the noun, thereby making an improbable tautology with the complementary part of the line,—*and hath not despised their prayer*], cf. $22^{25}$ $51^{19}$ $69^{34}$.

Str. II. Synth. hexastich.—**19**. *This will be written*], recorded for a memorial and especially for commemoration, cf. $v^{13b}$,—*for a generation to come* ‖ *a people to be created*], the succeeding

generations of redeemed Zion, cf. $22^{32}$ $48^{14}$ $78^{4.6}$. The purpose is given after a temporal clause in v.[22], *that they may tell the name of Yahweh in Zion and His praise in Jerusalem*], cf. $9^{15}$ $96^{3}$. But a glossator could not wait for this, and so he appended to v.[19] at the cost of the measure, "shall praise Yah." — **20**. *When*], as in v.[17.23], and not causal "for," as EV[s]. — *Yahweh hath looked forth from His holy height*], explained by the glossator as "from heaven," without need and against the measure. This v. resumes the thought of the divine advent of v.[14.17], especially in the form of divine inspection or investigation of what transpires on earth, — *unto the earth hath looked*], cf. $14^{2}$ $33^{13}$ Dt. $26^{15}$. — **21**. *To hear the groaning of the prisoner*], the Israelites taken captive by the enemy and imprisoned. — *to loose those condemned to die*]. Some of the captives had been condemned to death, probably because of supposed treason against the dominant power of Syria. The compassion upon destitute Zion of the previous Str. has as its parallel, compassion on her captives in this Str. — **23**. *When the peoples are gathered together and the nations to serve Yahweh*]. A resumption of the universalism of v.[16]. The apodosis of this temporal clause is in **29**: *The children of Thy servants will abide, and their seed will be established before Thee*]. This resumes the thought of v.[19], and with it encloses the other lines of the Str. in an organic whole.

Two different glossators made insertions; the former v.[24-25a] from Is. $38^{10}$, the so-called song of Hezekiah: *He hath brought down my strength in the way; He hath shortened my days. I say: O my God, take me not away in the midst of my days*]. These two pentameter lines are more in accord with the plaintive tone of the original Ps. than with the calm assurance of the later Maccabean Ps. in which it inserted. It was probably designed to assimilate them. The later glossator inserted the octastich v.[25b-28], doubtless a fragment of a choice Ps. which has been lost.

IN generation of generations are Thy years.
Of old Thou didst lay the foundation of the earth;
And the heavens are the work of Thy hands.
They will perish, but Thou wilt endure;
Yea, all of them will wear out as a garment,
As a vesture wilt Thou change them, and they will be changed.
But Thou (Yahweh) art the same;
And Thy years have no end.

The first and last lines of this octastich are syn. and enclose the other six; the first two of which are syn. The antithesis which appears within the fourth line is enlarged upon in the triplet that follows, whose last line is antithetical to the two syn. lines which precede it. — **25** *b*. *In generation of generations are Thy years*], extending in one generation after another are the years of the life of God, and not limited to a single generation, as are the years of men. ‖ **28** *b*. *Thy years have no end*]. They come to no completion, as do the years of man. — **26**. *Of old*], cf. Dt. $2^{12.20}$ for the term; in remote antiquity; cf. Ps. $90^2$ for the idea. — *Thou didst lay the foundation of the earth*], the conception of creation as an erecting or building, cf. $24^2$ $89^{12}$ $104^5$ Jb. $38^4$, and especially Is. $48^{13}$. — *The heavens are the work of Thy hands*]. The same conception being continued; the heavens being considered as the roof or dome of the earth, cf. Pss. $8^4$ $19^2$ Am. $9^6$. — **27**. *They will perish*]. Even the heavens and the earth, the most stable of all created things, upon whose stability all they contain of life and existence depends, however long their duration, will eventually perish. ‖ *All of them will wear out like a garment*], based on Is. $51^6$. They have a temporary use as clothing; when they have been worn out another garment will take their place. ‖ *As a vesture wilt Thou change them and they will be changed*], new heavens and a new earth will take their place, according to Is. $65^{17}$ $66^{22}$. In antithesis with creations *Thou wilt endure*], continue to stand firm after these creations perish. ‖ **28 a**. *Thou, Yahweh, art the same*]. The divine name has been omitted in the transmitted text, but is necessary to the measure. As in Is. $48^{12}$, Yahweh is the same identical, unchangeable, ever-enduring being from first to last, so here He is the same during all the transitions from the creation of the heavens and the earth, while He is transforming them into a new heaven and a new earth, and so on forever.

CII. *A*.

**3**. מַהֵר עֲנֵנִי] assimilated to $69^{18}$ $143^7$; but the two words make l. too long; transfer עֲנֵנִי to l.[2] for measure. — **4**. † מוֹקֵד] α.λ., *B*DB. *burning mass*, as Is. $33^{14}$; but SS., Dr., *hearth*, as מוֹקְדָה Lv. $6^2$. 𝔊 φρύγιον, 𝔍 *frixa*. — **5**. הוּכָּה] Hoph. pf. נכה, cf. Ho. $9^{16}$. 𝔊 ἐπλήγην, 𝔍 *percussum est*, prob. both interp. infin. abs. — וַיִּבַשׁ] makes l. too long; gl. from Ho. $9^{16}$. — **6**. קול אנחתי] phr.

a.λ., but אנחה $6^7$ +. — רבקה עצמי לבשרי] phr. a.λ., but cf. Jb. $19^{20}$ La. $4^8$. — **7.** ‡ קאת] n.f. *pelican*, elsw. Is. $34^{11}$ Zp. $2^{14}$; so 𝔊, 𝔍. 𝔖 has קקא, Bar Heb. קוקנוס, *cygnus*. Bä. objects that the pelican is a water bird, and not a bird of the wilderness. — † כוס] n.m, elsw. Lv. $11^{17}$ = Dt. $14^{16}$, an unclean bird, a species of owl. — **8.** וָאֶהְיֶה] Qal impf. היה with ו consec., instead of jussive וָאֱהִי. The text gives no predicate. Ols., Gr., Bä., Du., Kirk., Ehr., rd. וָאֶהֱמָיָה as $77^4$, but *moaning* leads away from the real point of comparison, solitariness. A word has been omitted by error, for the measure is defective; rd. אַיָּה *falcon*, a bird especially appropriate to the vb. — ‡ גָּג] n.m. *roof* of house, as $129^6$. — **9.** מְהוֹלָלַי] Poal ptc., elsw. Ec. $2^2$, of *madness* of folly; not suitable here. 𝔊 οἱ ἐπαινοῦντές με, 𝔙 *qui laudabant me*, 𝔖 = מְהַלְלַי, so Ehr.; but this does not suit the context. 𝔍 *exultantes* neglects the sf., which may be interp. It is better to read מחללי = *those wounding me*. — בי נשבעו] = *swear by*, in imprecation, cf. $132^2$. — **10.** שִׁקֻּוַי] a.λ. *my drink*, for vb. שקה ($36^9$).

CII. *B.*

**14.** תָּקוּם תְּרַחֵם] impfs. future, emph. coördination, most prob., although the second vb. might be subordinate. — לְחֶנְנָהּ] Qal inf., unusual form, Ges.$^{67. cc}$; cf. חֲנַנְכֶם Is. $30^{18}$, חַנּוֹת Ps. $77^{10}$. For חנן *v.* $4^2$. — כִּי בָא מוֹעֵד] duplicate of previous clause; the two make l. too long. This, although phr. a.λ., is prob. the gl. rather than the other, as it emphasizes a promise; cf. $75^3$. — **15.** יְחֹנֵנוּ] Poel, elsw. Pr. $14^{21}$ *direct favour to*. — **16.** שם יהוה] so 𝔍, but 𝔊 שמך יהוה. The divine name makes l. too long; rd. שמך ‖ כבודך. — וְכָל־מַלְכֵי הָאָרֶץ]. 𝔊$^B$ has only וכל מלכים, but 𝔊$^{א. A. R. T}$ agree with 𝔐, 𝔍. 𝔐 is assimilated to Is. $59^{19}$. The clause is too long for measure. כל is the most prob. gl. — **17.** נראה בכבודו] is defective. We should supply prob. בתוכך with Du. — **18.** תְּפִלַּת] is improb. with תְּפִלָּתָם in the same l. It is a gl.; rd. אל הערער. — † עַרְעָר] adj. *stripped, destitute*; cf. עֲרוֹעֵר Je. $17^6$. Aq., Σ, 𝔍, *vacui*. Bä. thinks of עֲרִירִי adj. as Gn. $15^2$ (JE) Je. $22^{30}$ Lv. $20^{20. 21}$ (H). — **19.** יְהַלֶּל־יָהּ] gl. anticipating v.$^{22}$, phr. a.λ., but cf. תהלל יה $150^6$, יהללו יה $115^{17}$, elsw. always הללו יה. — **20.** משמים] expl. gl. to ממרום, making l. too long. — **21.** בְּנֵי תְמוּתָה] phr. elsw. $79^{11}$. — **24.** Derived from Is. $38^{10}$. — כחו] Kt., sustained by 𝔊, 𝔙; Qr. כֹּחִי, by Σ, 𝔖, 𝔍, 𝔗, and most critics; both sfs. explanatory. — **26.** ‡ לפנים] adv. *formerly* Dt. $2^{12. 20}$ Jos. $11^{10}$ +. — **27.** הֵמָּה] gl.; makes l. too long. — **28.** ואתה הוא] is defective; add יהוה. הוא emph. denom. *the same*, based on Is. $48^{12}$. — **29.** לְפָנֶיךָ] but 𝔊 εἰς τὸν αἰῶνα = לפנים, as v.$^{26}$, cf. 𝔍 *ante faciem eorum*.

## PSALM CIII., 7 STR. $4^3$.

**Ps. 103 is a summons to Israel to bless Yahweh for all that He had done for them (v.$^{1-2}$), His pardon and redemption (v.$^{3-4a. 5a}$), His deeds of righteousness and justice (v.$^{6-7}$), His long suffering**

**(v.$^{9-10}$), His kindness in removing sin (v.$^{11-12}$), His fatherly compassion (v.$^{13-14}$), His everlasting kindness and righteousness to frail man (v.$^{15. 17}$). Glosses emphasize these several things (v.$^{4b. 5b. 8. 16. 18}$). A liturgical gloss summons the angels and all creatures to unite in blessing Yahweh, the universal king (v.$^{19-22}$).**

BLESS Yahweh, O my soul!
And all that is within me, His holy name.
Bless Yahweh, O my soul!
And forget not His benefits.

WHO pardoneth all thine iniquity;
Who healeth all thy diseases;
Who redeemeth from the Pit thy life;
Who satisfieth (thee) with good things (so long as thou livest).

A DOER of acts of righteousness is Yahweh,
And of acts of judgment for all the oppressed.
He used to make known His ways to Moses,
To the sons of Israel His deeds.

WHILE He strives not alway,
And restrains not His anger forever;
Not according to our sins doth He do to us,
Not according to our iniquities doth He deal to us.

AS high as heaven is above the earth,
His kindness is mighty upon (us).
As far as the East is removed from the West,
He doth remove our transgressions from us.

AS a father hath compassion upon sons,
Yahweh hath compassion upon (us);
For He knoweth our frame;
Remembereth that we are dust.

MAN, as grass are his days;
As a blossom of the field, so he blossometh;
But the kindness of Yahweh is from everlasting,
And unto everlasting is His righteousness.

Ps. 103 has in the title לדוד, so 𝔊; but probably because of resemblance to Pss. of 𝔇. It is impossible that it could ever have been in 𝔇; for it cannot be earlier than the late Greek period. It uses familiarly earlier literature: v.$^{9a}$ Is. $57^{16}$, v.$^{9b}$ Je. $3^{12}$, v.$^{11a}$ Is. $55^{9}$, v.$^{14b}$ Gn. $3^{19}$ (J), v.$^{15}$ Is. $40^{6}$ Ps. $90^{5-6}$. It uses the Aramaic sf. ־יכי v.$^{3-4}$; and several words in late meanings: גמול v.$^{2}$, תחלואים v.$^{3}$. It is composed of seven trimeter tetrastichs: v.$^{1-4a. 5a. 6-7. 9-15. 17}$. It has a late liturgical addition of two trimeter tetrastichs v.$^{19-22}$. There are also several glosses: v.$^{5b}$ based on Is. $40^{31}$, v.$^{8}$ on Ex. $34^{6}$, v.$^{16}$ on Is. $40^{7}$ Jb. $7^{10}$, v.$^{18}$ on Ex. $20^{6}$.

Str. I. Three syn. lines with a synth. conclusion. — **1–2.** *Bless Yahweh, O my soul*], also v.$^{2a. 22}$; adore in gratitude and praise.

The soul stands for the entire personality, ‖ *all that is within me*], the entire being, "with all thine heart, and with all thy soul, and with all thy might," Dt. $6^{5}$. The object of blessing is Yahweh Himself, especially as manifested in *His holy name*], majestically sacred and so to be hallowed, cf. $33^{21}$ $105^{3}$ $106^{47}$ $145^{21}$.—*forget not*] a Deuteronomic warning, Dt. $6^{12}$ $8^{11}$, taken by Israel to himself, lest he should neglect grateful recognition of *His benefits*], literally *dealings*, which in their enumeration as the theme of the Ps. are all benefits.

**Str. II.** Synth. tetrastich.—**3–5.** The ptcs. express the continuous characteristic activities of Yahweh in dealing with His people. All through their past history He has been pardoning all their iniquity, cf. Ex. $34^{7}$, healing all their diseases, cf. Ex. $15^{26}$, redeeming the life of the nation from the Pit of Sheol into which they had gone, in exile, and to which they had been so often exposed through their cruel and all-powerful enemies, cf. Ho. $13^{14}$ Ps. $9^{14}$. The whole is summed up in: *Who satisfieth thee with good things so long as thou livest*], for thus this difficult sentence may be translated. Yahweh had not only preserved His people alive, but had bestowed upon them good things continuously during the entire life of the nation. The translation of EV$^{s}$., "who satisfieth thy mouth with good things," is based on the interpretation of some ancient Jewish scholars; and, though followed by many, is now generally abandoned. "Thy desire" of 𝔊, 𝔙, whether based on a different Heb. word or a different interpretation of the same word, has its advocates. 𝔗, "days of thine old age," followed by JPSV., is nearer to the true interpretation. The previous line, *who crowneth thee with kindness and compassion*] is a gloss of interpretation, cf. $8^{6}$, for the figure of speech. Kindness and compassion are the characteristic attributes of the Ps. An additional gloss is taken from Is. $40^{31}$: *so that thy youth reneweth itself like an eagle*]. It is doubtful whether there is an allusion to the fable of the eagle's renewing its youth in old age; but at all events it is the fulness of life and vigour of the eagle that is thought of.

**Str. III.** Two syn. couplets.—**6–7.** *A doer of acts of righteousness* ‖ *acts of judgment for all the oppressed*]. These were *His ways* ‖ *His deeds*, which *He used to make known to Moses* ‖ *to the*

*sons of Israel*, when He delivered His oppressed people from Egypt, and subsequently from all their enemies.

Str. IV. Two syn. couplets. — **8–9.** *He strives not alway* ‖ *He maintains not forever*] not always expressing His anger, as Is. $57^{16}$; not forever maintaining it, as Je. $3^{12}$. This double statement of the divine long-suffering suggests the fundamental revelation of it to Moses Ex. $34^{6}$, which was then prefixed by a glossator: *compassionate and gracious is Yahweh, slow to anger and abundant in mercy.* — **10.** *Not according to our sins* ‖ *our iniquities*], those of the nation in its history, past as well as present, — *doth He do to us* ‖ *deal to us*], taking up the theme stated in $v.^{2}$, the divine dealings or benefits. He doth not give us our deserts, in letting loose His anger against us for sins.

Str. V. Two similes. — **11.** *As high as heaven is above the earth*], cf. Is. $55^{8-9}$, the greatest height conceivable. — *mighty*], in reach from the height of heaven, is *His kindness*], in the pardon of sin, *upon us*], descending and resting upon us. A glossator, thinking that the statement was too sweeping, substitutes for "upon us" of the original, the more limited statement, "upon those that fear Him"; so also in $v.^{13b. 17b}$, against the measure. — **12.** *As far as the East is removed from the West*], the utmost conceivable distance in breadth, — *He doth remove our transgressions from us*]. The removal of sin to the utmost possible distance away from the sinner and away from the divine presence is a syn. idea to pardon and forgiveness, which in Hebrew is properly the taking it up and bearing it away as a burden from the sacred places where God and His people meet in communion, cf. Is. $38^{17}$ Mi. $7^{19}$.

Str. VI. A couplet of simile, and a syn. couplet, giving its reason. — **13.** *As a father hath compassion upon sons*]. Compassion is the paternal form of mercy, implying a sympathetic fellow feeling with the sufferer. Yahweh is here compared to a father in His attitude toward Israel, cf. Ex. $4^{22-23}$ Ho. $11^{1-4}$. — **14.** *For He knoweth our frame*]. He knoweth it because He framed it, referring to Gn. $2^{7}$, the forming of the frame of Adam out of the dust of the ground, as is evident from the ‖ *Remembereth that we are dust*, made of dust and doomed to return to dust, Gn. $3^{19}$.

Str. VII. A syn. couplet of simile, with an antithetical syn. couplet. — **15.** *Man*], emphatic in position, because a charac-

teristic of humanity is to be mentioned, — *as grass are his days*], so brief, so transient, cf. $90^{5-6}$ ‖ *as a blossom of the field, so he blossometh*], cf. Jb. $14^2$. This statement is enlarged upon by a glossator, who introduces from Is. $40^{6.7}$: — **16.** *When the wind passeth over it, then it is no more*], the scorching, withering south wind; and from Jb. $7^{10}$: *and the place thereof knoweth it no more.* — **17.** In antithesis, *from everlasting* and *unto everlasting*, and so through the entire interval are existing and acting *the kindness of Yahweh* ‖ *His righteousness*, which latter, here, as usual, must be His vindicatory, redemptive righteousness. The glossator who limited v.$^{11b-13b}$ by adding, "them that fear Him," did the same here; and to this a still further limitation in a legalistic direction based on Ex. $20^6$, and using the late legal term of Pss. $19^9$ $111^7$ $119^{4+21\,t.}$: **18.** *To them that keep His covenant, and to them that remember His precepts to do them*]. The Maccabean editor made the following addition to the Ps. to make it more suitable for public worship:

IN heaven He hath established His throne;
And His kingdom ruleth over all.
Bless ye Yahweh, His angels,
His mighty ones that do His word.
BLESS Yahweh, all ye His host,
His ministers that do His pleasure.
Bless Yahweh, all ye His works,
In all places of His dominion.

This liturgical addition has two Strs. of the same measure and formation as the Ps. itself, all synth. couplets, but the last three syn. with each other. — **19–22.** *In heaven*], emphatic in position, — *He hath established His throne*], set it up, and made it firm and permanent, and therefore, — *His kingdom ruleth over all*], beneath the heavens and within the heavens. Accordingly the summons goes forth to all to unite in adoration, — *His angels* ‖ *His mighty ones that do His word*], enlarged by a glossator who inserted, "in power," and by an additional line, "hearkening to the voice of His word," the one at the expense of the measure, the other a duplicate making the Str. too long, — ‖ *His host*], the angels, conceived as an organised army, cf. $148^2$ Is. $24^{21}$, — ‖ *His ministers that do His pleasure*], the angels, conceived as faithful ministerial servants, prompt to do the sovereign will. To these are added:

*All His works*], the entire creation here personified, ‖ *in all places of His dominion*], throughout the entire heavens and earth, everywhere. The whole Ps. concludes with a liturgical addition most suitable for public worship, however much it disturbs the poetical construction: *Bless Yahweh, O my soul.*

**1.** את יהוה] אֶת prosaic addition; so v.[1b. 2a. 22b]. — **2.** כָּל־גְמוּלָיו] 𝔊 πάσας τὰς αἰνέσεις αὐτοῦ interp. as praise *rendered* to God; as *benefits*, the usual translation, is an interp. of what God renders to His creatures. The more general mng. is *dealings* (28[4]). כל is an intensive gl. — **3.** כי(י)] Aramaic sf. in assonance at the close of each l. of Str., also with vbs. — † תחלואים] *diseases*, elsw. Dt. 29[21] 2 Ch. 21[19] Je. 14[18] 16[4]. Aramaism for חֳלִי. — **4** *b* without the assonance is a gl., interpreting **5** a. — **5.** בַּטּוֹב עֶדְיֵךְ] is dub. 𝔊 τὴν ἐπιθυμίαν σου, 𝔙 *desiderium tuum* = אַוָּתֵכִי, 𝔗 יומי סבותיכי *days of thine old age*, so JPSV. 𝔍 *bonis ornamentum tuum*, 𝔖 נושבכי. It is usual to interpret עדי *ornament* as syn. כבוד and referring to the נפש; but as there is no other such usage, it is improbable. The parall. suggests עֹדֵכִי *so long as thou livest*, as 104[33] 146[2]. The ב of these passages may have been omitted by haplog. — תִּתְחַדֵּשׁ] Hithp. α.λ. 𝔊 ἀνακαινισθήσεται; the change of form from ptc. indicates that the l. is gl. from Is. 40[31]. — ‡ נֶשֶׁר] n.m. *eagle* or *griffon, vulture*, as Dt. 32[11]+. — **7.** עלילותיו] cf. 9[12], 𝔊 τὰ θελήματα αὐτοῦ prob. paraphrase. — **8** is gl. from Ex. 34[6]. — **9.** יִטּוֹר] Qal impf. † [נטר] vb. (1) *maintain* anger, Lv. 19[18] Na. 1[2] Am. 1[11] Je. 3[5. 12]; (2) *keep safely*, vineyard Ct. 1[6. 6] 8[11. 12]. — **10.** גָּמַל עָלֵינוּ] makes l. too long; late style for sf. גמלנו, cf. 7[5] 18[21], which latter was doubtless original. — **11.** כִּי] is dittog of כְּ prep. The l. is better in all respects without it, as v.[12a]. — גָּבַר] so 𝔊 and all Vrss. It is tempting to substitute גבה with Hu., Gr., Du., Che., al.; but improb. as unnecessary. — עַל־יְרֵאָיו] is a gl. of limitation; so v.[13b. 17b]; here and v.[13b] for עלינו. — **14.** יִצְרֵנוּ] ‡ יֵצֶר n.m. *thought, purpose* framed in mind, Gn. 6[5] (J), *form* of image made by potter Hb. 2[18], cf. Is. 29[16]; only here of the *form* of man, based on the use of יצר Gn. 2[7-8], as suggested also by the עָפָר of Gn. 3[19]. — זָכוּר] ptc. pass. 𝔍 *recordatus est.* 𝔊 μνήσθητι = זְכוֹר; prob. *is reminded;* but the ‖ suggests pf., which is more prob. — **16** is gl. from Is. 40[7] and Jb. 7[10]. — יַכִּירֶנּוּ] Hiph. impf. with strong sf. ‡ נכר vb. in ψ only Hiph. (1) *recognise* 142[5], as Dt. 21[17] 33[9] Is. 63[16], cf. 61[9]; (2) *be acquainted with*, here as Jb. 7[10] 24[17]. — **17.** עַל־יְרֵאָיו] is gl. as above, and also וְ before צדקתו, which is ‖ חסד and belongs to ועד עולם. — לִבְנֵי בנים] gl. from Ex. 34[7]. — **18** is a gl. of limitation from a legalistic point of view. — פקדיו] elsw. *19*[9] 111[7] 119[4+19 t.]. — **19.** יהוה] is gl., making l. too long. — **20.** גִּבֹּרֵי כֹחַ] phr. α.λ. has two beats and makes the l. too long. כח is a gl. of intensification; rd. גבריו. — לשמע בקול דברו] is a doublet; makes the Str. too long. — **22** *b*. ‡ ממשלה] n.f. *dominion*, elsw. of God 114[2] 145[13], of luminaries 136[8. 9], as Gn. 1[16]. — **22** *c* is doubtless a final liturgical gl.

## PSALM CIV., 7 STR. $8^3$.

**Ps. 104 is a praise of Yahweh, who created the light by wrapping Himself in it (v.$^{1b-2}$); who built up stories in the upper waters, making the clouds His chariot, and His angels into winds and lightnings (v.$^{3ab.\ 4}$); who set the earth on immutable foundations, and with His thunder frightened the sea to the boundaries He had assigned it (v.$^{5-7.\ 9}$); who made streams to flow to give water to animals, birds, and the vegetation of earth (v.$^{10-13}$); who made the vegetation to give food to man and beast (v.$^{14-15b}$), the trees for the birds (v.$^{16a.\ 17b}$), and mountains and crags for animals (v.$^{18}$); who made sun and moon to mark the seasons (v.$^{19}$); and especially to distinguish night from day, the night for the wild animals seeking their prey, the day for man's labour (v.$^{21-23}$); who made the water animals in all their variety (v.$^{25.\ 26b}$), and the land animals, all dependent upon His bounty (v.$^{24c.\ 27a.\ 28}$). Upon the presence of His Spirit and favour depend the life and death of the creatures (v.$^{29ab.\ 30}$). His glory endures forever, and He rejoices in His works (v.$^{31}$). His people also praise Him with song and music perpetually (v.$^{34}$). Numerous glosses emphasize various features of the Ps. (v.$^{3c.\ 8.\ 15ac.\ 16b.\ 17a.\ 20.\ 26a.\ 27b.\ 29c.\ 32.\ 33}$). Moreover v.$^{24ab}$ is an exclamation of wonder at the number of the works of Yahweh. V.$^{35ab}$ is an imprecation in the Maccabean tone. V.$^{1a.\ 35c}$ are liturgical glosses.**

MY God, Thou art very great;
With majesty and splendor Thou art clothed!
Who put on light as a garment;
Who stretched out the heavens as a tent curtain;
Who laid in the waters the beams of His upper chambers;
Who made the clouds His chariot;
Who made His angels winds,
His ministers fire and flame.

WHO founded the earth upon its bases,
That it should not be moved forever and ever.
The deep like a garment was (its covering).
Above the mountains the waters stood.
At Thy rebuke they flee:
At the sound of Thy thunder they haste away;
That they may not pass the boundary Thou didst set.
May not return to cover the earth.

WHO sent forth springs into the valleys,
That they might flow between the mountains,
That they might give drink to all the wild animals of the field,
That the onagers might break their thirst,
That the birds of heaven might settle down,
From among the branches give forth song;
Who watered the mountains from His upper chambers,
That by His outbursts of water the earth might be satisfied.
WHO caused grass to spring up for cattle,
And herbage to the labour of mankind,
In order that they might bring forth bread from the earth,
In order that they might make their face to shine with oil.
The trees of Shadday have their fill.
The stork has her home in the cypresses.
The high mountains are for the wild goats.
The crags are a refuge for marmots.
WHO made the moon for seasons,
The sun to know his time of going down.
The young lions roar for prey,
And to seek their food from 'El.
When the sun rises, they gather themselves in,
And in their dens they lie down.
Man goeth forth to his work,
And to his labour until evening.
YONDER sea great and broad —
There are gliding things innumerable;
Living things, small together with great;
Leviathan which Thou didst form to play with.
The earth is full of Thy creatures.
All of them on Thee wait.
Thou givest to them: they gather it.
Thou openest Thy hand: they are satisfied.
THOU hidest Thy face: they are troubled.
Thou withdrawest their spirit: they expire.
Thou sendest forth Thy Spirit: they are created;
And Thou renewest the face of the ground.
The glory of Yahweh endureth forever.
Yahweh is glad in His works.
My musing is sweet unto Him:
I am glad in Yahweh.

Ps. 104 has no title in 𝔐, but in 𝔊 τῷ Δαυείδ as 103, which is improbable. It is first of the group of Hallels 104–107. It is a Ps. in praise of Yahweh as creator. The order of creation is the same as Gn. $1–2^{3}$, on which the Ps. is based. And yet it knows of the activity of the divine Spirit in creation of animals, and of death as due to the withdrawal of the Spirit, as Gn. $2^{4}–3$. The author was thus familiar with both stories of the creation and probably in their combination in the Pentateuch in its present form. The author also knew of various other conceptions of the creation, as Am. $9^{6}$ v.[3]; Is. $40^{22}$ v.[2b];

**Jb. $38^{8-11}$, cf. Pr. $8^{29}$, v.$^{5-9}$, which he interweaves with that of Gn. 1. The Ps. therefore could not have been composed earlier than the Greek period.**

**Str. I.** Two tetrastichs, both beginning with a single line followed by a syn. tristich synthetic thereto. — **1–2.** The Ps. begins and concludes (v.$^{35}$), as several of the Hallels, with the liturgical phrase: *Bless Yahweh, O my soul*], cf. $103^{1.22}$. — *My God*], emphatic in position: personal address, intensified in 𝔐 by prefixing "Yahweh," still more in 𝔊 by using it twice; but the measure allows neither. — *Thou art very great*], pf. of state; as the context indicates, in power and glory. — *With majesty and splendour Thou art clothed*]. Royal attributes are here as elsewhere conceived as royal apparel, cf. $93^{1}$ $96^{6}$. — *Who put on*]. The ptcs. characteristic of the Ps. must be given a uniform and harmonious explanation throughout. They might in some cases be explained as in present time; the creative and providential divine activities mingling in the mind of the poet, so that what God once did at the creation, He continues to do throughout all time. But many of the ptcs. cannot be thus explained, even with the exceptions made by MT. of changing original ptcs. into pfs. The Ps. is throughout a poetic description of the creation of the world, based on Gn. 1, and retaining its order of six days' work with a supplementary seventh of rejoicing in a finished creation. We are compelled therefore to translate the ptcs. as referring to the past of the original creation. They serve to emphasize the divine activity in creation, rather than the result. We see it graphically in the process of creation, and not as in Gn. 1 in the result as an obedient servant of the divine command. — *light as a garment*]. Light, the first of the divine creations, appears as the garment which the Creator puts on, or wraps about Him, the expression of His attributes of majesty and glory. How different from Gn. $1^{3}$: "God said, 'Let light be!' and light was." — *Who stretched out the heavens as a tent-curtain*]. This is supplementary to the creation of light. As light is the divine garment, heaven is the tent which God stretches out as His dwelling-place, cf. Is. $40^{22}$ Ps. $19^{5}$. — **3.** *Who laid in the waters the beams of His upper chambers*]. This, as the subsequent v., evidently refers to the second day's work of creation. The waters originally covered the

earth when "God said, 'Let there be an expanse in the midst of the waters, and let it divide the waters from the waters.' . . . And God called the expanse, Heaven" Gn. $1^{6-8}$. The metaphor of a building is used in the Ps. as in Am. $9^{6}$. A series of stories are built up in the waters, the beams of one being laid upon the beams of the other in an ascending series; and so the upper waters were divided from the lower waters. — *Who made the clouds His chariot*]. The clouds, so characteristic of the heavens and bearing in them the heavenly waters, constituted the divine chariot in which He moved about swiftly from place to place. — This reminds a glossator of the cherubic chariot of Ps. $18^{11}$, and so he adds: *Who goeth about on the wings of the wind.* — **4.** *Who made His angels winds, His ministers fire and flame*]. An ancient copyist, by omitting the conjunction, made grave difficulties of grammar. This rendering is essentially that of 𝔊, 𝔙, Heb. $1^{7}$, PBV., AV., and is most natural in itself. It is also in accord with the poet's previous thought. As God Himself is conceived as really present in nature, wrapping Himself in light, setting up His tent in the heavens, using the clouds as His chariot; so His angels, the ministrant spirits about Him, are made to assume the form of winds and lightnings. Doubtless the author had in mind a conception similar to that of the cherubic chariot of Ez. 1. But RV., JPSV., follow most moderns in their rendering: "Who maketh winds His messengers, His ministers a flaming fire"; thinking that the winds and the lightnings were constituted the ministering servants of Yahweh.

**Str. II.** A synth. and three syn. couplets. — **5.** *Who founded the earth upon its bases*]. This Str. begins the story of the third day's work of creation Gn. $1^{9-12}$. The poet turns from the upper stories of the building to the foundations. The earth is conceived as created by building upon well-settled foundations, as in Jb. $38^{4-6}$ Pr. $8^{25.29}$. — *That it should not be moved forever and ever*]. The earth was firmly established once for all, to be immutable forever. — **6.** *The deep like a garment was its covering*], so 𝔊, which is more probable than the vb. of 𝔐, followed by EV$^{s}$., "Thou coveredst it," which involves an awkward change of construction. The primitive *Tehom*, "Deep," Gn. $1^{2}$, covered the earth, which was buried in its depths even after the separation of the upper

waters from the lower by the expanse of heaven. — *Above the mountains the waters stood*]; even the highest mountain peaks were beneath the surface of these primeval waters. — **7.** *At Thy rebuke* ‖ *At the sound of Thy thunder*]. The voice of God speaking in the thunder of the storm, as He rides in His chariot with His angelic winds and lightnings, frightens the Deep and fills it with terror — and the waters *flee* ‖ *haste away*]. This graphic poetic description takes the place of the calm command, Gn. $1^9$: "God said, 'Let the waters under the heaven be gathered together unto one place, and let the dry land appear'; and it was so." — A glossator inserts a tetrameter couplet to intensify the description, thinking of the agitation of the sea in a storm: **8.** *They went up the mountains; they went down the valleys, Unto the place that Thou didst found for them*], cf. $107^{25-26}$. — **9.** *That they might not pass the boundary Thou didst set*]. This v. is directly dependent as a final clause on $v.^7$. The waters fled hastily in terror to the boundary fixed for them by Yahweh, beyond which thereafter they dared not pass. The poet evidently had in mind Jb. $38^{8-11}$ Pr. $8^{29}$. — *Might not return to cover the earth*]. The separation of earth and sea was to be perpetual.

**Str. III.** Four synth. couplets. — **10.** *Who sent forth springs into the valleys, That they might flow between the mountains*]. The third day's work of Gn. 1 is really a double work: first, the separation of land and sea $v.^{9-10}$; second, the creation of vegetation $v.^{11-12}$. The latter is the theme of this and the subsequent Str. The author of Gn. 1 does not think of the streams, so essential to vegetable life. The poet supplies that defect, and emphasizes the refreshing streams. — **11.** *That they might give drink to all the wild animals of the field*]. The animals come in here prior to their creation, in order to emphasize the importance of these streams, which the poet conceives as belonging to this order of creation. — *That the onagers might break their thirst*]. The specification of the beautiful wild ass may have been influenced by Jb. $39^{5-8}$. — **12.** *That the birds of heaven might settle down*], also final clause, dependent on $v.^{10}$, to introduce the birds as dependent on water, as in the previous couplet the animals. The birds settle down, cf. $55^7$, after their flight, on the banks of these streams. The introduction of "by them" by a glossator was

unnecessary, and it impairs the measure. — *From among the branches give forth song*]; having settled down in the branches of the trees by the streams, they utter their satisfaction in notes of song. — **13.** *Who watered the mountains from His upper chambers*]. The upper chambers are those framed in the upper waters v.[3], where are the storm clouds and the lightnings. This must refer therefore to the rains descending upon the mountains. — *That by His outbursts of water the earth might be satisfied*]. This is the most probable original in accordance with the context. The earth is satisfied with the rains, as the mountains are watered by them. The waters come from the upper chambers and from outbursts of these waters in storms. An ancient copyist mistook the form for "fruit," and then was obliged to explain it by the addition of "Thy works"; but it is difficult to see how these words can refer to the rain.

**Str. IV.** Four syn. couplets.—**14–15.** *Who caused grass to spring up for cattle*]. The poet, after giving the previous Str. to the fructifying streams, now takes up the vegetation of the third day's work; and first of all the grass for the cattle, then — *herbage to the labour of mankind*]. The poet here combines with the narrative of the creation, Gn. $1^{11-12}$, the thought of Gn. $3^{17-19}$, the necessity of human labour in the ground, in order to win the products necessary for subsistence. — *In order that they might bring forth bread from the earth*], dependent upon the previous clause, and defining the herbage as the grain out of which bread is made. — To this is added the cultivation of the olive tree for its precious oil: *In order that they might make their faces to shine with oil*]. While the oil is used for anointing the head, especially at feasts $23^5$, it is also used to soften and smooth the skin of other parts of the body as well as the face. The oil is mentioned probably because it is the product of a tree that needs cultivation. — The original limited itself to these; but a glossator thought that wine could not be omitted, and so he inserted: *and wine that gladdeneth the heart of man*, cf. Ec. $10^{19}$. — It is difficult to see why any one should have added the variant of v.[14c], *and bread which strengtheneth man's heart*, which is evidently from the same hand as v.[15a]. — **16.** *The trees of Shadday*], gigantic trees, cf. $36^7$. This reading alone explains the variation of 𝔊 "trees of the field,"

and 𝔊 "trees of Yahweh," followed by EV$^s$. — A glossator explains them very properly as *cedars of Lebanon that He planted.* — These trees *have their fill*] of the nourishing rain, as in the previous Str. the animals, mountains, and the earth. AV. "full of sap" has nothing to justify it. — **17**. *Where the birds build their nests*]. This is a glossator's general statement, introductory to the specific statement, which only was original: *The stork has her home in the cypresses*]. Tristram says that where the stork has neither houses nor ruins for its nest, "it selects any tree tall and strong enough to provide a platform for its huge nest, and for this purpose none are more convenient than the fir tree" (*Nat. Hist. Bible*, p. 248). — **18**. *The high mountains are for the wild goats*]. The poet, as the context indicates, is thinking of these lofty mountains as having been well watered, cf. v.[13], and so providing vegetation for these wild goats in regions where no other animals can go. Associated with them in these lofty inaccessible regions are the Syrian marmots. — *The crags are a refuge for marmots*]. This animal "lives in holes in the rocks, where it makes its nest and conceals its young, and to which it retires at the least alarm" (Tristram, *Nat. Hist. Bible*, p. 75).

**Str. V**. Four syn. couplets. — **19**. *Who made the moon* ‖ *The sun*], the fourth day's work of Gn. $1^{14-18}$. The stars are omitted by our poet. — *for seasons*], to distinguish the seasons of the month and the year, as Gn. $1^{14}$. Both authors doubtless had in view the new moons and other religious feasts which are determined by the moons. — *to know his time of going down*], to distinguish between day and night by sunset. — A glossator adds to this simple statement: **20**. *If Thou makest darkness, then it is night, wherein all the wild beasts of the forest creep forth*]. The former is a prosaic repetition of v.[19b], the latter a general introduction to v.[21]. — **21**. *The young lions roar for prey*]. After sunset the young lions first become active. The night is their time to satisfy their hunger. — *And to seek their food from 'El*], cf. Jb. $38^{41}$; while eagerly seeking prey, they really depend upon God for it. — **22**. *When the sun rises, they gather themselves in, And in their dens lie down*], for repose after the hunt of the night. As the night is the lion's time for labour, the day is his time for repose. The reverse is true of man. — **23**. *Man goeth forth to*

*his work, And to his labour until evening*]. Man toils during the day, and reposes at night. The sun gives the signal for lion and for man alike.

**Str. VI.** A synth. tetrastich, and synth. and syn. couplets. — A glossator inserts before the creation of the animals an exclamation of wonder: **24.** *O how manifold are Thy works, Yahweh!*]. To this he adds, from the conception of WL.: *in wisdom hast Thou made them all*], cf. Pr. $3^{19}$ $8^{22\,sq.}$. He then, to make the exclamation apply to all the animals, transposes v.[24c] from its original place at the beginning of the description of the creation of the land animals. — **25.** *Yonder sea great and broad*]. The fifth day's work of creation, Gn. $1^{20-22}$, now begins. — *There are gliding things innumerable; Living things, small together with great*], the innumerable and various-sized creatures that swarm in the sea. — **26.** *Leviathan which Thou didst form to play with*]. Leviathan is the great sea monster Gn. $1^{21}$, probably the whale. This monster, too huge for man, is to God a dear little animal to sport with. — A late glossator, moved by what influence it is difficult to determine, thought the reference to the sea would be defective without ships, and so he inserted: *there ships sail.* — **27.** The introductory line, referring to the creation of the land animals, was removed to v.[24c]. It evidently belongs here: *The earth is full of Thy creatures*], so JPSV., RV.[m] after 𝔊, which alone suits the context. "Thy riches," EV[s]., or "possessions," after Aq., Σ, Θ, 𝔍, while a proper meaning of the Heb. word, is not appropriate here. — *All of them on Thee wait*], looking to God for their sustenance. A glossator adds the purpose: *That Thou mayest give their food in its season.* — But this is more appropriately stated in the following couplet: **28.** *Thou givest to them:* ‖ *Thou openest Thy hand — they gather it* ‖ *they are satisfied.* — A glossator adds, without need and against the measure, the object: *with good.*

**Str. VII.** Four syn. couplets. — **29.** *Thou hidest Thy face*] in displeasure, ‖ *withdrawest their spirit*]. The spirit of life of man and animals was imparted by the divine inbreathing Gn. $2^{7}$; when that spirit was withdrawn, man and animals expired Gn. $6^{3}$. — To this was appended by a glossator a corresponding word, the primitive curse Gn. $3^{19}$: *and unto dust they return.* — **30.** *Thou*

*sendest forth Thy Spirit*], the divine Spirit which invokes in the creature the spirit of life. — *they are created*], creatures live again ‖ *and Thou renewest the face of the ground*], with new living creatures in place of the old that have expired. The poet evidently appends to the six days' work what he conceives as happening on a seventh day; probably thinking of these days as extended periods of time. — **31.** *The glory of Yahweh endureth forever*]. This in the original must have been a statement of fact ‖ *Yahweh is glad in His works*], which is the poet's mode of stating the thought of Gn. $1^{31}$–$2^{3}$, that everything God had made was very excellent, and that after the completion of the works He rested from them. But a later editor, losing sight of this connection, inserted a jussive substantive vb., making the line too long and putting the entire couplet in the form of a wish. This mistake is perpetuated in RV. — The same glossator, wishing to enhance the glory of Yahweh in this connection, brings in the theophanic manifestation: **32.** *He who looked on the earth and it trembled* ‖ *He toucheth the mountains, and they smoke*], cf. Am. $9^{5}$ Ps. $144^{5}$. — **33–34.** The congregation unite in the gladness of Yahweh over His completed work: *My musing*], contemplation of and meditation upon the works of creation above described. — *is sweet unto Him*] is agreeable and acceptable unto Yahweh ‖ *I am glad in Yahweh.* — A glossator emphasized this couplet by prefixing another from $146^{2}$: *I will sing to Yahweh while I live; I will make melody to my God while I have my being.* — The Ps. has reached its appropriate end; but a Maccabean editor is not satisfied until he can add an imprecation: **35.** *Let sinners be exterminated from the earth, and let the wicked not be any more.*

**1.** ברכי נפשי את־יהוה] is a liturgical addition. — יהוה] in l.$^{2}$ has arisen from dittog. 𝔊 has it a second time. — **2.** עֹטֶה] ($71^{13}$) ptc. here and throughout the Ps. as characteristic. — שַׂלְמָה] err. for שִׂמְלָה n.f. *mantle* Ex. $22^{8.\,25}$ (E). — ‡ יְרִיעָה] n.f. *curtain* Je. $4^{20}$ $10^{20}$ $49^{29}$ Hb. $3^{7}$ Is. $54^{2}$. — **3.** הַמְקָרֶה] article with demon. force; dub. Why here and not v.$^{2}$? Pi. ptc. † קרה denom. קוֹרָה n.f. *beam*, and so *frame, lay beams*, elsw. Ne. $2^{8}$ $3^{3.\,6}$ 2 Ch. $34^{11}$; figure of building, as in Am. $9^{6}$. — עליות] pl. ‡ עֲלִיָּה n.f. *upper chamber* in roof Ju. $3^{23.\,24.\,25}$ +; pl. *upper stories*, so v.$^{13}$ Je. $22^{13.\,14}$, the successive heights or layers of heaven, here on the upper waters, as in Am. $9^{6}$. Amos uses מעלות. Hence ‖ עבים *dense clouds.* — רכוב] *chariot;* some think of the כְּרוּב of $18^{11}$, especially on account of the על כנפי רוח which appears in the parall. l. in

both passages, and also on account of the reference to מלאכים in v.$^4$; but v.$^{8c}$ is a gl. from 18$^{11}$, and without it רכוב is better. — **4.** [עֹשֶׂה מלאכיו רוחות] is capable of three explanations (Dr.$^{196\ Obs.}$): (1) that of 𝕲, 𝔙, Heb. 1$^7$, regarding מלאכיו as primary obj. and רוחות as secondary; (2) regarding רוחות as acc. of material, "out of winds," Dr., De.; (3) regarding רוחות as primary obj. and מלאכיו as secondary, AE., Ki., Ew., Hi., Hu., Now., Pe., Bä. — [משרתיו אֵשׁ לֹהֵט] must be interp. ‖ with previous l. The neglect of agreement is striking. 𝕲 has πῦρ φλέγον. Rd. with Ols., Bi., Du., Che., וְלֹהֲטִים. — **5.** [יָסַד] pf. 3 m., but this is interp.; change from ptc. improb. — [בַּל־תִּמּוֹט] final clause. — **6.** [כִּסִּיתוֹ] Pi. 2 m. with sf. 3 sg. 𝕲 τὸ περιβόλαιον αὐτοῦ, כְּסוּתוֹ; so Aq., Θ, 𝔙, Street, Bä. The sf. refers to תהום, not to ארץ; cf. Jb. 38$^9$. It is prob. interp. — **7.** [יְנוּסוּן] fuller form impf. 3 pl., usual in this Ps. — **8.** This l. is parenthetical according to most interpreters. The change of form of pl. from ון to ו is noteworthy. It is a tetrameter gl., as Bä. — **9.** [גְּבוּל שמת] not emph. in position, but acc. of place after vbs. of v.$^7$; cf. Jb. 38$^{8-11}$ Pr. 8$^{29}$. — [בל יעברון] final clause. — **10.** [הַמְשַׁלֵּחַ] article with ptc. improb. in original, cf. v.$^8$. — **11.** [מַעְיָנִים] pl. מַעְיָן *spring* (74$^{15}$). — [יְהַלֵּכוּן] final clause; so יַשְׁקוּ Hiph. impf. v.$^{11}$. — [חיתו] as in Gn. 1$^{24}$. — ‡ [פֶּרֶא] n.m. *wild ass*, as Gn. 16$^{12}$ (J) Ho. 8$^9$ Je. 14$^6$. + — **12.** [עֲלֵיהֶם] makes l. too long; is interp. gl. — † [עֳפָאִים] Kt. α.λ., עֳפָיִם Qr. pl. *foliage* BDB., 𝕲 τῶν πετρῶν; so 𝔙, 𝔖, שׁוּעא, prob. Aram. כפאים. — **13.** [מַשְׁקֶה] Hiph. ptc. resuming the principal clause. — [מִפְּרִי מַעֲשֶׂיךָ] makes l. too long. מעשיך is an explan. addition to מפרי, but that has no mng. here. Rd. פרצים *outbreak* of waters, as 2 S. 5$^{20}$. — **14.** [מַצְמִיחַ] cf. הוציא, הדשיא of Gn. 1$^{11-12}$. — ‡ [עֲבֹדָה] n.f. *labour* of work v.$^{23}$, as Ex. 1$^{14}$ +. Other kinds of labour not in ψ. — [להוציא] takes the place of final clauses of previous Strs. for variation of style. — **15.** [ויין ישמח לבב אנוש] is a gl. of different construction from context, by a scribe who thought that so important a product as wine should not be omitted. — [להצהיל] ‖ להוציא. † [צהל] vb. α.λ. Hiph. *make shining*, NH.; cf. צהר. — [ולחם לבב אנוש יסעד] is a repetitious gl. — **16.** [ישבעו] final clause, as impfs. above. — [עצי יהוה] so 𝔖, 𝕿, but 𝕲 τοῦ πεδίου. The original was doubtless שדי, which might be either שָׂדַי or שַׁדַּי. — [ארזי לבנון אשר נטע] explan. gl. — **17.** [אֲשֶׁר־שָׁם] improb.; the whole l. is a gl. — [יְקַנֵּנוּ] Pi. impf. ‡ קנן denom. קֵן *nest* (84$^4$). — † [חֲסִידָה] n.f. *stork*, as Lv. 11$^{19}$ Dt. 14$^{18}$ Je. 8$^7$ Zc. 5$^9$, cf. Jb. 39$^{13}$. — ‡ [בְּרוֹשׁ] n.m. *cypress* or *fir*, as Is. 14$^8$ 37$^{24}$ Ez. 31$^8$ +; acc. of place. 𝕲 ἡγεῖται αὐτῶν = בְּרֹאשָׁם improb. — **18.** † [יָעֵל] n.[m.] *wild mountain goat*, as 1 S. 24$^2$ Jb. 39$^1$. — † [שְׁפַנִּים] small animals resembling marmots, Pr. 30$^{24.\ 26}$ Lv. 11$^5$ = Dt. 14$^7$. 𝕲 χοιρογρυλλίοις, 𝕲$^{\aleph.\ c.\ a.\ A.\ T}$ λαγωοῖς. — **19.** [עָשָׂה] pf. of vb. as in Str. II. יָסַד, but MT. pointing is interp.; ptc. is more prob. — [מוֹעֲדִים] *sacred seasons*, as Gn. 1$^{14}$ (P); not merely time, as Pss. 75$^3$ 102$^{14}$. — [יָדַע] pf. Qal seems out of place; rd. inf. — **20.** [תָּשֶׁת] juss., followed by וִיהִי, simple ו and juss.; prot. and apod. conditional clause. But l. is tetrameter and is a gl.; so also is the next l. — **21.** [לְבַקֵּשׁ] inf. carries on the previous ptc., cf. Dr.$^{206}$. — **22.** [תִּזְרַח] juss., temporal or conditional clause as v.$^{20}$, with יאספון in apod. — **23.** [יְלָעֲבֹדָתוֹ] has two accents. — **24.** [מָה־רַבּוּ] exclamation of wonder, interjected gl.; so also

עשיתה בחכמה כֻּלָּם, which is premature before the completion of creation. — † קִנְיָן] n.m., a late word from קנה = *get, beget:* "creatures" RV.[m], alone suited to the context as to the usage of vb.; but noun not elsw. in this sense, but of thing acquired by purchase 105[21], as Gn. 31[18] 34[23] 36[6] Lv. 22[11] Jos. 14[4] (all P) Ez. 38[12. 13] Pr. 4[7]. The creatures of earth are out of place here. They belong after the water animals in v.[27]. The editor who inserted previous clause transposed the line here as most suitable to this exclamation. — **25.** זֶה הַיָּם] *yonder sea*, cf. זה סיני Ju. 5[5], as Che., Ew., De.; not "yonder is the sea," of Pe., Hu. — ורחב יָדָיִם] makes l. too long; last word needless, gl. — ‡ רֶמֶשׂ] n.m. coll. for the שרץ of Gn. 1[20]; only here of water animals, usually as 148[10] creeping things of land, but Gn. 9[3] (P) all moving things. — **26.** אניות] *ships*, improb. in original; the l. is a late gl. — לויתן] cf. Jb. 40[25]–41[34], *whale*. — זֶה] for relative. — לשחק בו]. The sf. does not refer to the sea; but, as Ew., Che., to Leviathan. The vb. takes ב idiomatically in this sense, as in Jb. 40[29]. — **27.** כֻּלָּם] in the context refers to previous water animals of fifth day of creation; but the subsequent context requires land animals of sixth day. V.[25c] belongs at the beginning of this Str. — יְשַׂבֵּרוּן] Pi. impf., Aramaism, as 119[166] 145[15] Is. 38[18] Est. 9[1]; *v.* Ps. 69[21]. — לָתֵת אָכְלָם בְּעִתּוֹ] a general statement, variant of v.[28a] and a gl. — **28.** תִּתֵּן] prot. of temp. clause. — יִלְקֹטוּן] apod. ‡ לקט vb. Qal *gather* Gn. 31[46] Ex. 16[4. 5. 26] (J) +. — **29.** תֹּסֵף] Hiph. impf. אסף for תאסף. — ואל עפרם יְשׁוּבוּן] is a gl. from Gn. 3[19]. — **31.** יְהִי כבוד] יְהִי juss. is improb.; it is an interp. gl., making l. too long. — **32.** הַמַּבִּיט] ptc. rel. clause. — וַתִּרְעָד] ו consec. result. This v. seems out of harmony with Ps. and is a gl. — יִגַּע] prot. of temp. clause with וְיֶעֱשָׁנוּ in apod., as v.[28–30]. — **33.** אָשִׁירָה] cohort. impf. ‖ אֲזַמְּרָה. — בְּחַיָּי] *during my life*, cf. 63[5]. — בְּעוֹדִי] implies יֵשׁ. — This v. is a gl., amplification of v.[34]. — **35.** יִתַּמּוּ] impf. תמם, cf. Nu. 14[35]. The imprecation of this v. is a late gl., altogether unsuited to Ps. — ברכי נפשי את־יהוה] is a liturgical gl., as at beginning.

## PSALMS CV.–CVI., 24 STR. 4[3].

**Ps. 105 reminds the seed of Abraham and Jacob that Yahweh their God remembers forever His covenant with the fathers (v.[6–10]). The story of the patriarchs is then told till the descent into Egypt (v.[12. 14. 16–21. 23–25]). The sending of Moses and the plagues of Egypt are then described, closing with the leading forth of the people (v.[26–27. 29–37]). An introductory gloss makes the Ps. into a Hallel by its emphasis upon public worship in its varied phases (v.[1–5]). A concluding gloss carries on the history in outline until the entrance into Palestine (v.[38–45]). Sundry glosses illustrate and expand the history (v.[11. 13. 15. 22]), and at times introduce new elements (v.[28]). Ps. 106 begins with the history of Israel where Ps. 105 ends,**

**at the crossing of the Red Sea (v.[9. 11]) ; and carries it on through the wilderness (v.[14. 17. 19. 21. 23–26. 28–33]) ; then briefly sums up the story of the miseries of the time of the judges (v.[34. 36–37. 40–41. 44–45]). It was made into a Hallel by an introductory gloss (v.[1–5]), and an insertion (v.[12]), to which a penitential character is given by (v.[6–8. 13]). Expansive glosses were also inserted (v.[10. 18. 20. 22. 27. 35]). The Ps. was given greater completeness by glosses referring to the later history of the nation, even till subsequent to the Exile (v.[38–39. 42–43. 46–47]).**

## CV.

YE seed of Abraham His servant,
Sons of Jacob (His) chosen,
He, Yahweh, is our God:
In all the earth are His deeds of judgment.
HE doth remember forever His covenant,
The word He commanded to a thousand generations;
Which He made with Abraham,
And appointed to Jacob as a statute.
WHEN they were men that could be numbered,
As it were few and sojourners in (the land),
He suffered no one to oppress them,
And reproved kings for their sake.
AND He called a famine on the land:
The whole staff of bread He brake.
He sent before them a man;
For a slave Joseph was sold.
THEY afflicted his feet with fetters:
Into irons he entered,
Until the time His word came to pass,
The saying of Yahweh that tested him.
HE sent a king and released him,
A ruler of peoples and set him free.
He made him lord of his household,
And ruler over all his possessions.
THEN Israel came to Egypt,
And Jacob sojourned in the land of Ham.
When He made His people very fruitful,
Their heart turned to hatred.
HE sent Moses His servant,
Aaron whom He had chosen.
He put miraculous deeds,
And wonders in the land of Ham.
HE changed their waters into blood.
Their land swarmed with frogs.
He commanded and the swarm came,
Gnats in all their borders.

HE gave them hail for rain,
Flaming fire in their land;
And smote their vines and fig trees,
And brake in pieces the trees of their border.
HE commanded and the locusts came,
And the young locusts without number;
And ate all the herbage in their land,
And ate all the fruit of their ground.
AND He smote all the first born in their land,
The first fruits of all their strength;
And led forth (His people) with silver and gold;
And there was none that stumbled among His tribes.

CVI.

AND He rebuked the Sea of Reeds, and it dried up;
And He led them in the depths as in a wilderness:
And the waters covered over their adversaries.
Not one of them was left over.
THEN they desired a desire in the wilderness,
And tested 'El in the desert.
And He gave to them their request,
And sent food according to their desire.
THEN they were jealous of Moses in the camp,
And of Aaron, the consecrated to Yahweh;
The earth opened and swallowed up Dathan,
And covered over the company of Abiram.
(THEN) they made a calf in Horeb,
And worshipped a molten image;
They forgat 'El their Saviour,
Who did great deeds in Egypt.
THEN (Yahweh) had commanded to destroy them,
Were it not that Moses, His chosen,
Stood in the breach before Him,
To turn away His wrath from destroying.
THEN they refused the desirable land,
And did not hearken to the voice of Yahweh.
And He lifted up His hand to them,
To make them fall in the wilderness.
THEN they joined themselves to Baal Peor,
And ate the sacrificial meals of the dead;
And provoked (Yahweh) by their doings:
And a plague broke out against them.
THEN Phinehas stood up and interposed,
And the plague was stayed (from them);
And it was counted to him for righteousness
To generation after generation forever.
THEN they enraged Him at the waters of Meribah,
And it went ill with Moses for their sake;
For they rebelled against His Spirit,
And he spake rashly with his lips.

THEY did not destroy the peoples;
And served their idols,
And these became a snare to them,
And they sacrificed their sons to Shedim.
THEN the anger of Yahweh was kindled against His people,
And He abhorred His inheritance,
And gave them into the hand of the nations;
And they that hated them ruled over them.
THEN He looked upon their distress,
When He heard their yell;
And remembered His covenant with them.
And was sorry according to the abundance of His kindness.

Pss. 105–106 were originally one Ps. The former carries on the history of Israel to the going forth from Egypt. The latter begins with the crossing of the Red Sea, and carries the history through the period of the שׁפטים. It is altogether improbable that a poet would close his poem with the former, or begin his poem with the latter event. The Ps. was divided into two for liturgical reasons; and the first part was put in the form of a Hallel by a long introduction $v^{1-6}$; the latter was given a penitential character by an introduction $v.^{1-8}$ and by various glosses. After the separation an editor, seeing the inappropriateness of letting a Ps. conclude with the going forth from Egypt, adds $v.^{38-45}$ to carry on the history until the entrance into Palestine. Similar reasons led the editor to append to the second part $106^{46-47}$, and to insert $v.^{35.\ 38.\ 39.\ 42.\ 43}$, in order to mingle with the afflictions and deliverances of the time of the "Shophets" reference to the afflictions and deliverances of the later history even to post-exilic times. Under these circumstances we would expect many interpretative, expansive, and liturgical glosses. $105^{9b.\ 10b.\ 11.\ 13.\ 15.\ 22.\ 24b.\ 25b.\ 28.\ 29b.\ 30b}$ $106^{10.\ 12.\ 13.\ 18.\ 20.\ 22.\ 24b.\ 25a.\ 27.\ 34b}$. Throwing off these glosses, the original Ps. had twenty-four trimeter tetrastichs, half of which are now in each of the Pss. into which the original was divided. The original Ps. is based on 78 of 𝔄. The ancient history has been derived from the Hexateuch and Judges in their present form; so that the Ps. cannot be earlier than the latter part of the Persian period. Its dependence on 𝔄 brings it down into the Greek period. The poem also used Is. $63^{13}$ in $106^{9b}$, and Is. $63^{10}$ in $106^{33a}$. There is a reference in $106^{37b}$ to Dt. $32^{17}$, in $106^{26}$ to Ez. $20^{23}$, in $106^{28}$ to Ez. $22^{30}$, and in $106^{24}$ to Je. $3^{19}$ or Zc. $7^{14}$. The Pss. indicate a varied use of earlier Lit.: $105^{1}$, cf. Is. $12^{4}$; $105^{36}$, cf. $78^{51}$; $105^{5}$, cf. Ps. $119^{13}$; $105^{37b}$, cf. Is. $5^{27}$; $105^{40.\ 41}$, cf. Ps. $78^{20.\ 24}$; $106^{6}$, cf. 1 K. $8^{47}$; $106^{9a}$, cf. Na. $1^{4}$; $106^{20a}$, cf. Je. $2^{11}$; $106^{27}$, cf. Ez. $20^{23}$; $106^{5}$, cf. Ezr. $9^{2}$; $106^{46}$, cf. 1 K. $8^{50}$. The Chronicler (1 Ch. 16) combines $105^{1-15}$ 96, $106^{1.\ 47}$ in a Hallel, which is given as a specimen of Davidic Psalmody. There can be no doubt that the Ps. is older than its use in Chr. But the use that is made of it implies that the Ps. was much older. Besides, it is used in its present form with all the glosses. These could not have originated prior to the Chronicler. There can be little doubt, therefore, that these specimens were later additions

to the Chronicles, and not used by the Chronicler himself. Ps. 105 has no title, but הללויה is given at the end, as also at the end of 104. 𝔊 has ἀλληλουιά at the beginning of 105 and 106, and not at the end of 104 or 105; and this is doubtless correct. These Pss. are evidently Hallels, and so indicated by הללויה (*v.* Intr. § 35). For the Doxology $106^{48}$, *v.* Intr. § 40.

## PSALM CV.

The Ps. has an introductory gloss, making it into a Hallel. **1.** A tetrameter couplet from Is. $12^4$: *Give thanks to Yahweh*], so $106^1$ $107^1$ $118^1$ $136^1$ in the special form of the *Hodu* (*v.* Intr. § 35). — *proclaim His name*], as Ex. $33^{19}$ $34^{5.6}$. This meaning alone suited to context. "Call upon His name" of EV$^s$., though a possible meaning of the phr., is not appropriate here. — *make known among the peoples His doings*], cf. $9^{12}$. Israel celebrates the wondrous deeds of deliverance and judgment wrought by Yahweh by publishing them to the world. — **2.** *Sing to Him* ‖ *make melody to Him*], with vocal and instrumental music. — *hum of all His wondrous deeds*], the indistinct humming sound of one who makes music for himself alone, cf. Ju. $5^{10.11}$. — **3.** *Glory in His holy name*], make boast of the majestic sacredness of the renown won by Yahweh, cf. $34^3$ Is. $41^{16}$. — *Let the heart be glad*]. Such praise gives joy to the heart, — *of them that seek Him*]; so assonance requires; but a glossator enlarged the line by substituting for the sf. the divine name "Yahweh." — **4.** *Seek after Yahweh* ‖ *seek continually*], two syn. words used of resorting to the temple, the place of His abode, — *and His strength*], intermediate between Yahweh and ‖ *His face*, can only refer to the strength of His lifted hands and outstretched arms. — **5.** *Commemorate*], celebrate by bringing to mind; and not "remember" of EV$^s$., — *the wonders of His doing*], cf. $v^2$; enlarged by glossator into: "His wondrous deeds that He hath done," — *His marvels*], used especially of the miracles of the Exodus, cf. $v.^{27}$. — *the acts of judgment of His presence*]. A copyist, by the omission of a single letter, has destroyed the assonance and compelled the rendering "judgments of His mouth." But the context requires deeds of judgment and not proclamations. Thus far the introductory Hallel; the original Ps. begins with $v.^6$.

**Str. I.** Syn. and synth. couplets. — **6.** *Ye seed of Abraham* ‖ *Sons of Jacob*]. The people are summoned in the name of their

original ancestors. — *His servant*], doubtless conceiving Abraham as a prophetic servant, Gn. 15. — ‖ *His chosen*], doubtless in the original referring to Jacob as chosen rather than Esau; but a copyist's error or misinterpretation made it pl. "His chosen ones," referring to all the sons. — **7.** *He, Yahweh, is our God*]. Yahweh is in a special sense the God of all the descendants of Abraham and Jacob, their national God. — *In all the earth are His deeds of judgment*]. Yahweh does not limit His wondrous deeds to the land of Israel, but in all the earth they have been wrought.

**Str. II.** Two syn. couplets. — **8.** *He doth remember His covenant* ‖ *The word He commanded*]. Yahweh was in covenant relations with Israel from the time of their forefathers, and that covenant was essentially a word of promise. This Yahweh remembers and never forgets. He is faithful to it, — *for ever* ‖ *to a thousand generations*], as Ex. $20^{6}$. — **9–10.** *Which He made with Abraham*], as Gn. 15, 17; ‖ *And appointed to Jacob as a statute*], Gn. 28, 35. The covenant was not only promise, but a law. A glossator enlarges by inserting a reference to Isaac: *and His oath unto Isaac*, and adds the more general statement: *to Israel an everlasting covenant;* and also the essential promise of that covenant: **11.** *Saying: To thee will I give the land of Canaan, the lot of your inheritance*], cf. $78^{55}$.

**Str. III.** Two syn. couplets. — **12.** *When they were men that could be numbered* ‖ *As it were few*], in antithesis with the promise that their seed would be innumerable, and also with the reality in the history of the nation reviewed by the psalmist in his own mind, — *and sojourners in the land*]. The land of Canaan was not yet theirs. It was still in the possession of the Canaanites, and they were sojourners in it, going about from place to place as nomads. A glossator enlarged upon this in **13.** *And went about from nation to nation, from people went to people*]. The last clause was changed by error to "from a kingdom to another people." In any case the gloss indicates a conception of the patriarchal history in terms of the later history of the Exile. — **14.** *He suffered no one to oppress them*], thinking of the relation of Abraham to the Canaanites and of Jacob to Laban, — *And reproved kings for their sake*], Pharaoh Gn. $12^{10 sq.}$, and Abimelech Gn. 20, 26. To this

also the glossator adds words of Yahweh: **15**. *Saying, Touch not Mine anointed*], conceiving of the patriarchs as anointed kings, cf. Gn. 14, — *and to My prophets do no harm*], conceiving of the patriarchs as prophets, cf. Gn. $20^{7}$. Both of these conceptions of the patriarchs were late ones.

**Str. IV**. Two syn. couplets. — **16**. *And He called a famine on the land*], Gn. $41^{56-57}$ 42. — *The whole staff of bread He brake*], bread as the staff of life, cf. Lv. $26^{26}$ Ps. $104^{15}$. — **17**. *He sent before them a man*], a single man to be the means of saving his brethren, Gn. $45^{5.7}$ $50^{20}$. — *For a slave Joseph was sold*], Gn. 37. All these events were connected in the purpose of God for the fulfilment of His covenant with the fathers.

**Str. V**. Two syn. couplets. — **18**. *They afflicted his feet with fetters, Into irons he entered*], so essentially RV., JPSV. He was thrown into a dungeon and put in irons Gn. $39^{20}$. The rendering of PBV., "the iron entered into his soul," is sentimental, against the ‖, and altogether improbable. — **19**. *Until the time His word came to pass*], the word of divine promise was fulfilled; ‖ *The saying of Yahweh that tested him*]. This doubtless refers to the prediction contained in the dreams Gn. $37^{6-10}$.

**Str. VI**. Two syn. couplets. — **20**. *He sent a king* ‖ *A ruler of peoples*], Pharaoh, king of Egypt, Gn. 41, — *and released him* ‖ *set him free*], from prison. — **21**. *He made him lord of his household* ‖ *ruler over all his possessions*]. Pharaoh exalted him to the highest dignity in reward for his right interpretation of dreams and his wise counsel Gn. $41^{33 sq.}$. A glossator added: **22**. *to bind his princes at his will, and that he might teach his elders wisdom*], arbitrary power and wisdom beyond that of the Egyptian wise men; an exaggeration of Gn. $41^{42-44}$ in the Maccabean temper.

**Str. VII**. Syn. and synth. couplets. — **23**. *Then Israel* ‖ *Jacob*], doubtless here referring to the journey of the patriarch himself Gn. 46–47, — *came to Egypt* ‖ *sojourned in the land of Ham*], cf. v.[27] $78^{51}$. — **24**. *When He made His people very fruitful*], as Ex. $1^{7}$. This is enlarged by a glossator on the basis of Ex. $1^{9}$ into, — *and made them stronger than their adversaries*], certainly an inappropriate exaggeration, which if true made the divine interposition unnecessary. — **25**. *Their heart turned to hatred*], so JPSV., which is more probable than EV$^{s}$., "He turned their heart." A

glossator strengthened, as he thought, the statement by adding: *to deal craftily with His servants*, referring to the afflictions of Ex. $1^{8-22}$; which required him to change the noun "hatred" into an inf. "to hate," and then give the vb. its object, "His people," all at the expense of the measure.

**Str. VIII.** Two syn. couplets. — **26.** *He sent Moses* ‖ *Aaron*], cf. Ex. 3–4, — *His servant* ‖ *whom He had chosen*]. Moses and Aaron now take the same relative positions, as prophet and chosen of Yahweh, as Abraham and Jacob v.[6]. — **27.** *He put miraculous deeds* ‖ *And wonders in the land of Ham*]. The ancient Vrss. are doubtless correct in making God the subject of the vb., and 𝔐, followed by EV[s]., is in error in making Moses and Aaron the subject. The miracles are the plagues of Egypt, the most of which are now mentioned, based on the narratives of Exodus in their present form. A glossator inserts one which had been omitted in the original, here at the beginning, out of its proper order in the narrative. — **28.** *He sent darkness and it became dark*]. This is a plague peculiar to E, Ex. $10^{21\,sq.}$ The following line is altogether inappropriate in the context. It cannot be other than a marginal gloss: *And they rebelled not against His word*]. This can hardly refer to the Egyptians, who in no sense could be regarded as in rebellion against Yahweh. It is elsw. used only of the people of God. It was probably a glossator's assertion that at this period, in distinction from that covered by 106, the people did not rebel against Yahweh, but were faithful to Him.

**Str. IX.** Synth. tetrastich, heaping up four plagues. — **29.** *He changed their waters into blood*], the first plague, Ex. $7^{14\,sq.}$. A glossator adds: *and slew their fish*, making the line into a pentameter. — **30.** *Their land swarmed with frogs*]. This is the second plague of Ex. $8^{1\,sq.}$. A glossator makes the line into a pentameter by adding: *in the chambers of their king.* — **31.** *He commanded, and the swarm came*], the plague of Ex. $8^{20\,sq.}$ Ps. $78^{45}$; a variation of which by another narrator Ex. $8^{16\,sq.}$: *Gnats in all their borders.* These four plagues were all connected with the fouling of the Nile in the several narratives of Exodus. It is appropriate that they should be combined together.

**Str. X.** Two syn. couplets, enlarging upon the plague of Ex. $9^{13\,sq.}$ Ps. $78^{47-48}$. — **32.** *He gave them hail* ‖ *Flaming fire*], a storm

of thunder and lightning, —*for rain*], instead of rain, in its place. — **33**. *And smote* ‖ *brake in pieces*], by the violence of the hail, — *their vines and fig trees* ‖ *the trees of their border*].

**Str. XI.** Also two syn. couplets, enlarging upon the plague Ex. $10^{1\,sq.}$ Ps. $78^{46}$. — **34**. *He commanded and the locusts came* ‖ *young locusts without number*]. Innumerable locusts came up in obedience to the divine command and devoured the land. — **35**. *Ate*], repeated for emphasis, — *all the herbage in their land* ‖ *the fruit of their ground*.

**Str. XII.** A syn. and a synth. couplet. — **36**. *And He smote all the first born in their land* ‖ *The first fruits of all their strength*]. This is the final plague, Ex. $11^{1\,sq.}$ Ps. $78^{51}$, the seventh of those mentioned in this Ps. — **37**. *And led forth His people*]. The original doubtless was so; but a copyist, by the omission of a single letter, reduced the object to the sf. "them." This sf. in all the previous context was used of Egypt, and it was necessary to distinguish in some way that Israel was the object of this vb. — *with silver and gold*], jewels and ornaments, as Ex. $12^{35.\,36}$. — *And there was none that stumbled among His tribes*]. All the people were protected by Yahweh and made vigorous and strong. Thus far the original Ps., which was continued in $106^{9\,sq.}$. But when the separation was made, it was evident that v.$^{37}$ was no proper ending for a Ps., and accordingly there was the gradual accretion of the glosses v.$^{38-45}$. — **38** is a glossator's exultation over the terror of the Egyptians. — *Egypt was glad when they went forth; for the fear of them had fallen upon them*], cf. Ex. $12^{33}$ $15^{16}$. — **39** is a reference to the theophanic pillar of Ex. $13^{21.\,22}$ $14^{19-20}$, but in terms quite different from those of the ancient history or even of Ps. $78^{14}$: *He spread a cloud for a screen, and fire to give light by night*]. This was probably influenced by Is. $4^{5-6}$. In the history the cloud was a theophanic leader and guide, and not a screen from the rays of the sun. — **40–41**. Three of the miracles in the wilderness are mentioned: *They asked, and He brought quails*], Ex. $16^{11\,sq.}$ Ps. $78^{18}$. The pl. of ancient Vrss. is to be preferred to the sg. of 𝔐. — *and with bread of heaven He used to satisfy them*], the giving of the manna, Ex. $16^{4\,sq.}$ Ps. $78^{24-25}$. This v. goes over into the narrative of $106^{14-15}$. — *He opened the rock, and waters gushed out*], Ex. $17^{1\,sq.}$ Nu. $20^{1\,sq.}$ Ps. $78^{15.\,16.\,20}$, — *and they flowed in thirsty lands*

*as a river.* — **42–44** give a general statement of the Exodus and entrance into the holy land. — *For He remembered*], as v.[8], *His holy word with Abraham His servant*], as v.[9], — *and He brought forth His people* ‖ *His chosen*], resumption of v.[37], — *with joy* ‖ *with jubilation*], hardly consistent with the historic narrative, but an ideal situation. — *and gave them the lands of the nations*], the nations of Palestine, which were dispossessed at the entrance and in the subsequent history, — *and the toil of the peoples*], the fruit of their labours, especially in the cultivated fields, — *they inherited*], took possession of as their inheritance, given to them by their God, which they would transmit to their children. — **45** is a legalistic conclusion: *in order that they might keep* ‖ *observe*]. According to the legalistic mind the final aim and purpose of the entire history of Israel was, — *His statutes* ‖ *His laws*]. The divine Pentateuchal Law was the supreme purpose of God, as well as the highest ideal of His people.

## PSALM CVI.

Ps. 106, after its separation from 105, was made into a Hallel by prefixing v.[1-5]. — **1.** *Give thanks to Yahweh, for He is good; for His kindness endureth forever*], the liturgical phr. 107[1] 118[1] 136[1] Je. 33[11] Ezr. 3[11] 1 Mac. 4[24]. Yahweh is "good" in the sense of kind, benignant, beneficent, being good to His people. — **2.** *Who can utter* ‖ *make to be heard*], in public praise, — *the mighty acts of Yahweh* ‖ *His praise*], for the doing of them. — **3.** *Happy they that keep* ‖ *that do*], in the practice of right conduct, —*justice*, as the ‖ *righteousness* requires; and not "judgment" as EV[s]., whether interpreted in the sense of the Law or more generally. Another hand appends v.[4-5], apparently the petition of an individual, possibly originally a marginal gloss. — **4.** *Remember me, Yahweh* ‖ *visit me*], the divine interposition is invoked, — *according to Thy favour toward Thy people*], the habitual goodwill shown by Yahweh toward His people, in which the petitioner longs to share. ‖ *Thy salvation*], in the general sense, not only in deliverance from enemies and troubles, but in the enjoyment of prosperity. — **5.** *That I may look upon*], pregnant; with gratification ‖ *that I may be glad with the gladness* ‖ *that I may glory*] in exultant boasting. That which is so ardently

longed for is — *prosperity*, good things which were enjoyed by — *Thy chosen one* ‖ *Thy nation* ‖ *Thine inheritance*], emphasizing the close personal relation of Israel to Yahweh. — **6–8** is a penitential gloss. — **6**. *We have sinned, we have done iniquity, we have done wickedly*]; the three vbs., in emphatic coördination without conjunction, are an explicit and solemn confession of sin, — *with our fathers*], participating with and sharing in their guilt. — **7**. The specific guilt of the fathers especially in mind was *in Egypt*. There *they considered not* ‖ *they did not remember — Thy wondrous deeds*, of deliverance from the Egyptians ‖ *the abundance of Thy kindness*], in caring for them and providing for their needs. 𝔊, Aq., 𝔍, 𝔗, have the sg., in accordance with the usage of the phr., but 𝔐, 𝔖, followed by AV., have pl. "deeds of kindness," which was assimilated to the previous pl. On the positive side, — *they rebelled*]. We would expect the name of God against whom they rebelled; and so doubtless the original reading was *'Elyon*, followed by the locality, — *at the Sea of Reeds*] Ex. $14^{11-12}$. But 𝔐, by an error, instead of the former, gives "at the sea," followed by 𝔖, 𝔍, 𝔗, and EV$^{s}$., an intolerable repetition. 𝔊 interprets the form as a ptc., "going up"; but this does not suit the context. — **8**. A general statement prior to the beginning of the original Ps.; *And He saved them for His name's sake*], for His own honour and reputation, cf. Ez. $20^{9.14}$; the last clause explained by, — *in order to make known His might*]; the putting forth of His might in the deliverance of His people was a making it evidently known to all nations.

**Str. I.** Two synth. couplets. — **9**. *And He rebuked the Sea of Reeds*]. The sea is conceived as a servant, who had exceeded his authority and done what he ought not to have done, or rather neglected something he ought to have done. The sea should have been prompt to serve Yahweh and His people. — *and it dried up*]. Its bottom was laid bare by the flight of the waters in terror of the divine rebuke, cf. $104^{7}$ Ex. $14^{21-22}$. — *and He led them in the depths as in a wilderness*]. A mode of statement derived from Is. $63^{13}$. The depths of the sea had become as dry as the wilderness on its borders. — **10** is an expansive gloss, intervening between the antithetic couplets. — *And saved them* ‖ *redeemed them — from the hand of*], repeated in prosaic style, — *him that*

*hated him* ‖ *the enemy*], the Egyptians. — **11.** *And the waters covered over their adversaries*], having returned to their depths; and so completely were these destroyed by drowning that, — *Not one of them was left over*], cf. Ex. $14^{28}$. A glossator inserts a reference to the song Ex. 15: **12–13.** *And they believed in His word* and *sang His praise.* This was followed by a censure in the spirit of v.$^{6-7}$. — *They hurriedly forgat His works and tarried not for His counsel*], cf. Ex. $15^{22\,sq.}$ $16^{2\,sq.}$ $17^{2\,sq.}$.

**Str. II.** Two syn. couplets. — **14.** *Then they desired a desire*], cf. Nu. $11^{4-6}$ Ps. $78^{29-31}$: had an overpowering desire for fleshly food. This under the circumstances *tested 'El*], tried Him by questioning His ability to provide for them. — **15.** *And He gave to them* ‖ *And sent food*]; the most probable reading in a difficult passage. An ancient copyist, by the mistake of a single letter, used a word which means "wasting, leanness, disease" according to 𝔐, "satiety" according to 𝔊, 𝔙; both implying the punishment for the testing God, and making the line antithetical with the previous one instead of synonymous; which is altogether improbable, especially in view of the parallelism of the vbs. and also of the nouns: *their request* ‖ *their desire*, cf. $78^{18}$.

**Str. III.** Two syn. couplets. — **16.** *When they were jealous*], cf. Nu. 16, — *of Moses* ‖ *of Aaron*], the two leaders of Israel; this was partly tribal and partly personal. Aaron is further described as *the consecrated to Yahweh*], doubtless referring to the inscription upon the high priest's mitre Ex. $28^{36-38}$. — **17.** *The earth opened*], in earthquake, — *and swallowed up Dathan* ‖ *covered over the company of Abiram*]. The author leaves out of consideration altogether the Levitical Korah of the later narrative, and limits his attention to the Reubenite of the earlier narrative Nu. $16^{25\,sq.}$. A glossator, noting the incompleteness of the statement, supplies the defect by introducing a reference to the Korahites in **18.** *And fire consumed their congregation, flame licked up the wicked*], cf. Nu. $16^{35}$.

**Str. IV.** A syn. and a synth. couplet. — **19.** *Then they made a calf in Horeb* ‖ *and worshipped a molten image*], the story of Ex. $32^{1-6}$. This is enlarged by a prosaic gloss. — **20.** *and changed their glory*], the theophanic glory in which their God manifested Himself to them, — *into the likeness of an ox that eateth herbage*],

using the terminology of Dt. $4^{16.17.18}$.—**21.** *They forgat 'El their Saviour, Who did great deeds in Egypt*]. He was their Saviour through the great deeds of salvation He had wrought in delivering them from the Egyptians. This is expanded by a glossator into **22.** *wondrous deeds* ‖ *awe-inspiring deeds, in the land of Ham* ‖ *by the Sea of Reeds.*

**Str. V.** A synth. tetrastich.—**23.** *Then Yahweh had commanded to destroy them*]. This is the apodosis of a conditional clause, which the protasis shows to have been something about to take place, and not as having actually occurred. "Yahweh" was omitted in text by copyist's error, but it is necessary to complete the measure.—*Were it not that Moses, His chosen*]. Moses was the chosen of Yahweh here, as Jacob $105^{6}$ and Aaron $105^{26}$.—*Stood in the breach before Him*], a warrior's interposition, cf. for the phr. Ez. $22^{30}$ BS. $45^{23}$, and for the event Ex. $32^{31-34}$.—*To turn away His wrath from destroying*], cf. Ps. $78^{38}$.

**Str. VI.** Two synth. couplets.—**24–25.** *Then they refused the desirable land*], cf. Nu. $14^{31}$ for the event, and Je. $3^{19}$ Zc. $7^{14}$ for the phr.—*And did not hearken to the voice of Yahweh*], to obey Him by going up to take possession of the land. The glossator enlarged this by inserting two lines: *and did not believe His word*], of promised help in battle against their enemies,—*and they murmured in their tents*], from Dt. $1^{27}$.—**26.** *And He lifted up His hand to them*], the gesture of the divine oath Ex. $6^{8}$ Dt. $32^{40}$ Ez. $20^{23}$; and cf. for the event Nu. $14^{28-35}$.—*To make them fall in the wilderness*], that is, fall in death until the entire generation except Joshua and Caleb had perished. A glossator, with great historical impropriety, adds a clause which can only refer to the great Exile many centuries later: **27.** *to make their seed fall away among the nations, and to disperse them among the lands.*

**Str. VII.** A synth. tetrastich.—**28.** *Then they joined themselves to Baal-Peor*], attached themselves to the worship of Baal as celebrated at Peor; an apostasy from Yahweh Nu. 25.—*And ate the sacrificial meals of the dead*], the feasts attached to the offering of the peace offerings to Baal, whose real existence is denied by this poet, who lives at a time when other deities than Yahweh were considered as not real beings, but lifeless as their images themselves, cf. $135^{15-17}$.—**29.** *And provoked Yahweh by their doings*],

their apostasy from Him and worship of Baal in fellowship with the Moabites. — *And a plague brake out against them*], sent by Yahweh as a punishment.

**Str. VIII.** Two synth. couplets. — **30.** *Then Phinehas stood up and interposed*] Nu. $25^{7-15}$. This interposition of Phinehas was the act of a soldier rather than of a priest, executing vengeance upon the ringleader of the apostasy. AV. "execute judgment" substitutes the result for the act expressed by the vb., and overlooks the mediatorial significance of his act. — *And the plague was stayed*], by Yahweh in response to this interposition. — **31.** *And it was counted to him for righteousness*]. Yahweh estimated it as an act of meritorious righteousness, and rewarded him with a covenant giving him an everlasting priesthood; which was doubtless in the mind of the psalmist in his phrase — *To generation after generation forever.*

**Str. IX.** A synth. tetrastich, in which the third line depends on the first, the fourth on the second. — **32–33.** *Then they enraged Him at the waters of Meribah*] Nu. $20^{8-13}$. This is explained by — *For they rebelled against His Spirit*], an interpretation of the history based on Is. $63^{10}$, which identifies the divine Spirit with the angel of the presence of the Pentateuchal history. The narrative involves Moses and Aaron in this transgression, although it does not make it clear in what exactly their guilt consisted. So here: *And it went ill with Moses for their sake*]. The author thinks that Moses had to suffer not so much on account of what he had done as for his association with guilty Israel, and yet he tries to explain by: *he spake rashly with his lips*], the most probable mng. of a rare word, which gives practically no better explanation of the sin of Moses than the original passage.

**Str. X.** A syn. tetrastich. — **34.** *They did not destroy the peoples*]. They were commanded to exterminate the Canaanites, but did not do it, cf. Ex. $23^{32-33}$ $34^{12 sq.}$ Dt. $7^{2 sq.}$ Ju. $1^{21.27.29 sq.}$ $2^{1 sq.}$. A glossator adds: *which Yahweh commanded them;* and also, **35,** the antithetical positive offence: *and mingled themselves with the nations, and learned their works,* which seems to reflect a post-exilic situation rather than the time of the judges. — **36.** *And served their idols*]. This is the second line of the original tetrastich. The Israelites participated in the idolatry of the Canaanites,

— *and they became a snare to them*], cf. Ex. $23^{33}$. — **37**. *And they sacrificed their sons to Shedim*]. The Shedim were the ancient gods of Canaan, called "Shedim," originally meaning "lords," and no more objectionable as a divine title than "Baalim" or "Adonay"; but it became so associated with the worship of Baal at a very early date that it won a bad repute, and so in the mind of later Israel it amounted to about the same as demons. Human sacrifice was common in ancient times among all the inhabitants of Palestine, and probably among the Hebrews also before it was prohibited by law. But for a long time it prevailed notwithstanding the prohibition, even down to the Exile. It was not common, however, to sacrifice *daughters*. This word makes the line too long, and was doubtless an insertion, due to the gloss v.[38]. A late glossator, long distant in time from the period when such sacrifices were made, filled with horror at the thought and not knowing much about them, adds: **38–39**. *And shed innocent blood, the blood of their sons and their daughters, which they sacrificed to the idols of Canaan; and the land was polluted with their blood. And they became unclean by their works, and went a-whoring by their doings*]. This glossator is evidently more disturbed by ceremonial desecration of the land and people than by moral or religious considerations.

**Str. XI**. A syn. and a synth. couplet. — **40**. *Then the anger of Yahweh was kindled against* ‖ *And He abhorred*], both Deuteronomic expressions. The object of the divine wrath was: *His people* ‖ *His inheritance*. As a consequence of this anger and abhorrence — **41**. *And gave them into the hand of the nations*], permitted them to be defeated in battle by the several nations, which subdued them in the times of the judges. — *And they that hated them ruled over them*]. Many times they became a subject people in bondage to their oppressors. A glossator enlarged upon this by adding: **42**. *and their enemies oppressed them, and they were subdued under their hand*. This glossator also called attention to the fact that this was due to oft-repeated rebellions. — **43**. *Many times He used to deliver them, but they rebelled in their counsel and sank low in their iniquity*.

**Str. XII**. A syn. and a synth. couplet. — **44**. *Then He looked upon their distress* ‖ *When He heard their yell*]. When His people

cried unto Him, He did not neglect them; but looked upon their distress with His eyes and heard their cries for help with His ears. — **45.** *And remembered His covenant*], that made with the patriarchal ancestors $105^{8-10}$. — *And was sorry*], cf. $90^{13}$. — *according to the abundance of His kindness*], so Kt.; more suited to the context and the usage of the phr. than the pl. of EV$^s$. after Qr., whether we think of "kindnesses," or the more usual "deeds of kindness." The Ps. here reaches its conclusion with the times of the judges. But the glossator was not satisfied. From the point of view of his own times he appended a reference to the Exile: **46.** *And He gave them for compassion*], a phr. derived from 1 K. $8^{50}$. — *before all who carried them captive.* A liturgical gloss is appended at the end; a prayer of Israel in the Maccabean period, for deliverance from among the nations. — **47.** *Save us, Yahweh, our God; and gather us from the nations, that we may give thanks to Thy holy name, that we may laud Thy praise.*

## CV.

**1.** From Is. $12^{4}$. — **3.** בְּשֵׁם קָדְשׁוֹ] cf. $103^{1}$. — **4.** עֻזּוֹ] so 𝕵, 𝕿; but 𝕲 *κραταιώθητε*, so 𝕾, 𝔙 = עֹזּוּ, so Houb., Street. — מְבַקְשֵׁי יהוה] prob. for an original מבקשיו. — פניו תמיד] prob. transposed, for thus far we have had assonance in ־ֹו and ־ָיו. — **5.** נפלאותיו אֲשֶׁר עָשָׂה] rd. עֲשׂוֹ inf. cstr. with sf. 3 sg. preceded by נפלאות as Gn. $31^{28}$, cf. Ps. $101^{8}$. — מִשְׁפְּטֵי פִיו] cf. 1 Ch. $16^{12}$; rd. prob. פָּנָיו. If פיו is retained, we must let l. close with מפתיו. — **6.** בְּחִירָיו] has been assimilated to the previous ll.; but בחירו refers to Jacob as עבדו to Abraham. This couplet begins the original poem. — **8.** זכר בריתו] phr. $106^{45}$ $111^{5}$, characteristic of P, Gn. $9^{15.16}$ Ex. $2^{24}$ $6^{5}$ Ez. $16^{60}$ 1 Ch. $16^{15}$ +. — לְאֶלֶף דּוֹר] doubtless is based on Ex. $20^{6}$. — **9.** שְׁבוּעָתוֹ לישחק] a gl. to bring in this patriarch also. ‡ שְׁבוּעָה n.f. *oath*, as Gn. $26^{3}$ Dt. $7^{8}$ Je. $11^{5}$ 1 Ch. $16^{16}$. † יִשְׂחָק n. pr. m. elsw. Je. $33^{26}$ Am. $7^{9.16}$ for usual יצחק. — **10.** לישראל ברית עולם] is repetition and a gl. ברית עולם phr. of P, Gn. $9^{16}$ + 8 t.; also Is. $24^{5}$ $55^{3}$ $61^{8}$ Je. $32^{40}$ $50^{5}$ Ez. $16^{60}$ $37^{26}$. — **11** is an expansive gl. ארץ כנען not elsw. ψ, but only כנען $106^{38}$ $135^{11}$. — חֶבֶל נַחֲלַתְכֶם] cf. Dt. $32^{9}$ 1 Ch. $16^{18}$. — **12.** בִּהְיוֹתָם] inf. cstr. sf. 3 pl., temporal clause. — בָהּ] for an original בארץ; change due to use of ארץ in the gl. — **13** is an expansive gl. — מִמַּמְלָכָה] is strange before אל עם אחר. It is doubtless txt. err. for מעם הלך. — **15** is an expansive gl. — מְשִׁיחָי] i.p. only here of patriarchs, from very late point of view, regarding them as kings, cf. Gn. 14. Abraham is conceived as a נביא, however, Gn. $20^{7}$. — **16.** מַטֵּה לֶחֶם] phr. Lv. $26^{26}$ Ez. $4^{16}$ $5^{16}$ $14^{13}$. — **18.** רגליו] Kt. רגלו Qr. ‖ נפשו. — בַּרְזֶל] ‖ בַּכֶּבֶל, so בברזל, 𝕾, Ols., Bi., Che., al. — **20.** וַיַּתִּירֵהוּ] Hiph. impf. ו consec. † [נתר] vb. only Hiph. *loosen, set free*, as $146^{7}$ Is. $58^{6}$ Jb. $6^{9}$ 2 S. $22^{33}$ (?). — **21.** קִנְיָנוֹ]

context indicates the usual sense of *possessions*, not creatures as $104^{24}$. — **22.** לֶאְסֹר] 𝔊 τοῦ παιδεῦσαι, לְיַסֵּר, so 𝔖, Street, Du., Ehr.; expansive gl.; pentameter l. — בנפשו] *in his pleasure; v.* 𝔊, Aq., 𝔖, כנפשו *like himself.* — **24.** וַיֶּפֶר] Hiph. impf. ו consec. ‡ פרה Qal *be fruitful* $128^{3}$, Hiph. *make fruitful* Gn. $28^{3}$ $48^{4}$ Lv. $26^{9}$. — וַיַּעֲצִמֵהוּ מִצָּרָיו] is an intensive gl. not suited to context. — **25.** הָפַךְ לִבָּם] vb. intrans. with לבם subj., and not trans. with God as subj. — לִשְׂנֹא עַמּוֹ makes l. too long. It has been assimilated to the gl. לְהִתְנַכֵּל בַּעֲבָדָיו. It was originally noun שִׂנְאָה n.f. *hatred* $25^{19}$ $109^{3.5}$ $139^{22}$. † [נכל] vb. Qal *to be a knave* Mal. $1^{14}$; Pi. *beguile* Nu. $25^{18}$, Hithp. *deal knavishly*, as Gn. $37^{18}$, c. את, here with ב. — **27.** שָׂמוּ] pl., referring to Moses and Aaron; but 𝔊, 𝔖, 𝔙, Aq., Σ, 𝔍, Hu., De., Bä., al., שָׂם more prob., as $78^{43}$ with God subj. — בָם] is expansive gl. — דִּבְרֵי אתותיו] cf. דברי נפלאותיך $145^{5}$, acts of God which were miraculous signs. — **28.** שָׁלַח חֹשֶׁךְ וַיַּחְשִׁךְ]. This is out of place in the order of plagues, and doubtless was a later misplaced insertion. — ולא מרו את דבריו]. 𝔊, 𝔖, have no negative, but all other Vrss. have it. 𝔊$^{ℵ. c. a. A. T.}$ have ὅτι for καί. In any case it is not suited to the context, even if with Hi., Bä., Du., Ehr., we rd. שמרו. It was doubtless a marginal gl.; cf. מרה פי Nu. $20^{24}$ $27^{14}$ (P). — **29.** וַיָּמֶת אֶת־דְּגָתָם] is an expansive gl. against the measure, making l. pentameter. — **30.** בְּחַדְרֵי מַלְכֵיהֶם] is also an expansive gl., making l. pentameter. For מלכיהם rd. מַלְכָּם. — **31.** ‡ כִּנִּים] prob. *gnats*, as Ex. $8^{12.13.14}$ (J). — **37.** וַיּוֹצִיאֵם]. The sfs. in v.$^{29-36}$ have all referred to Egyptians. It is improb. that a changed reference to Israel would be left to context only with same sf. Rd. עַם for ־ם, which makes no difference in the measure. — **38–45** are a later addition; they go over into the period covered by Ps. 106. — **39.** פָּרַשׂ עָנָן לְמָסָךְ] phr. α.λ., cf. $78^{14}$. ‡ מָסָךְ n.[m.] (1) *covering, screen*, elsw. 2 S. $17^{19}$ (of well), Is. $22^{8}$ (of eye); (2) the veil of the Tabernacle in P Ex. $26^{36}$ +. Here is a novel conception of the ענן.

CVI.

**2.** יְמַלֵּל] Pi. impf. † מלל Aram.; elsw. Gn. $21^{7}$ (E) Jb. $8^{2}$ $33^{3}$. — **3.** עֹשֵׂה] pl. as 𝔊 = שֹׁמְרֵי. — **4.** זָכְרֵנִי] so 𝔍, 𝔖, 𝔗, ‖ פָּקְדֵנִי; but 𝔊, Aq., Σ, Θ, Quinta, Sexta, Bä., Che., pl. נו; better suited to context, though prob. an assimilation. — יהוה] gl.; makes l. too long. — רְצוֹן עַמֶּךָ] phr. α.λ.; constr. of object. — **5.** בְּחִירֶיךָ] should be sg. in assonance with גּוֹיֶךָ and נַחֲלָתֶךָ. V.$^{4-5}$ a trimeter pentastich with assonance in ךָ ; a gl. by another hand than v.$^{1-3.6-8}$. — **6** is gl. from 1 K. $8^{47}$. עם אבותינו is, however, an insertion due to v.$^{7a}$. — **7.** במצרים] late explanatory gl. against measure. — רֹב חֲסָדֶיךָ] improb.; 𝔊, Aq., 𝔍, 𝔗, חַסְדְּךָ in accordance with usage of phr. — עַל יָם] is tautological and improb., though sustained by 𝔖, 𝔍, 𝔗. 𝔊 ἀναβαίνοντες, 𝔙 *ascendentes*, עֹלִים. Venema, Bä., Dr., Kau., Du., Che., עליון as $78^{17}$. — ‡ ים סוף] elsw. ψ v.$^{9.22}$ $136^{13.15}$. — **9.** וַיִּגְעַר]. The original Ps. begins here. The l. is dependent on Na. $1^{4}$. — וַיּוֹלִיכֵם]. This l. is based on Is. $63^{13}$. — **10** is expansive and repetitious gl. — **11.** ויכסו מים] = Ex. $14^{28}$. — אחד מהם] based on Ex. $14^{28}$. — **12.** A tetrameter gl., cf. v.$^{24b}$ Ex. $14^{31}$ $15^{1}$. — **13.** A pentameter gl. — **14.** ויתאוו תאוה] *v.* Nu. $11^{34}$ (E), cf. Ps. $73^{30}$. — וינסו אל] = $78^{18.41}$, cf. Ex. $17^{2.7}$ Nu. $14^{22}$ (𝔍) Dt. $6^{16}$. — **15.** שֶׁאֱלָתָם] sf.

‡ שְׁאֵלָה n.f. *asking, request*, with נתן elsw. 1 S. 1$^{17.27}$ Est. 5$^{6.8}$ 7$^{2}$ 9$^{12}$. — ‡ רָזוֹן] n. *wasting disease*, acc. *BDB*., elsw. Is. 10$^{16}$ *leanness*, Mi. 6$^{10}$ *scantiness*. 𝕲 πλησμονὴν, so 𝖀 *saturitatem*, 𝕾 סבעא, Houb., Street, Che., Dy., Du., al., זרא Nu. 11$^{20}$. But it is not suited to context. We should have, ‖ לחם, מזון *food*, as Gn. 45$^{23}$ 2 Ch. 11$^{23}$. — בנפשם] = לנפשם 78$^{18}$. — **16.** קדוש יהוה] *one consecrated to Yahweh*, a conception of P. — **17.** תפתח ארץ] = Nu. 16$^{32}$. — † דָּתָן] n. pr. m. *Dathan*, son of Ehab, Reubenite Nu. 16$^{1.12.24.25.27}$ 26$^{9}$ Dt. 11$^{6}$. אֲבִירָם n. pr. m. his brother; only in same passages. — **18** is an expansive generalizing gl. — **19.** ‡ חֹרֵב] n. pr. loc., term of E, D; elsw. Mal. 3$^{22}$ 1 K. 8$^{9}$ 19$^{8}$ 2 Ch. 5$^{10}$. — **20.** וַיָּמִירוּ אֶת כְּבוֹדָם] gl. from Je. 2$^{11}$, only sf. ־ָם for ־ִי, which latter is, however, given here by 𝕲$^{N.c.a.A.R.T}$, cf. Rom. 1$^{23}$. — ‡ תבנית] n.f. *construction* 144$^{12}$ Jos. 22$^{28}$ (P), *pattern* Ex. 25$^{9}$, *image* elsw. Dt. 4$^{16.17.18}$ Is. 44$^{13}$ Ez. 8$^{3.10}$ 10$^{8}$. — **22.** Expansive gl. — בארץ חם] = 105$^{23.27}$, cf. 78$^{51}$. — **23.** ויאמר להשמידם] = Dt. 9$^{25}$ כי אמר יהוה להשמיד אתכם: יהוה should be inserted here for good measure. — עָמַד בַּפֶּרֶץ] as Ez. 22$^{30}$ BS. 45$^{23}$. — השיב חמתו] as Ps. 78$^{38}$. — **24.** אֶרֶץ חֶמְדָּה] phr. elsw. Je. 3$^{19}$ Zc. 7$^{14}$. — לא האמינו לדברו] is a gl. of interp. — **25.** וירגנו באהליהם] dimeter gl. = Dt. 1$^{27}$. † רגן vb. Qal *murmur* Is. 29$^{24}$, Niph. (1) same, elsw. Dt. 1$^{27}$; (2) *backbite* Pr. 16$^{28}$ 18$^{8}$ 26$^{20.22}$. — **26.** וַיִּשָּׂא יָדוֹ לָהֶם] = Ez. 20$^{23}$. — לְהַפִּיל אוֹתָם] cf. 37$^{14}$ 73$^{18}$. — **27.** A gl. from Ez. 20$^{23}$, introducing reference to Exile; inappropriate here. — **28.** וַיִּצָּמְדוּ] Niph. elsw. Nu. 25$^{3.5}$, Hiph. Ps. 50$^{19}$. — † בעל פעור] n. pr. dei., elsw. Nu. 25$^{3.5}$ Dt. 4$^{3}$ Ho. 9$^{10}$. — זִבְחֵי מֵתִים] phr. α.λ. — **29.** יהוה has been omitted by txt. err. — ‡ מַגֵּפָה] n.f. *plague*, v.$^{30}$ Nu. 14$^{37}$ 1 S. 6$^{4}$. — **30.** וַתֵּעָצַר] Niph. impf. ‡ עצר Qal *restrain* not used ψ; but Niph. *be restrained, stayed*, here as Nu. 17$^{13}$ 25$^{8}$ (P) 2 S. 24$^{25}$. A word is missing for measure; insert מעליהם. — **32.** וַיַּקְצִיפוּ] Hiph. † קצף vb. Qal not in ψ; but Hiph. *provoke to wrath* as Dt. 9$^{7.8.22}$ Zc. 8$^{14}$. — **33.** וַיְבַטֵּא] Pi. † בטא vb. Qal בּוֹטֶה Pr. 12$^{18}$ *babbler*, Pi. elsw. Lv. 5$^{4}$. A word is missing for measure. Insert either הוא or משה. — **34.** אשר אמר יהוה להם] is gl. — **35** is tetrameter gl. — ויתערבו] Hithp. ‡ ערב vb. Qal *go surety for* 119$^{122}$ Jb. 17$^{3}$ Gn. 43$^{9}$ 44$^{32}$ (J). Hithp. *have fellowship with*, elsw. Ezr. 9$^{2}$ Pr. 20$^{19}$ 24$^{21}$. — **36.** עֲצַבֵּיהֶם] ‡ עצבים always pl. *idols* v.$^{38}$ Ho. 4$^{17}$ 8$^{4}$ 13$^{2}$ 14$^{9}$ Is. 46$^{1}$ Ps. 115$^{4}$ = 135$^{15}$. — **37.** וְאֶת בְּנוֹתֵיהֶם] expansive gl. from v.$^{38}$. Daughters were not usually so sacrificed. — † שֵׁדִים] n. pl. *lords*, old name of divinity as Dt. 32$^{17}$. — **38–39.** Expansive gl. — וַתֶּחֱנַף] ‡ [חנף] vb. Qal *be polluted* Is. 24$^{5}$ Je. 3$^{1.1}$ of land, Mi. 4$^{11}$ of Zion, cf. Ps. 35$^{16}$. — וַיִּטְמְאוּ] *become unclean* religiously, as Ez. 22$^{4}$ Lv. 19$^{31}$ (H). — וַיִּזְנוּ] as Ho. 2$^{7}$ 4$^{15}$ Is. 57$^{3}$. — **40–41.** Original Ps. is resumed. — **42.** Expansive gl. — וַיִּכָּנְעוּ תַּחַת] = Ju. 3$^{30}$. — **43.** Generalizing gl. — וַיָּמֹכּוּ] † מכך vb. Qal α.λ. *be low, humiliated*, *BDB*. Niph. *sink in decay* Ec. 10$^{18}$. Hoph. *be brought low* Jb. 24$^{24}$. — **45.** חַסְדוֹ] Kt. more in accord with usage. חֲסָדָיו Qr. *deeds of kindness* not suited to context. — **46.** וַיִּתֵּן לְרַחֲמִים] gl. from 1 K. 8$^{50}$. — **47.** Gl. of final petition with Exile in view. — לְהִשְׁתַּבֵּחַ] form α.λ., Aramaism. — **48.** Benediction of the book. — וְאָמַר] 1 Ch. 16$^{36}$ ויאמרו.

## PSALM CVII., 4 STR. $12^3$.

**Ps. 107 is a summons to praise Yahweh for His redemption of His people from straits. Four are mentioned: (1) perils of caravans lost in the wilderness (v.$^{4-9}$), (2) of prisoners (v.$^{10. 12. 13-16}$), (3) of sickness (v.$^{17-22}$), (4) the perils of the sea (v.$^{23a. 25. 26b. 28-29. 31. 32}$). An introductory gloss makes the Ps. into a Hallel (v.$^{1}$). Other glosses interpret the redemption as from exile (v.$^{2-3}$), give a reason for the imprisonment in exile (v.$^{11}$), enlarge upon the perils of the sea (v.$^{23b. 24. 26a. 27}$), upon the gladness of a calm (v.$^{30}$), heap up deliverances of various kinds mingled with discipline (v.$^{33-43}$).**

STRAYING in the wilderness, in the desert,
The way to an inhabited city they found not.
Hungry, yea thirsty,
Their soul fainted within them.
*Then they cried unto Yahweh in their strait,*
*That out of their distresses He might deliver them:*
Then He made them tread in a straight way,
To go unto an inhabited city.
*Let them give thanks to Yahweh for His kindness,*
*And His wondrous deeds to the sons of mankind.*
For He doth satisfy the longing soul,
And the hungry soul He doth fill with good things.
DWELLING in darkness and dense darkness,
Prisoners in affliction and iron,
Their heart was humbled with travail:
They stumbled and there was no helper.
*Then they cried unto Yahweh in their strait,*
*That out of their distresses He might save them:*
And He leads them forth from darkness and dense darkness,
And their bands He bursts asunder.
*Let them give thanks to Yahweh for His kindness,*
*And His wondrous deeds to the sons of mankind.*
For He brake in pieces the doors of bronze,
And the bars of iron He hewed asunder.
WEAK because of the way of their transgression,
And because of their iniquities they were suffering affliction,
All food their appetite was abhorring;
And they had drawn nigh the gates of death.
*Then they cried unto Yahweh in their strait,*
*That out of their distresses He might save them:*
He sendeth His word and healeth them,
And delivereth (their life from the Pit).
*Let them give thanks to Yahweh for His kindness,*
*And His wondrous deeds to the sons of mankind.*

Let them sacrifice sacrifices of thank offering,
And tell of His works in jubilation.
GOING down to the sea in ships,
The stormy wind arose,
And lifted up the waves of the (deep).
Their soul was melting because of trouble.
*Then they cried unto Yahweh in their strait,*
*That out of their distresses He might bring them.*
He setteth the storm into a whisper,
And the waves (of the deep) are still.
*Let them give thanks to Yahweh for His kindness,*
*And His wondrous deeds to the sons of mankind.*
Let them exult in the assembly of the people,
And in the session of the elders praise Him.

Ps. 107 has no title in 𝔐; but in 𝔊 ἀλληλουιά, which is doubtless correct, though in 𝔐 it is attached to previous Ps. and so omitted here. The Ps. is composed in its original form of four parts of three tetrastichs each, and so resembles in length and measure 105, 106. These three Pss. are thus closely united, and may have been from the same poet. This Ps. is, however, more ornate, as it has a double Rf. It depends on Is.$^2$: v.$^{10}$, cf. Is. $42^7$, v.$^{16}$ = Is. $45^2$. In other respects the Ps. is original. There are several glosses: v.$^1$, the הודו phrase of introduction, as $106^1$, cf. $105^1$; v.$^{33-43}$, a series of additions without strophical organisation, to increase the number of exhibitions of the kindness of Yahweh. These show dependence on Is.$^2$ and Job: v.$^{33}$, cf. Is. $50^2$; v.$^{35}$, cf. Is. $41^{18}$; v.$^{40a}$ = Jb. $12^{21a}$; v.$^{40b}$ = Jb. $12^{24b}$; v.$^{42}$ = Jb. $22^{19}$ $5^{16}$; v.$^{43a}$, cf. Ho. $14^{10}$; v.$^{43b}$, cf. Is. $63^7$. The Ps. is interpreted by glosses as referring to the Exile; but in fact it mentions four kinds of deliverance from straits which have nothing to do with Exile. The Ps. is not earlier than the Greek period.

Ps. 107 begins with an introductory tetrastich, the first distich of which is the ordinary formula of the Hallel: **1.** *Give thanks to Yahweh, for He is good; for His kindness endureth forever*], cf. $106^1$.—**2.** *Let the redeemed of Yahweh*], a phr. of Is. $35^9$ $51^{10}$ $62^{12}$.—*say it*], that is, the thanks.—*whom He hath redeemed from the hand of the adversary*]. The nations among which Israel was living in perils of various kinds.—**3.** *and from the lands gathered them; from the east and from the west, from the north and from the sea*]. This is against the entire tenor of the Ps., which has to do not with deliverance from enemies, but from straits of a more general character, which might come upon the people of God not merely during the Exile, but at any time in their experience of life. This is a prosaic gloss.

There are four equal Strs. of exactly the same structure: (1) a synth. tetrastich describing the distress; (2) a synth. tetrastich describing the cry to Yahweh and the redemption that follows; and (3) a synth. couplet of thanksgiving, with a syn. couplet of praise or its reason. **Str. I.**—**4.** *Straying*]. In the other instances nominal or participial forms are used, v.[10. 17. 23]. The use of the Pf. here, though sustained by 𝔐 and Vrss., is improbable.—*in the wilderness*], defined more strictly as in *the desert.*—*The way to an inhabited city they found not*]. They were lost in the pathless desert; they had strayed from the right way, and could not find it again.—**5.** *Hungry, yea, thirsty*]. Having consumed their food and water, they had nothing to eat or drink, and were already suffering from hunger and thirst.—*Their soul fainted within them*]. They had become faint, and were ready to perish.—**6.** *Then they cried unto Yahweh in their strait, That out of their distresses He might deliver them*]. This is the first Rf., which appears regularly in the same place in each of the four parts of the Ps., the only variation being in the vb., which in v.[13. 19] is *save* and in v.[28] *bring out.* In the extreme distress in which they are perishing, they cry aloud to Yahweh their God for salvation.—**7.** *Then He made them tread in a straight way, To go unto an inhabited city*]. Yahweh showed them the right way, and led them straight forward in it until they came to the city of their destination.—**8.** *Let them give thanks to Yahweh for His kindness, and His wondrous deeds to the sons of mankind*]. This is the second Rf., which appears in each Part in the same place, v.[15. 21. 31], in identical terms. It is a summons to all who have had such a deliverance to render thanks to Yahweh for it. It is the kindness of Yahweh which induces Him to make such deliverances. They are indeed wondrous works; not miracles in the technical historical sense, but yet special interpositions of Yahweh in answer to prayer.—**9.** *For He doth satisfy the longing soul, and the hungry soul He doth fill with good things*]. The first clause doubtless refers to the satisfaction of the thirst, the latter to the hunger of v.[5].

**Str. II.**—**10.** *Dwelling in darkness*], emphasized by *and dense darkness*], not "shadow of death" of EV[s]. The darkness is here that of the dungeon, which was usually a pit or vault, deep

down and away from the light of day. — *Prisoners in affliction and iron*]. They were indeed prisoners, not only in dungeons, but in fetters there; and in addition suffering cruel affliction, probably with stripes also, as usual in such cases. — A glossator gives this a reference to the Exile by adding: **11.** *because they rebelled against the words of 'El and the counsel of 'Elyon contemned*]. They were punished by exile and imprisonment for disobedience to the Law. But the context shows that the imprisonment and suffering were not due to any such cause, but were of a more general character. — **12.** *Their heart was humbled with travail*]. The forced labour of prisoners was a great humiliation to them. — *They stumbled*], from weakness due to overwork. — *and there was no helper*]. They were friendless, and in an entirely helpless condition. — **14.** *He leads them forth from darkness and dense darkness*], the gloomy dungeon of v.[10a]. — *And their bands He bursts asunder*]. The prisoners wear iron fetters, cf. v.[10b]. They regain their liberty through the help of Yahweh, and through Him alone. — **16.** *For He brake in pieces the doors of bronze*], the strong gates of the dungeon. — *And the bars of iron He hewed asunder*], the iron bars that strengthen the gates of the prison.

**Str. III. — 17.** *Weak*], so many moderns conjecture, ‖ *were suffering affliction*], 𝔐, Aq., 𝔍, "the foolish," followed by EV[s]., does not suit the context any more than the reading of 𝔊, 𝔙. The strait of this part is evidently mortal sickness. — This sickness the poet ascribes to guilt: *because of the way of their transgression* ‖ *because of their iniquities*], in accordance with the older theory combated in the Book of Job and still prevalent in the time of Jesus, Jo. 9[2], that disease was due to sin. — **18.** *All food their appetite was abhorring*]. They were so reduced in strength that they could not eat. — *And they had drawn nigh the gates of death*]. They were about to die and enter into the city of the dead, who are here, as Is. 38[10], conceived as dwelling in a city, which has its gates just as any earthly city; cf. Mt. 16[18]. — **20.** *He sendeth His word and healeth them*]. The healing of the sick is accomplished by the sending of the divine word, which is doubtless conceived as a commandment bidding the disease to depart. It is here personified as a messenger, just as in other

passages divine attributes are personified and sent on missions of kindness or of judgment. — *And delivereth their life from the Pit*], the original reading, which an early copyist, by the omission of a single letter, reduced to the unusual form "their Pits." The first line of the v. corresponds with v.[17], the second with v.[18]. — **22**. *Let them sacrifice sacrifices of thank offering*], offer the thank offerings with their festal meals usual on such occasions. — *And tell of His works in jubilation*], the religious shouts that were usual on festal occasions, of the nature of public applause of the celebration of the divine works of deliverance.

Str. IV. — **23**. *Going down to the sea in ships*], mariners, — intensified by the gloss: *doing business in the great waters*, continued in **24**. *They see the works of Yahweh — and His wondrous deeds in the gulf.* — **25**. *The stormy wind arose*], so 𝔊, 𝔙. This is explained by glossator as the great work of Yahweh by the insertion of "He commanded" and the interpretation of vb. as Hiph. "cause to arise." — *And lifted up the waves of the deep*]. The original form required by the measure, reduced by a copyist to "his waves," going back upon "the gulf" of v.[24], which was appropriate enough, if that were original, but impossible if it is a gloss. — A glossator enlarges upon the storm, and with a graphic touch which indicates real experience: **26–27**. *They go up to heaven; they go down to the depths*], the seamen ascending and descending with the waves. — *Their soul was melting because of trouble*]. This is the only line of these verses which was original in the Ps. The storm is of exceptional violence, and they are in real peril, which they realise in terror. — **27**. *They reel to and fro, and stagger like a drunkard*]. The irregular movement of the sea, in pitching and rolling, makes it impossible for them to keep their feet. — *and all their skill is swallowed up*]. The sailors' technical skill has become useless; they are at the mercy of the sea, and they can only await in dreadful anxiety the result. — **29**. *He setteth the storm into a whisper*]. The roar of the storm dies away, until nothing but a gentle, whispering wind remains. This corresponds with v.[25a]. — *And the waves of the deep are still*]. They have subsided into a gentle, quiet movement, in correspondence with v.[25b]. — A glossator adds: **30**. *And they are glad, because they are calm; and He leadeth them unto*

*the city of their desire.* — **32**. *Let them exult in the assembly of the people*], give public praise. — *in the session of the elders praise Him*], the gathering together of the elders in council. The Ps. has here its appropriate conclusion, although there seems to be no special reason why the examples of the divine deliverance should be limited to these four. Later editors made the Ps. more suitable for a Hallel by adding a considerable number of other examples of divine redemption of the people, but without the strophical organisation and Refrain of the original Ps. — **33–34**. A tetrastich of three syn. lines and one synth.: *He turneth*], habitual action, and not vivid action in the past. — *streams* ‖ *water springs* ‖ *a fruitful land*], three syn. terms referring to an oasis, or fertile, well-watered valley. — *into a wilderness* ‖ *a thirsty land,* without water, ‖ *a salt waste*]. Such a transformation was due to the withholding of rain, not uncommon in Palestine and neighbouring lands. This tetrastich is not in harmony with the Ps., which set forth straits of people, and not condition of the land. — *Because of the evil of them that dwell therein*], is not in accord with the conception of the original Ps., but of the glossator of v.[11]. — **35–36** is in antithesis with the previous tetrastich. — *He turneth the wilderness* ‖ *a thirsty land* — *into a pool of water* ‖ *into water springs*], by bestowing an unusual provision of rain. — *and He maketh the hungry dwell therein, and establisheth an inhabited city*]. Men in great numbers assemble in this fertile oasis, satisfying their hunger, and dwell therein in such numbers as to constitute a city. — **37–38**. *And they sow fields, and plant vineyards, which yield fruits of increase. He blesseth them, and they multiply greatly; and He suffereth not their cattle to decrease*]. To the blessings of an agricultural life are added those of the nomad life.

Another glossator seems to have added **39, 41**, into which a still later one inserted **40**, and to which he appended **42**. — **39**. *But when they are minished and brought low*]. This glossator is evidently thinking of a time of adversity, the reverse of the prosperity of the previous context. — *through oppression, adversity, and sorrow*], such as that the people had to endure in the Antiochean persecution. — The apodosis is in **41**. *He setteth the needy on high from affliction*], gives them a safe refuge from their oppressors. — *and maketh families like a flock*], gives His people,

who have sought and found refuge in Him, wonderful fertility, so that their families increase as rapidly as a flock of sheep.—A later glossator inserts from Jb. $12^{21}$: *He poureth contempt upon princes*], doubtless referring to the defeat of the Syrian armies by the Maccabees;—and from Jb. $12^{24b}$: *and causeth them to stray in a pathless waste.*—The same glossator also adds from Jb. $22^{19}$: *the upright see it and are glad,*—and from Jb. $5^{16}$: *and all perversity doth stop her mouth.*— He also probably appended the concluding lines from Ho. $14^{10}$: *Whoso is wise, let him observe these things,*—and from Is. $63^{7}$: *and let them understand the kind deeds of Yahweh.*

**1** is the ordinary formula of the Hallel, cf. $106^{1}$. It is a gl. in order to make the Ps. into a Hallel. Indeed, v.$^{2-3}$ are also glosses to give the Ps. a reference to the Diaspora.—**2.** גְּאוּלֵי] Qal ptc. pass. as Is. $35^{9}$ $51^{10}$ $62^{12}$ $63^{4}$ (?). *V.* Ps. *$19^{15}$*.—מִיַּד־צָר] צָר *adversary* if part of the gl., but צר *distress* if original to the Ps., as in Rfs., so Bä., Che.—**3.** ממזרח וממערב] as $103^{12}$.—‡ צָפוֹן] $48^{3}$ $89^{13}$.—יָם] for West, cf. $80^{12}$ $89^{26}$.—**4.** בִּישִׁימוֹן] as $68^{8}$ +.—דֶּרֶךְ] i.p. incorrect; it belongs to next l., as 𝔊, 𝔖.—עִיר מושב] v.$^{7.36}$, cf. Zion as dwelling place $132^{13}$.—**5.** תתעטף] Hithp. with נפש as Jon. $2^{8}$, cf. Pss. $77^{4}$ $142^{4}$ $143^{4}$ with רוח.—**6.** † מְצוּקָה] n.f. v.$^{13.19.28}$, as $25^{17}$ Jb. $15^{24}$ Zp. $1^{15}$.—**7.** וידריכם] Hiph. דרך, so $25^{5.9}$ דרך ישרה as Je. $31^{9}$.—**9.** שֹׁקֵקָה] Qal ptc. † שקק (1) usually c. ב *rush upon* Is. $33^{4}$ Jo. $2^{9}$ Pr. $28^{15}$; (2) here *longing*, as Is. $29^{8}$. Hithp. Na. $2^{5}$.—**10.** אֲסִירֵי] as *$68^{7}$* La. $3^{34}$ +.—**11** is a gl. giving the reason of the suffering; interrupts the thought and makes Str. too long.—**12.** כָּשְׁלוּ] in anxiety, distress, as $27^{2}$ Is. $59^{10}$.—**14.** מוסרותיהם יְנַתֵּק] as *$2^{3}$*.—**16.** ‡ נְחֹשֶׁת] n.m. *bronze*, here of gates, Ju. $16^{21}$ Je. $39^{7}$ + of fetters, also ore Dt. $8^{9}$, armour 1 S. $17^{5}$ etc.—בְּרִיחֵי בַרְזֶל] *bars of iron* ‡ בְּרִיחַ n.m. elsw. ψ $147^{13}$.—**17.** ‡ אֱוִילִים] adj. *foolish*, always ethically bad Je. $4^{22}$ Is. $19^{11}$+, Aq. *ἄφρονες*, 𝔍 *stultos*, improb. here, 𝔊$^{\aleph.A.T}$ *ἀντελάβετο αὐτῶν*, 𝔙 *suscepit eos*, 𝔖 עדר. Rd. with Ols., Gr., Dr., Kau., Du., חולים.—יִתְעַנּוּ] Hithp. *afflicted* in discipline; cf. Pi. *afflict* as divine discipline $88^{8}$ $90^{15}$ $119^{75}$ Dt. $8^{2.3}$ La. $3^{33}$ Is. $64^{11}$.—**20.** שְׁחִיתוֹתָם] pl. sf. שְׁחִית, elsw. La. $4^{20}$ for שַׁחַת *pit*. Rd., however, with Du. משחת חיתם.—**23.** The inverted נ here and v.$^{24.25.26.27.40}$ are of the nature of parentheses. They indicate that in the opinion of the early Massoretes the verses were misplaced. They are indeed for the most part glosses.—עשי מלאכה במים רבים] begins the gl., though the נ was for practical reasons placed at the beginning of the v.—**24** is a gl. throughout.—**25.** ויאמר] is a gl. to indicate that the storm originated by divine command, and accordingly וַיַּעֲמֵד Hiph. ו consec.; but 𝔊, 𝔍 rightly have יַעֲמֹד Qal, 𝔙 *stetit*, so Bä., Kau., Du., Che.—**25.** ‡ סְעָרָה] v.$^{29}$ $148^{8}$ Je. $23^{19}$ $30^{23}$ +, cf. סַעַר Ps. *$55^{9}$*.—וַתְּרוֹמֵם] a word is needed; rd. תהום.—**26.** תִּתְמוֹגָג] מוג, cf. $75^{4}$, Hithp. *melt in terror*, cf. Na. $1^{6}$. This v., except this word with נפשם ברעה, is a gl.; so v.$^{27.29}$.—

**27.** יָחֹוגּוּ] fully written, from חגג *reel* as from festival dancing; *v.* *42*[5]. — יָנוּעוּ] *stagger*, as Is. 29[9]. — ‡ שִׁכּוֹר] adj. *drunken*, as Is. 19[14] Je. 23[9] +. — **29.** † דְּמָמָה] n.f. *whisper*, as 1 K. 19[12] Jb. 4[16]. — ויחשו] Qal impf. חשה *be silent, still;* here only of waves, *28*[1] of Yahweh. — **30.** This v. is a gl. — ישתקו] † שתק Qal *rest, be quiet*, of waves, as Jon. 1[11. 12], of conflict Pr. 26[20]. — † [מָחוֹז] n.m. *city*, loan word *BDB*. V.[33–43] are later addition to Ps. — **33.** † צִמָּאוֹן] n.[m.] *thirsty ground*, as Dt. 8[15] Is. 35[7]. — מֹצָאֵי מַיִם] v.[35] Is. 41[18], *v.* Pss. *19*[7] 75[7]. — **34.** † מְלֵחָה] n.f. *saltness, barrenness*, elsw. Je. 17[6] Jb. 39[6]. — **35.** ‡ אֲגַם] n.[m.] *pool of water*, as Is. 41[18] Ps. 114[8]. — ארץ ציה] as *63*[2] Ho. 2[5] Je. 50[12] +. — **37.** ‡ תְּבוּאָה] n.f. *produce*, as Dt. 22[9] Nu. 18[30] Is. 30[23] +. — **38.** יַמְעִיט] Hiph. impf. ‡ מעט Qal *be* or *become small* v.[39], as Is. 21[17] Pr. 13[11]. Hiph. *make small* here, as Je. 10[24]. — **39.** וַיָּשֹׁחוּ] Qal impf. שחח 42[6] *be brought low*. — † עֹצֶר] n.[m.] *restraint*, as Is. 53[8] Pr. 30[16]. — **42** is a compound of Jb. 22[19] and 5[16]. — קפץ] cf. 77[10].

## PSALM CVIII.

**Ps. 108 is a mosaic of 57[8–12] and 60[7–14], with slight modifications discussed in notes upon these Pss.**

## PSALM CIX.

**Ps. 109 is composite. *A*. The congregation prays that God may no longer remain silent; for their enemies are slandering them (v.[1b. 2b. 3a. 5b]), pursuing them to death (v.[16. 17b]), with nothing but curses (v.[17a. 18]); they pray Yahweh for deliverance from extreme affliction (v.[21–22]), complain that they are ready to perish (v.[23–24]), and plead His kindness and the credit He will receive from the enemies (v.[26–27]). *B*. An imprecation is upon a wicked ruler: that he may be condemned by a higher power more wicked than himself (v.[6–7]), that he may lose his position and leave his family destitute (v.[8–9]), may be exiled from home and oppressed by creditors (v.[10–11]), that his posterity may perish in a single generation (v.[12–13]), and his memory be blotted out (v.[14–15]). Glosses harmonize to some extent the two Pss. (v.[2a. 3b–5a. 19–20. 25. 28–29]), and give a liturgical conclusion (v.[30–31]).**

*A*. v.[1b. 2b. 3a. 5b. 16–18. 21–27], 6 STR. $4^3$.

O GOD of my praise, keep not silent;
For they speak with me with a lying tongue,
And with words of hatred they compass me about,
With hatred for my love.

HE remembered not to do kindness;
And pursued the afflicted and poor,
The one smitten in heart to kill him;
And he took no pleasure in blessing.
AND he loved cursing, and it came to him;
And he clothed himself with it as his raiment;
And it came like water into his inwards,
And like oil into his bones.
O YAHWEH, work Thou with me;
According to the goodness of Thy kindness deliver me;
For I am afflicted and poor,
And my heart writhes within me.
AS a shadow, when it is stretched out, I depart.
I am shaken out (when the light grows stronger).
My knees totter from fasting,
And my flesh without oil is (as one hasting away).
HELP me, Yahweh my God!
Save me according to (the goodness of) Thy kindness;
And they will know that this is Thy hand;
Thou, Yahweh, hast done it.

*B.* v.$^{6-15}$, 5 STR. $4^3$.

APPOINT a wicked one over him,
And let an adversary stand at his right hand.
When he is judged, let him come forth condemned;
And let the decision of his case be his guilt.
LET his days be few,
His office let another take;
Let his children become fatherless,
And his wife become a widow.
LET his children wander about and beg;
Let them be banished from their desolate homes.
Let a creditor strike him for what he hath;
And let strangers take his labour as spoil.
LET him have none that extendeth kindness,
And let there be no favour to his orphans.
Let his posterity be for cutting off.
In a generation let his name be blotted out.
LET the iniquity of his fathers be remembered,
And let not the sin of his mother be blotted out.
Let them be in the sight of Yahweh continually,
That He may cut off (his) memory from the earth.

Ps. 109 was in 𝔇, then in 𝔐, and was also in 𝔇ℜ before it received its present position (*v.* Intr. §§ 27, 31, 33). The original Ps. of 𝔇 had six trimeter tetrastichs, and is a strong and beautiful prayer, pleading with Yahweh for help against unjust enemies, v.$^{1b. 2b. 3a. 5b. 16-18. 21-24. 26-27}$. An imprecatory Ps. of five trimeter tetrastichs, v.$^{6-15}$, was inserted after the first Strophe

of the original Ps. This is smooth and artificial, and of an entirely different temper from the original Ps. The editor who united them introduced v.$^{2a. 3b-5a}$, in order to assimilate them, and also additional imprecations, v.$^{19-20. 28-29}$, more suited to the composite Ps., and a description of a later situation, v.$^{25}$. The Ps. has an appropriate liturgical conclusion, v.$^{30-31}$. The inserted Ps. is Maccabean, but the original Ps. is Davidic of the early Persian period. In the original Ps. there are many fine poetic conceptions, v.$^{17. 18. 23. 24}$. In the inserted Ps. the use of שטן v.$^{6b}$ is late; מעטים v.$^{8}$ pl. elsw. only Ec. 5$^{1}$. There is little real poetry in this piece.

## PSALM CIX. *A.*

**Str. I.** A syn. couplet, enclosed between an introductory and a concluding line.—**1**. *O God of my praise*], phr. α.λ., the object of the praise of His people, cf. Dt. 10$^{21}$ Je. 17$^{14}$,—*keep not silent*], cf. 35$^{22}$ 39$^{13}$ 83$^{2}$, implying the positive answer to the prayer for help.—**2–5**. *For they speak with me*], in familiar conversation, and not in hostility as PBV., AV., JPSV., pretending to friendship, and so *with a lying tongue*. At the same time in their association with all others they show their hostility: *with words of hatred they compass me about, With hatred for my love*], cf. 35$^{12}$ 38$^{21}$. Israel had responded to the pretended friendship with real love, which only called forth hatred in return. The editor who combined the two Pss. endeavoured to adapt this one to the other by prefixing v.$^{2a}$: *the mouth of the wicked one*], the same as the one of v.$^{6 sq.}$; emphasized by: *even the mouth of deceit—is open against me*]. The text of 𝔊, 𝔙, 𝔍, followed by PBV., is to be preferred to that of 𝔐, followed by RV., "they opened," assimilated to the following vbs. This line is a prose sentence, and can be made into poetry only by serious changes. The same editor introduced v.$^{3b-5a}$; in part to still further show the connection of these slanderers with the wicked ruler of v.$^{6 sq.}$, and in part to emphasize the gratuitous character of the hostility: *and fight me without cause. For my love they are mine adversaries while I am in prayer, and they lay upon me evil for good*]. This is prosaic, and cannot be made into poetry without entire reconstruction of the sentences. The congregation were so friendly to their secret foes that they were in fact supplicating Yahweh on their account, while the foes were endeavouring to rally a host of enemies against them. At this point the editor introduces the imprecatory Ps. which will be considered later.

Str. II. Introverted parallelism.—**16–17** *b*. *He remembered not to do kindness* ‖ *And he took no pleasure in blessing*]. In the friendly relation in which they were placed, he should have responded to the love of Israel and the good which Israel did him, with kindness; and to Israel's prayer on his behalf with blessing. But his enmity was so great that he forgot benefits received, and took no pleasure at all in Israel's happiness. The editor connects this Str. of the original Ps. with the last Str. of the inserted imprecation by prefixing against the measure *Because that;* and he also transposed v.[17a and b], and because of the antithesis added the sentence, *and it remained afar off from him*, making the line just these two words too long. The enclosed couplet states emphatically conduct justifying these words: *pursued*], with deliberate, persistent effort, with the purpose *to kill*], and, indeed, not only a friendly people as above, but one *afflicted and poor*], usual terms indicating national affliction ‖ *smitten in heart*], suffering in their inmost souls from the crushing blows they had received.

Str. III. A synth. tetrastich.—**17** *a*. *And he loved cursing*], antith. the blessing he should have taken pleasure in, of the previous Str.; and in ignoring of the love toward him of v.[5b].—*and it came to him*], as a welcome guest, not in retribution as in the inserted imprecation, and further it took possession of him: **18**. *he clothed himself with it as his raiment*], his habitual and favourite clothing. —*And it came like water into his inwards*], with the refreshment of water to his thirst for doing harm to Israel.—*And like oil into his bones*], healing and soothing his frame, agitated with hatred and malice. The fact that this Str. is placed between two imprecations induces many to think of imprecations here also; but it is difficult to change the text so as to make the vbs. all jussives; especially in view of the fact that the jussive forms of the vbs. of the imprecatory Strs. are so well defined. The imprecation which follows, v.[19-20], seems to be editorial, and not a part of the imprecatory Ps. v.[6-15]. —**19**. *Let it be to him as the garment he putteth on* ‖ *and for the girdle with which he is always girded*]. This is the transformation of the statement of fact of v.[18] into a couplet of imprecation with the same simile.—**20**. *Let this be the wage of my adversaries from Yahweh, and of those who speak evil against me*]. This is an imprecation of exact retribution, cf. Is. $40^{10}$ $61^{8}$ $62^{11}$.

**Str. IV.** Two syn. couplets. — **21.** *Yahweh, work Thou with me* ‖ *deliver me*]. The deliverance implied is a work which Yahweh alone can work in dealing with His people and on their behalf. A glossator emphasizes the divine name by adding "Adonay" and a plea "for Thy name's sake," and a seam to make it antithetical to the inserted imprecation, "But Thou"; each and all of which additions impair the measure and the simple poetic conception, — *According to the goodness of Thy kindness*], so 𝔊, which is greatly to be preferred to 𝔐, followed by EV$^s$, "for Thy kindness is good," conceived as an additional plea, assimilated to the previous gloss. — **22.** *For I am afflicted and poor*], resuming v.$^{16b}$. — *And my heart writhes within me*], in throes of anguish, as 𝔊, 𝔙, 𝔖, to be preferred to 𝔐, Aq., 𝔍, "is wounded," followed by EV$^s$.

**Str. V.** Two syn. couplets. — **23.** *As a shadow when it is stretched out*], cf. $102^{12}$, as the day declines toward sunset, — *when the light grows stronger*], the advancing light of dawn. By this easy emendation the line harmonizes with the previous one, and we avoid the abrupt introduction of the "locust," which does not seem appropriate in this connection. The locust is indeed shaken up and down by a strong wind, and so might be an appropriate simile of helplessness. But there is no suggestion of a storm in the context, and the vb. properly means *I am shaken out*, that is of life, ‖ *I depart* from life. The conception is, that as the day declines his life departs, and that at the dawn of another day he is shaken out of life as by a spasm. — **24.** *My knees totter from fasting*]. He has fasted so long and so strictly in his humiliation before God and in the anxiety of long-continued pleading that he no longer has strength to walk, ‖ *and my flesh without oil is as one hasting away*]. He has abstained from oil so long that his flesh has become hard, coarse, and shrunken, and resembles that of a man hasting away out of life. A glossator adds **25.** *And I am become a reproach to them: when they see me, they shake their head*], the first line based on $31^{12}$, cf. $79^4$ $89^{42}$, the second on $22^8$.

**Str. VI.** Two syn. couplets. — **26.** *Help me* ‖ *Save me*], renewal of the plea v.$^{1.21}$. — **27.** *And they*, the adversaries, *will know that this is Thy hand* ‖ *Thou hast done it*], namely, the work of deliverance of v.$^{21}$.

The glossator appends to the original Ps. **28–29**. *Let them curse, but mayest Thou bless*], taking up the term of v.[17]; it matters little whether they bless as they ought, or curse as they ought not, so long as the people have the blessing of their God. These vbs. are jussives, as EV[s]., because they come from the same hand as v.[19-20]. — *Let them that rise up against me be shamed*], so 𝔊, 𝔙, PBV., to be preferred to 𝔐, followed by AV., which gives a rendering impossible to either text, and RV. which has protasis and apodosis of a temporal clause, possible but awkward. — *but let Thy servant be glad*], in antithesis with their shame, — *Let mine adversaries be clothed with confusion, and let them put on their shame as a robe*], using the same simile as v.[19] in slightly varying terms.

## PSALM CIX. *B.*

**Str. I.** Syn. couplets. — **6.** *Appoint a wicked one over him*]. Yahweh is invoked to put on trial the wicked ruler, and in exact retribution to make his judge as wicked as himself, ‖ *And let an adversary stand at his right hand*]. The adversary stands in order to make a charge against him and press it home before the wicked judge. While the word for adversary is the same as that for Satan, the context does not suggest a trial in the court of heaven, as Zc. 3[1], where a wicked judge would be impossible, but on earth, where supreme judges are not unfrequently supreme in wickedness. — **7.** *When he is judged, let him come forth* ‖ *And let the decision of his case be*]. The syn. term suggested by Is. 28[7] instead of the "prayer" of 𝔐 and ancient Vrss., followed by EV[s].; which does not suit the context, whether we think of a prayer to God, the only usage of the word, or a prayer to the wicked judge, which has no support in Hebrew usage. — *condemned*], as wicked, ‖ *guilt*, of sin. Even a righteous judge would make such a decision in this case; but that a wicked judge should so decide greatly aggravates the situation to the wicked man, who is in the habit of depending on bribery and wickedness rather than on righteousness.

**Str. II.** Syn. couplets. — **8.** *Let his days be few*], not of life, but of position, as ‖ *His office let another take*]. The whole context shows that a wicked ruler is in mind. — **9.** *Let his children*

*become fatherless, And his wife become a widow*], by his speedy death, the implication being that he has been condemned to capital punishment for the wicked administration of his office.

**Str. III.** Syn. couplets.—**10.** *Let his children wander about and beg* ‖ *Let them be banished from their desolate homes*]. The last line is after 𝔊, 𝔙, which is more suited to the context than 𝔐, followed by EV<sup>s</sup>., "seek (their bread) out of their desolate places"; for the former represents that they have been driven forth from their desolate homes by creditors in accordance with the subsequent context, and gives the reason why they are homeless wanderers and altogether destitute. The latter simply represents them as seeking a home and food in desolate parts; strange places in which to beg for food. Several moderns seek a better sense from 𝔐 by rendering "far from their ruined home," which is quite possible, and certainly an improvement on EV<sup>s</sup>.—**11.** *Let a creditor* ‖ *strangers*]. The creditors, especially as foreigners, not subject to the restrictions of Hebrew law, take advantage of his condemnation to death and appear upon the scene; whether with just claims or not, it matters little, for they will be sustained by the wicked judge, to whom they will give a share in their spoil; and their victim is helpless in their hands.—*strike him for what he hath* ‖ *take his labour as spoil*]. They seize upon his possessions, and take to themselves all that he has laid up by his labour, by his wicked and unscrupulous dealings with others.

**Str. IV.** Syn. couplets.—**12.** *Let him have none that extendeth kindness*]. Ordinarily in such a case a man has some friends or neighbours who sympathize with him and are kind to him; especially if he has been a man of rank and position, his sudden fall from so great a height of wealth and power excites the pity even of strangers. But this man was so wicked that even this would be withheld from him; and still further his children would share in his reprobation; *And let there be no favour to his orphans*], after he had suffered capital punishment for his crimes.—**13.** *Let his posterity be for cutting off*]. His orphaned children are not only to be reprobates, banished from home; but their doom is also a speedy death, as the context indicates, because of destitution from exposure and hunger. ‖ *In a generation let his name be blotted out*]. His posterity are not to extend beyond the genera-

tion then living; with their death the name of their father would no longer be on the earth. 𝔊, 𝔙, have "one" before generation, 𝔐, Aq., Σ, 𝔍, "another" or "next," both of which are probably interpretations; although they may have been variant readings, for in Heb. the words differ only by a single letter, which is easily mistaken. There can be little doubt that the text of 𝔊, 𝔍, "his name," the name of the guilty father, is to be preferred to "their name" of 𝔐, that of the children who had not yet made themselves a name.

**Str. V.** A syn. and a synth. couplet. — **14.** *The iniquity of his fathers* ‖ *the sin of his mother*]. It is here assumed that the wicked ruler had wicked parents, both on the male and on the female side. The guilt of these parents, not yet adequately atoned for, is imprecated upon him. — *Let* (*it*) *be remembered* ‖ *not be blotted out*], from memory, and so estimated in the amount of retribution. — **15.** *Let them*, these sins, *be in the sight of Yahweh continually*], so that He will never lose sight of them or overlook them, with the purpose *That He may cut off his memory from the earth*], exterminate him, the wicked man and his name, as v.[13b], and not "their memory," that of his ancestors, as 𝔐 and Vrss. by an easy copyist's mistake.

A liturgical addition was ultimately made to the Ps. to make it more suitable for public worship. — **30–31.** *I will give thanks to Yahweh, exceedingly with my mouth. In the midst of the multitude will I praise Him. For He standeth at the right hand of the poor, To save from the adversaries of his life*]. Public praise in the congregation of Israel will be given to Yahweh for His salvation of His people from the wicked oppressor. He stands at their right hand as advocate, in antithesis with the adversary at the right hand of the wicked. The wicked judge would in his unrighteousness condemn Israel, were it not for their divine advocate, because the adversaries of his life are also there. The term "adversaries" of the Ps. is more probable than "judges" of 𝔐 and Vrss.

CIX. *A*.

**1.** אֱלֹהֵי תְהִלָּתִי] so 𝔍, Aq., Σ, 𝔖; phr. α.λ., but 𝔊$^{א. A. R. T}$ *ὁ θεὸς τὴν αἴνεσίν μου*, 𝔙 *Deus, laudem meam*, 𝔗 אלהים שבחתי. — **2.** פִּי רָשָׁע] interp. by פִּי מִרְמָה suggests that we should rd. רֶשַׁע; so Hare, Houb., De W., Hi., Now., Bä., Valeton. But רָשָׁע prob. refers to an individual, whether Antiochus as Bar. Heb., or some

other tyrant. At all events, l. is a prosaic gl. — פתחו] but 𝔊<sup>ℵ. A. R. T</sup>, 𝔍, Du., פָּתוּחַ more prob.; both interp. of an original פתח. — דִּבְרֵי אֹתִי] phr. of E, P, Je., Ez.; *with*, not *against*. — **3.** וַיִּלָּחֲמוּנִי חִנָּם] is a gl. continuing through v.[5a], entirely prosaic in character. חִנָּם as 35[7]. — **4.** יִשְׂטְנוּנִי as 38[21], due to שטן v.[6]. — וַאֲנִי תְפִלָּה] phr. α.λ., but cf. 120[7]. — **5.** וַיָּשִׂימוּ עָלַי] Bä., Valeton, after 𝔖 וַיָּשִׁיבוּ, פרעוני; Bi., Che., וישלמוני improb. — רעה תחת טובה] from 35[12] 38[21].

## CIX. *B*.

**6.** הַפְקֵד] Hiph. imv. פקד Hiph. *appoint, make overseer*, 8[5] c. עַל as Gn. 39[4] Je. 1[10] Nu. 1[50] + 9 t. — ‡ שָׂטָן] n.m. *adversary*; not *Satan* as Zc. 3[1. 2. 2] Jb. 1[6] + 13 t.; cf. v.[4]. — **7.** רָשָׁע] as 𝔊<sup>ℵ. A. R. T</sup>, 𝔖, 𝔗, 𝔍, *one condemned as wicked*. — תְפִלָּתוֹ] although sustained by Vrss., improb. Che. suggests פלוּטתו; but פליליתו as Is. 28[7] is better suited to context. — לַחֲטָאָה] *guilt* of sin, cf. 32[1] 40[7]. — **8.** מְעַטִּים] pl. elsw. Ec. 5[1]. — פְּקֻדָּתוֹ] ‡ פְּקֻדָּה n.f. *office, charge*, as Nu. 4[16] (P) 1 Ch. 26[30] 2 Ch. 23[18]. 𝔊 τὴν ἐπισκοπήν, so Acts 1[20]; 𝔍 *episcopatum*; but *B*DB., Du., *store* as Is. 15[7]. — **9.** אַלְמָנָה] needs vb. to complete l.; prob. תהיה as Che. — **10.** וְנוֹעַ יָנוּעוּ] inf. abs. is a gl. of intensification, making l. too long. — וְדָרְשׁוּ] 𝔊<sup>ℵ. A. R. T</sup> ἐκβληθήτωσαν, יֹגְרְשׁוּ is more suited to context, as Kenn., Street, Horsley, Houb., Bä., Ecker, Valeton. — מֵחָרְבוֹתֵיהֶם] has two tones: prep. *from* with vb. גרש; if with דרש not *out of* but *away from*. חָרְבָּה n.f. *waste, ruin*, of cities 9[7], here from context of dwellings, home. — **11.** יְנַקֵּשׁ נוֹשֶׁה] vb. as 38[13] *strike at*, 𝔊<sup>ℵ. A. R. T</sup>, 𝔍, יְבַקֵּשׁ. נוֹשֶׁה Qal ptc. *creditor, usurer*, elsw. Ex. 22[24] (E) 2 K. 4[1] Is. 24[2] 50[1]. — וְיָבֹזּוּ] ו coörd. with juss. ‡ בזז vb. *spoil* α.λ. ψ, but common elsw. — **13.** אַחֲרִיתוֹ] *his posterity* 𝔊 as 37[37], but 𝔖, 𝔍, 𝔗, *his end*. — בְּדוֹר אַחֵר] so Aq., Σ, 𝔖, 𝔍; but אחד 𝔊<sup>ℵ. A. R. T</sup>, 𝔙, Houb., Horsley, Du., Che; prob. both interpretations. — שְׁמָם] but שְׁמוֹ 𝔊, 𝔍, Horsley, Che., more prob. — **14.** אל יהוה] makes l. too long and is a gl. — **15.** זִכְרָם] pl. sf. improb.; rd. זִכְרוֹ, cf. v.[13b].

## CIX. *A*.

**16.** יַעַן אֲשֶׁר] a gl. as a seam, connecting the two Pss. — נִכְאֵה] Niph. † כאה vb. *be disheartened*, *B*DB., as Dn. 11[30]. Hiph. Ez. 13[22] (?); but cf. רוּחַ נְכֵאָה Pr. 15[13] 17[22] 18[14], נְכֵה רוּחַ Is. 66[2]. 𝔊<sup>ℵ. A. R. T</sup> κατανενυγμένον τῇ καρδίᾳ, 𝔍 *conpunctum corde*, Aq., Σ, πεπληγμένον τῇ καρδίᾳ, Hi., Bä., rd. נְכֵא הַלֵּבָב. — **17.** ולא חפץ בברכה]. This makes a complete l. ‖ v. 16[a], with which it originally formed introverted parall. It was transposed, and assimilated to its antith. by adding two words, וַתִּרְחַק מִמֶּנּוּ, at the expense of the measure. — ‡ קְלָלָה] n.f. *curse*, as Dt. 11[26] + 10 t. D. It is repeated in v.[18] because of its separation from v.[17a]. The original was prob. אָלָה. — **18.** ‡ [מַד] n.m. *garment*, as Ju. 3[16] +. — **19.** † מֵזַח] n.m. *girdle* *B*DB., Egyptian loan word, elsw. Is. 23[10], but dub., cf. † מְזִיחַ Jb. 12[21]. — **20.** מֵאֵת יהוה] is prob. a gl., although v.[19-20] are a late addition to Ps. — **21.** יהוה אדני] conflation, prob. of Kt. and Qr.; but with the omission of אדני the l. is still too long. Doubtless ואתה is a seam, and לְמַעַן שְׁמֶךָ a gl. of pleading. — כי טוב] 𝔗, Bä., כטוב is more prob. — **22.** עני ואביון אנכי] phr. 35[10] 37[14] 40[18] 70[6] 74[21] 86[1]. — חָלַל] so Aq., 𝔍, *vulnera-*

*tum;* but 𝔊$^{\aleph.A.T}$ *τετάρακται*, 𝔙 *conturbatum est*, so 𝔖 = יחיל Qal impf. חיל *writhe in anguish*, as $55^{6}$, Gr., Kau., Che., Valeton, is more prob. — **23.** נֶהֱלָכְתִּי] Niph. α.λ., i.p. prob. assimilated to נגערתי. Qal is used in the sense required here. — נִנְעַרְתִּי] Niph. ‡ נער as Jb. $38^{13}$ Ju. $16^{20}$ *be shaken out.* Pi. *shake off*, Ps. $136^{15}$ as Ex. $14^{27}$ (J) Ne. $5^{13}$. — כָּאַרְבֶּה] is improb., though sustained by Vrss.; for *locust* may be shaken up and down, to and fro, by the wind, and so rendered helpless; but the vb. has not this mng., and the context does not suggest a storm. Rd. כאור רָבָה *as the light* of day *grows stronger.* — **24.** כָּחַשׁ] vb. Qal α.λ.; Pi. *cringe* $18^{45}$, a sense inappropriate here. 𝔊$^{\aleph.A.R.T}$ *ἠλλοιώθη δι' ἔλαιον*, 𝔙 *immutata est propter oleum*, 𝔍 *mutata est*, so 𝔖; 𝔗 פחרן, Σ *ὑπὸ ἀνηλειψίας*. The context suggests the prep. כ and the Qal ptc. חָשׁ of חוש *as one hasting away.* — **25** is a gl.; the first l. from $31^{12}$, cf. $79^{4}$ $89^{42}$, the second from $22^{8}$. — **26.** כְּחַסְדֶּךָ]. As this l. is too short, rd. כטוב חסדך as v.$^{21b}$, with which it is ‖. — **28.** יְקַלְלוּ]. This and the following vb. are prob. juss. of imprecation, as they are gls. of the final editor; although it is possible to take them as indicatives. — הֵמָּה and אַתָּה in antith. make l. tetrameter, as the mate is; not surprising if a gl., although it is against the measure of both original Pss. — קָמוּ וַיֵּבֹשׁוּ] so 𝔍, followed by ו consec. of pf. may be interpreted as prot. and apod. of temporal or conditional clause; but 𝔊 *οἱ ἐπανιστανόμενοί μοι αἰσχυνθήτωσαν* = קָמַי יֵבֹשׁוּ is better suited to the context and more prob.; so Du., Gr., Bä., Kau., Ehr., Valeton. — **29.** ‡ מְעִיל] n.m. *robe*, α.λ. ψ, but common elsw.; fig. of attribute Is. $59^{17}$ $61^{10}$ Jb. $29^{14}$. — **31.** מִשֹּׁפְטֵי] but 𝔊$^{\aleph.A.R.T}$, 𝔖, 𝔙, 𝔍 משטנים, which makes נפשו more suitably obj. of vb. It seems best to rd. משטני, the common term of these gls., v.$^{4.20.29}$.

## PSALM CX., 2 STR. $5^{5}$.

**Ps. 110 is a didactic Messianic Ps. (1) The Psalmist lets David cite an utterance enthroning his lord at the right hand of Yahweh, with a strong sceptre to overcome his enemies. People volunteer for the war in multitudes like dewdrops at dawn (v.$^{1-3}$). (2) He cites an oath of Yahweh, making him priest forever (v.$^{4}$). He goes forth to war, overcomes kings and nations, and is exalted in victory (v.$^{5-7}$).**

UTTERANCE of Yahweh to *my* lord: "Sit enthroned at *My* right hand,
Till I make *thine* enemies a stool for *thy* feet.
With the rod of *thy* strength rule in the midst of *thine* enemies."
Volunteers on the sacred (mountains) are *thy* people, in the day of *thy* host·
From the womb of the morn come forth to *thee* the dew of *thy* youth.
YAHWEH hath sworn, He is not sorry: "Thou art a priest forever."
My (lord) at (*His*) right hand doth smite in the day of *His* anger.
He executeth judgment on kings. He doth fill the valleys with nations.
He doth smite chiefs, (going over) a wide land,
(An inheritance) on the way he maketh it, therefore he is exalted.

Ps. 110 was in 𝔇, then in 𝔐 (*v.* Intr. §§ 27, 31). It was not used in 𝔇ℜ. The Ps. in its present form is very late: (*a*) The words הדרי for הדרת v.$^{3a}$, על דברתי for על דבר v.$^{4b}$ are late formations, but the latter is a gloss and the former an error for הררי. (*b*) The sentence על דברתי מלכי־צדק v.$^{4b}$ is based on the story of Melchizedek Gn. 14, which many critics regard as a post-exilic *midrash*, and also gives an explanation involving an anxiety to distinguish this priesthood from the Aaronic, and so the period of the supremacy of the priestly Law. But this being a gloss, it does not give evidence as to the original Ps. (*c*) There is a reference v.$^{7}$ to the story of Gideon's men lapping water Ju. $7^{4-8}$; but it is doubtful whether such a reference was in the original text. On the basis of these, many scholars refer the Ps. to the Maccabean times and to Jonathan, Hi., Ols., Bä., cf. 1 Mac. $10^{20}$, or to Simon. The suggestion of G. Margoliouth that Simon's name is in the letters beginning certain lines of the Ps. שִׁמְעֹן, though suggested independently by Bi. and sustained by Du., Charles, al., is based on arbitrary arrangement, and is against the usage of acrostics (*v.* Kö. *Einleitung*, S. 404). There are insuperable objections to any of the Maccabean princes. (*a*) They were not of the posterity of David, and the hopes of the nation as to the Davidic dynasty could not in fact gather about them. The Psalter of Solomon $17^{23\ sq.}$, in the first century B.C., looks for a son of David, and not for a Maccabean. The utterance and oath of Yahweh v.$^{1.4}$ refer to the covenant of David 2 S. 7 Ps. $2^{7}$ and the oath of Yahweh $89^{4.36.50}$ $132^{11}$. None but a son of David could enter into the mind of a Jewish poet. The reference to the Davidic covenant also favours the view that it is the Davidic dynasty that the poet has in mind, the seed of David of Nathan's prediction. The glorification of the dynasty at its covenant institution was the greatest glorification that could be given to any of the line of succession in that dynasty. We are obliged, therefore, to go back to the time of the Davidic dynasty, unless we regard the Ps. as altogether ideal. (*b*) The priest here is a king, or at least a sovereign lord. The Maccabeans were born priests of the line of Aaron before they attained sovereignty. They were not instituted as priests by divine oath. It was least of all appropriate to speak of any of them as a priest after the order of Melchizedek, implying not after the order of Aaron. In fact, it is just this that is emphasized, that the priest is not a priest as such, of an order of priests; but a priest in the more primitive sense, when a king like Melchizedek could be priest although he was king. The conception of the monarch as priest is a primitive conception, earlier than the establishment of the Aaronic priesthood of P, earlier even than the Deuteronomic conception of the Levitical priesthood, just such a conception as that in the earliest historical documents, of Jethro Ex. $2^{16}$ $3^{1}$ $18^{1}$ (JE) and of princes 2 S. $8^{18}$ $20^{26}$ 1 K. $4^{5}$ (Judaic sources). The Ps. must therefore be pre-Deuteronomic. The words "after the order of Melchizedek" destroy the measure of the Ps. and are a gloss, giving an explanatory distinction, made necessary when the Aaronic priesthood filled the minds of the people and a Ps. using this ancient terminology needed to be explained.

Gr. refers the Ps. to Jeshua, the great high-priest of the Restoration, in

accordance with Zc. $6^{12-13}$, where he interprets the two crowns as for Jeshua and the צמח $3^8$ as referring to Jeshua. But the צמח has already become a title of a Davidic monarch Je. $23^{5-8}$ $33^{14-22}$ (*v.* Br.$^{MP. 496}$), and Zerubbabel of the Davidic line is in the mind of the prophet rather than Jeshua the high-priest, and the predicted צמח is to be a priest-king, the crowning of Jeshua being symbolical of his crowning and enthronement. The reference to the crowning of Jeshua Zc. $6^{11b}$ is denied by We., Now., as a gloss; and Ew., Hi., al., think of two crowns, the royal one and the priestly one, for two different persons. Whatever interpretation we may make of this passage, there is yet an antithesis between king and priest which we do not find in Ps. 110. The same utterance which enthrones him is an oath making him priest, and this was in the covenant of David at the institution of the dynasty and is a very different conception from the reëstablishment of the kingdom. The author of the Ps. knows nothing of a dominion in the future and so postponed, or of a period of humiliation of the king and people such as is seen in Pss. 89, 132. The dynasty installed knows no defeat and is everywhere victorious, therefore the Ps. must be preëxilic, and not only pre-Deuteronomic, but earlier than the Assyrian invasions and not later than Jehoshaphat, who was in some respects appropriate as a representative of the conquering king of David's line. This Ps. is earlier than Ps. 2, because it does not contemplate a universal kingdom and rebellious nations. It resembles Ps. 18 in its victory over an indefinite number of kings and nations. The Ps. probably has the song of Deborah in mind, Ju. $5^2$, in its emphasis upon the volunteering of the people in the army of the king, and possibly the victory of Jehoshaphat over the Ammonites, Moabites, and Edomites 2 Ch. 20 The question now remains, whether a poet here speaks his own mind as a court poet, or the mind of the people and their hopes in the dynasty, or whether he makes David, the father of the dynasty, speak his hopes respecting his own dynasty. The former reference does not seem so appropriate when the people are represented as עמך and ילדתך v.$^3$, unless we suppose that the people who utter the Ps. are thinking of another and a later people and body of young men than themselves. It is improbable that the poet speaks merely for himself. It is most probable that he lets David speak his hopes as those in which the people of the seed may join. The Ps. has two syn. Strs., each of five pentameter lines. In the first Str. the first line before caesura and at end has assonance in *i*, the remaining four lines before caesura and at the end all in *ka*. In the second Str. the first line has assonance in *am*. In the other lines there is no assonance in 𝔐, but the text as restored shows assonance of second line in *ō*, of third and fifth lines in *im*, of fourth line in *ah*.

Jesus cites and interprets v.$^1$ thus: "David himself said in the Holy Spirit, 'The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies the footstool of thy feet.' David himself calleth him Lord: and whence is he his son?" Mk. $12^{36-37}$. Mt. in citing from Mk. changes the first clause into an interrogative, "How then doth David in the Spirit call

him Lord, saying"; and makes the quotation, "Till I put thine enemies underneath thy feet," and the final clause, "If David then calleth him Lord, how is he his son?" Mt. $22^{43-45}$. Lk. also citing from Mk. changes the first clause, "For David himself saith in the Book of Psalms," gives the quotation as in Mk. and slightly varies the third clause: "David therefore calleth him Lord, and how is he his son?" Lk. $20^{42-44}$. The argument rests upon David's having said these words in the Ps., and it is justified if the author of the Ps. lets David appear as spokesman (*v.* Br.^SHS. p. 263^). It does not require Davidic authorship of the Ps. We might say, furthermore, that Jesus is arguing on the basis of the common opinion as to the author of the Ps., and that either he did not in his Kenosis know otherwise, or else, if he knew, did not care to correct the opinion (*v.* Plummer^Luke pp. 472–473^); but the latter view can be maintained only on the theory that he is arguing from the premises of his opponents to confute and to silence them, which he actually does without endorsing the premise himself. These words, by whomsoever uttered, have a Messianic reference to the seed of David in accordance with the covenant with David, and they do not lose their Messianic reference even though in the mouth of another. This Ps. is assigned in the Roman and Sarum use for Christmas and the Circumcision of Christ.

Str. I. is composed of a synth. tristich and a syn. distich.— **1.** The psalmist speaks, not for himself as an individual, but for David in his seed, in accordance with 2 S. $7^{18-29}$, where he praises God that He has promised so much greater things for his seed than He has granted to himself. In view of the fact that the seed was to build the temple and as the son of God have an eternal throne, it was not too much for a poet to let David speak of his son as his lord. The view that the people of Israel, over whom the Davidic dynasty reigned by divine appointment, spoke these words, is not sustained by the context.—David cites the covenant with him as an *Utterance of Yahweh*], an utterance to a prophet in the ecstatic state (cf. Nu. $24^{3\,sq.}$ 2 S. $23^{1\,sq.}$), a synonym of the "vision" 2 S. $7^{17}$ in which Yahweh spake to Nathan the words of the covenant (cf. Ps. $89^{20}$), interpreted as an חק Ps. $2^{7}$. This utterance was mediately through Nathan, but addressed *to my lord*], the sovereign of Israel, the seed of David, the Davidic dynasty. Its contents were: *Sit enthroned at My right hand*], the right hand, the seat of the highest honor (cf. Ps. $45^{10}$), occupy a throne nearest to Yahweh, implying therefore the sonship relation; cf. Ps. $2^{6.7}$.—*Till I make thine enemies a stool for thy feet*]. Yahweh is the one who subdues the enemies

here as in $2^{5}$. The line is synth.; but the second part of it is suggested by the sitting enthroned, the feet resting upon a foot-stool composed of subdued enemies. — **2**. The enthroned lord now himself becomes active. — *With the rod of thy strength*], the strong, powerful, massive sceptre or mace, suggested as held in the hand, in antithesis to the stool for his feet; cf. $2^{9}$, where the Messiah rules with a rod of iron. — *In the midst of thine enemies*]. He goes forth into the battle and uses his strong rod; as in $2^{9}$ he dashes them in pieces like a potter's vessel. — A later editor inserts here a gloss of petition, *May Yahweh send it out of Zion*], implying impatience for the realisation of the promise, such as characterises Pss. 89, 123, but is foreign to the tone of this Psalm. — **3**. The Str. concludes with a syn. distich, which is, however, synth. to the previous tristich. That tells of the activity of Yahweh and the king, this of the people of the king. As in ancient times the people volunteered to follow Deborah and Barak Ju. $5^{2}$, so here, *Volunteers are thy people*]. They are ready and eager to follow their king, *in the day of thy host*], on the day when the host is mustered for war. They assemble *on the sacred mountains*], as 𝔍, Σ, especially appropriate to the syn. simile of the dew. The sacred mountains are sacred because they are God's foundation, the place of His temple $87^{1}$, and as the place of the king's installation $2^{6}$; but 𝔐, 𝔊, have "in sacred ornaments," cf. $29^{2}$ $96^{9}$, implying an army of priests, in accordance with the conception of the nation as a kingdom of priests in the covenant of Horeb Ex. $19^{6}$. This is the interpretation of Rev. $19^{14}$, and is appropriate in itself and ancient. But it seems premature to mention priestly warriors before the priesthood of the king, which does not appear till the next Str. — The volunteers are compared to *dew*], drops of dew, abundant and fresh in vigor. They are *thy youth*], thy young men, with youthful enthusiasm and strength. They appear on the sacred mountains, as it were covering them in their battle array as dewdrops cover the mountains in the early morning, seeming to be born *From the womb of the morn*], cf. $133^{3}$.

**Str. II.** is syn. with the first, composed of three syn. ll. preceded by a single line to which they are synth., and followed by a single line of climax. There is only a general correspondence

with the first Str. — **4.** *Yahweh hath sworn*] ‖ to "utterance of Yahweh" v.$^{1}$, another interpretation of the covenant of David, sustained by the usage of 89$^{4.36.50}$ 132$^{11}$. — *He is not sorry*]. It is an unchangeable oath, just as in 2 S. 7$^{16}$ the kingdom is made sure, cf. Ps. 89$^{29}$. — *Thou art a priest forever*], that is, a priest-king, as Jethro Ex. 2$^{16}$ 3$^{1}$ 18$^{1}$ (JE), and princes of David 2 S. 8$^{18}$ 20$^{26}$ 1 K. 4$^{5}$, all in sources of early history, not involving priestly office, but priestly functions of king. This is explained by a gloss: *after the order of Melchizedek*, that is, he was not a Levitical priest of Deuteronomic law, or an Aaronic priest of the priest-code, but one after the order of Melchizedek, the friend of Abraham, Gn. 14. — **5.** *My lord*], just as in v.$^{1}$, and not *Lord* of MT., which makes God the subject of subsequent vbs., which is appropriate v.$^{5}$, improbable v.$^{6}$, and impossible v.$^{7}$, there being nothing to suggest change of subject. The parall. suggests the same reference as v.$^{1}$, and this makes the king the subject of all following verbs and removes all difficulties. So we must read *at His right hand*, which is also favoured by assonance with "His anger," and not "thy right hand," which was due to the interpretation of אדני as Lord, and which also involves the transposing of the position of Yahweh and the king from that of v.$^{1}$. — *doth smite*] ‖ rule with strong rod v.$^{2}$. 𝔐 makes "kings" the obj. of "smite," but this destroys the measure, making this line too long, the next too short. — *in the day of His anger*], the day of battle, ‖ with "the day of his host" v.$^{3}$. — **6.** *He executeth judgment*], that is, in battle, by overthrow. — *On kings*], obj. here instead of above, as 𝔐. Kings lead the army of enemies, as in 2$^{2.10}$ they plot, and are warned. — *He doth fill the valleys with nations*], after 𝔊, 𝔍, "valleys," instead of 𝔐 "dead bodies," and attaching "nations" to the vb. "fill," instead of 𝔐 "fill (it) with dead bodies." The nations in the valleys, as in Jo. 4$^{12-14}$, where they are assembled for judgment in the valley of Jehoshaphat, based on the narrative of the victory of Jehoshaphat over the Moabites and Ammonites in the valley 2 Ch. 20$^{16-26}$, to which possibly also the Ps. refers. — *He doth smite chiefs*], that is, with his mace, rod of strength. He smites the leaders of his enemies, *going over a wide land*]. The battle-field is extended, and the land of the enemies over which he pursues them is far away. —

7. A change in text, chiefly in pointing, enables us to read: *An inheritance on the way he maketh it*]. He takes possession of the wide land, the battle-field, and the land of the enemy, as his inheritance; cf. $2^{8}$, where Yahweh gives the Messiah the nations as his inheritance. This gives us the climax to the previous lines, and sustains *therefore he is exalted;* that is, in the joy of victory and sovereignty. 𝔐 gives, "of the brook in the way he drinketh," as the men of Gideon lapped at the spring of Harod Ju. 7, in a rough and ready way of drinking, not waiting for drinking vessels, but in a hurry for battle. This suits the context, but does not give a good climax. 𝔐 also has "lifteth up his head." This suits the drinking of the brook, but the line is too long and the conclusion is weak. The word for "head" has crept into the text from the previous line.

**1.** נְאֻם] *utterance, declaration, revelation; v.* $36^{2}$. — שֵׁב] Qal imv. ישב pregn. *sit* enthroned $2^{4}$. — עַד־אָשִׁית] final clause; properly takes cohort. form אשיתה, but this rule is not carried out even in earliest and most classic literature. שית with double accusative, *make* a person or thing into another thing; so $18^{12}$ $21^{13}$ $84^{7}$ $88^{9}$. — הֲדֹם לְרַגְלֶיךָ] *stool for thy feet;* † הֲדֹם n.m. never apart, never literal: † phr. used of Yahweh; earth as His footstool Is. $66^{1}$, the sanctuary La. $2^{1}$ (cf. מקום ר׳ Is. $60^{13}$), place of His enthronement in Israel, the cherubic platform Ps. $99^{5}$ $132^{7}$ 1 Ch. $28^{2}$; here only of the enemies of the Messianic king. This v. has two pentameters with assonance at the caesura and end of l.: לאדני, לימיני; לרגליך, איביך. — **2.** מַטֵּה עֻזְּךָ] *thy strong staff,* so Je. $48^{17}$ מַטֵּה עֹז of Moab, cf. שבט ברזל Ps. $2^{9}$. — ישלח יהוה מציון] is an abrupt change of subj. in midst of Str., incongruous with 2d pers. which precedes and follows. It is a gl. of petition, destroying the measure and the assonance, for עזך and איביך mark the two parts of the pentameter. — **3.** עַמְּךָ] so 𝔍. μετὰ σοῦ $𝔊^{ℵ.A.R.T}$; Aq., 𝔙, *tecum*, עִמְּךָ. — נְדָבֹת] pl. abstr. *voluntariness,* readiness to volunteer for the war, *v.* $54^{8}$; Aq. ἑκουσιασμοί, 𝔍 *spontanei.* Some think of *free-will offerings*, but there is nothing to suggest it in context; cf. התנדב for volunteering for war Ju. $5^{2.9}$. But $𝔊^{ℵ}$ ἀρχή, $𝔊^{ℵ.c.a.A.R.T}$ ἡ ἀρχή, 𝔙 *principium* נְדִיבָה n.f. as Jb. $30^{15}$; cf. נָדִיב adj. *princely in rank* Ps. $47^{10}$ +. — בְּיוֹם חֵילֶךָ] *in the day of thy host,* the day of the military array for war, of mustering of forces; cf. $33^{16.17}$ $136^{15}$. — בְּהַדְרֵי קֹדֶשׁ] *in sacred ornaments,* cf. הַדְרַת ק׳ Pss. $29^{2}$ $96^{9}$ 1 Ch. $16^{29}$ 2 Ch. $20^{21}$, always used in connection with public worship of Yahweh and implying priestly ornaments. This conception is in accord with that of the king as כֹּהֵן: his army would be a priestly army; cf. Rev. $19^{14}$, where the cavalry of the Messiah is "clothed in fine linen, white and pure" (probably an interpretation of our passage); cf. Ex. $19^{6}$, where the nation is "a kingdom of priests." But why הררי for הררת? 𝔍 has *in montibus sanctis*, cf. $87^{1}$ הַרְרֵי קֹדֶשׁ; so Σ and many Heb.

codd., Hare, Houb., Ols., Hu., We., Bä., Davies, al. This suits the figure of the *dew*, and is also appropriate to the place of mustering and in accord with the installation $2^6$. There has been a transposition of words by copyist, and so the assonance has been destroyed. The original order was prob.: נדבת עמך בהררי־קדש ביום־חילך. — מֵרֶחֶם מִשְׁחָר] phr. α.λ. † מִשְׁחָר n.m. α.λ. for usual שַׁחַר *dawn*, is suspicious; prob. dittog. of ם. 𝔊 takes this מ as prep. πρὸ ἑωσφόρου, Θ ἀπὸ πρωΐ, 𝔙 *ante luciferum*; 𝔖 מן קדים, also prep., thinking of the dawn of time; Σ ὡς καθ' ὄρθρον; Aq. ἐξωρθρισμένης, ptc. שׁחר. — יַלְדֻתֶךָ] † יַלְדוּת n.f. *youth*, elsw. Ec. $11^{9.10}$ abstr. for concrete *young men*, those assembled on the sacred mountains at the mustering of the volunteers. But $𝔊^{ℵ.c.a.A.T}$ has ἐκ γαστρὸς πρὸ ἑωσφόρου ἐγέννησά σε; $𝔊^{ℵ}$ ἐξεγέννησά; 𝔙 *ex utero ante luciferum genui te, from the womb before the morning star I begat thee*, pointing יְלִדְתִּיךָ just as Ps. $2^7$. This ignores טַל, prob. because it was simply figurative. 𝔊 is followed by Herder, Houb., Kenn., Minocchi, al. Other Vrss. agree with 𝔐. The assonance of this l. is in לְךָ and ילדתך.—**4.** נשבע יהוה] ‖ נאם יהוה v.$^1$; cf. $89^{4.36.50}$ $132^{11}$.—אַתָּה כֹהֵן לְעוֹלָם] כהן is usually employed for the priest of one of the historic orders. But there is also a usage in which it is applied to kings Gn. $14^{18}$ (Mid.), chiefs of tribes Ex. $2^{16}$ $3^1$ $18^1$ כהן מדין (JE), and princes 2 S. $8^{18}$ $20^{26}$ 1 K. $4^5$, so prob. Ex. $19^{22.24}$ (J); so Israel as a nation is a kingdom of priests Ex. $19^6$ (E), cf. Is. $61^6$ of Israel's ministry. In none of these instances is a specific priestly office involved. — עַל־דִּבְרָתִי מַלְכִּי־צֶדֶק] *after the order of Melchizedek*, that is, of the same kind as that of the ancient king of Jerusalem, to distinguish it from the Aaronic or Levitical priesthood. † [דִּבְרָה] n.f. late word; without prep. only Jb. $5^8$ *suit, cause*; elsw. with עַל as prep. *because of* Ec. $3^{18}$ $7^{14}$ $8^2$. The reference to the covenant of David and the attachment of the word to the king make it necessary to think of כהן in the earlier sense, in which it does not imply an order of priesthood distinct from royalty. There is no reference to priestly function in this Ps. This explanation involves a time when the Aaronic priesthood was so much in mind that the use of כהן in connection with the king needed explanation; and it prob. also implies the story of Melchizedek, Gn. 14, as so well known that a reference to it would be readily understood in a congregational poem. Such an explanation would not have been thought necessary in a preëxilic Ps. This v. cannot, as it stands, be arranged in any good measure. It has four beats in the first part and four in the second part, acc. to 𝔐; but the second part has really five words. The Ps. is a pentameter in the first Str., and only one l. is needed in this v. We must therefore throw out the glosses for good measure. This explanation is a gl. of a later age. No poet would have constructed such a line. וְלֹא יִנָּחֵם has been changed from an original לֹא־נִחַם by adding conj. וְ and changing pf. to impf. Assonance requires ָם not ֵם. The l. in its original form would then be: נשבע יהוה לא־נחם אתה־כהן לעולם. This is then essentially the same as 2 S. $7^{18}$, cf. Pss. $89^{4.36.50}$ $132^{11}$.—**5–6.** אֲדֹנָי]. The word is pointed as a divine name; but point אדני, as v.$^1$.—מחץ] vb. cf. $18^{39}$, *smite through*, has מלכים as obj. acc. to verse division; then ‖ מחץ ראש v.$^6$. But this l. has too

many words, and the next too few, for good measure. Therefore remove מלכים to next l., and make מחץ abs. — ביום אפו] ‖ ביום חֵילֶךָ v.$^{3}$; the day of Yahweh's wrath follows the day of muster of the army of His king. The king shatters the enemy here, as Yahweh makes the enemy His footstool in v.$^{1}$. — יָדִין] Qal impf. דין; *execute judgment* in war, here, c. acc. Is ארני subj.? This is most natural, carrying on subj. from previous v. This leaves only v.$^{7}$, which it is impossible to attribute to Yahweh; and yet there is no hint of a change of subj., and why should the king drink of the brook unless he had done something to weary him? Most interpreters therefore think of the king as subj. of v.$^{6}$. But the difficulty remains, that in the previous v. he has been referred to in the 2d pers. The difficulty could be easily removed by reading, instead of עַל ימינך, עַל ימיני, and interpreting ארני as אֲרֹנִי, referring to the king. This change is desirable (1) as securing the assonance found in previous ll., אפי, ימיני; (2) as making ארני in both Strs. refer to the king, and so avoiding a change of attitude from the right hand of Yahweh to the right hand of the king; (3) as enabling us to regard the king as the subj. throughout the Str. The sf. of 2d pers. originated from interp. ארני as divine name. Read, therefore: ארֹנִי על־ימיני מחץ ביום אפי. — בגוים] must then be connected with מלא, and constitute that with which the valleys are filled up. We may think of the nations gathered in the valley of Jehoshaphat for judgment, according to Jo. 4$^{2}$, cf. 2 Ch. 20$^{16-26}$. A good pentameter and assonance are given in the order: ידין מלכים מלא גאיות בגוים. — מָלֵא גְוִיִּים]. 𝔊$^{ℵ}$ πληρώσει πτῶμα; 𝔊$^{A. R. T}$ πτώματα; 𝔙 *implebit ruinas;* 𝔍 *implebit valles* = מִלֵּא Pi., which is certainly more probable. גְּוִיּוֹת pl. † גְּוִיָּה n.f. (1) *body;* of living body Gn. 47$^{18}$ (J) Ne. 9$^{37}$ Dn. 10$^{6}$ Ez. 1$^{11. 23}$; (2) *dead body, corpse,* (*a*) of man 1 S. 31$^{10}$ (so orig. in ‖ 1 Ch. 10$^{10}$) v.$^{12. 12}$ Na. 3$^{3. 3}$ (coll.); so here 𝔐, 𝔊; (*b*) of lion Ju. 14$^{8. 9}$. But Aq., Σ, 𝔍, rd. גאיות *valleys, v. 23$^{4}$;* so Kenn., Horsley. Vb. מלא suits *valleys,* but not *corpses;* for there is no receptacle or place suggested in context. We may point מִלֵּא, and make the king the subj. as with other vbs. — ראש] not *heads* of the bodies, corpses; but *heads* of the army, *chiefs,* ‖ מלכים. — עַל־אֶרֶץ רַבָּה] might be regarded as pregnant, and a vb. inserted in thought; but the l. is defective and requires just this vb. for completion. עָלָה has been omitted by error before עַל, *went up* in war, in a campaign against; 𝔊$^{ℵ}$ ἐπὶ γῆν πολλήν; 𝔍 *in terra multa;* 𝔊$^{A. R. T}$ ἐπὶ γῆς πολλῶν, so 𝔙 *in terra multorum.* Assonance is given by the order: מחץ ראש עָלָה על־ארץ רַבָּה. — 7. מִנַּחַל בַּדֶּרֶךְ יִשְׁתֶּה] though sustained by all Vrss. and based upon the story of Gideon Ju. 7, does not give a proper climax to the victory of the king. נחל without the prep., which may be interp., would suggest rather the vb. *divide as a possession,* the broad earth which he has conquered. ישתה might be ישיתה (cf. v.$^{1}$) *he maketh it,* the land. What he makes it, is to be found in בדרך, where again ב is an interp. prep. דֶּרֶךְ would then be *highway,* in accord. with the dividing of the earth as a possession. The pl. דרכים would then be needed, not only on account of the number of such highways required, but also for assonance with יָרִים. ראש is indeed a gl. from the previous l. The original would then be with assonance: נחל ישיתה דרכים על־כן ירים.

## PSALM CXI., 11 STR. $2^3$.

**Ps. 111 is a resolution to praise Yahweh in the congregation of Israel (v.$^{1.10bc}$), for the greatness of His works (v.$^{2}$), His wondrous deeds of righteousness and compassion (v.$^{3-4}$), His fidelity to His covenant (v.$^{5-6}$), His trustworthy precepts (v.$^{7-8}$), the ransom of His people (v.$^{9ab}$), and His awe-inspiring sanctity (v.$^{9c-10a}$).**

I WILL thank Yahweh with all my heart,
  In the intimate fellowship of the upright and the congregation.
GREAT are the works of Yahweh,
  Sought out of all that delight therein.
MAJESTY and splendour is His doing,
  And His righteousness standeth firm forever.
A COMMEMORATION hath He made for His wondrous deeds;
  Gracious and compassionate is Yahweh.
PREY hath He given to them that fear Him:
  He remembereth forever His covenant.
HIS power hath He declared to His people,
  To give (them) the inheritance of the nations.
HIS works are faithfulness and justice;
  Trustworthy are all His precepts.
THEY are established forever and ever;
  They are done in faithfulness and uprightness.
RANSOM He hath sent to His people;
  He hath commanded forever His covenant.
SACRED and awe-inspiring is His name;
  The beginning of wisdom is the fear of Him.
A SOUND understanding have all who do so:
  His praise endureth forever.

Ps. 111 is one of the Hallels, the first of the group 111–118, each having the title הַלְלוּיָהּ (*v.* Intr. § 35). It is composed of twenty-two alphabetical trimeters in groups of two each. It presupposes both the gnomic and the legal attitudes, when they were in harmony, before they came into conflict; and therefore the Greek period.

The couplets of the Ps. are all synth. Their connection is loose, in the gnomic style.—**1.** *I will thank Yahweh*], resolution of public thanksgiving,—*with all my heart*], phr. of D; with the entire inner being.—*In the intimate fellowship of the upright*]. The upright are distinguished from the wicked in Israel, and are conceived as closely united in an intimate fellowship from which

the wicked are excluded. — *and the congregation*]. This fellowship was that of the congregation of Israel, from which the ungodly usually abstained. — **2**. *Great are the works of Yahweh*], His doings on behalf of His people, — *Sought out*], by diligent investigation and study, — *of all that delight therein*], cf. 1[2]; the true attitude of the people of Yahweh. — **3**. *Majesty and splendour is His doing*], manifesting His glorious majesty, — *And His righteousness*], vindicatory, redemptive, as usual, — *standeth firm forever*], is permanent, steadfast, and reliable. — **4**. *A commemoration hath He made*], arranged for a celebration of them by the rehearsal of them in the congregation, — *for His wondrous deeds*], in the salvation of His people, as implied in, — *Gracious and compassionate is Yahweh*], based on Ex. 34[6]. — **5**. *Prey*], taken from their enemies for their benefit, — *hath He given to them that fear Him*], to His true worshippers; the provision for them in the Holy Land as implied by: *He remembereth forever His covenant*], the covenant of Horeb Ex. 19, 24. — **6**. *His power*] enlarged by a glossator into "power of His works," cf. v.[2a. 4a], — *hath He declared to His people*], power over their enemies in dispossessing them of their lands, as implied by, — *To give them*], His people, *the inheritance of the nations*], the possession of their land. — **7–8**. *His works*], cf. v.[2. 4]; enlarged by glossator to "works of His hands," at the expense of the measure, — *are faithfulness and justice*], attributes not usually paired, cf. Je. 4[2]; the one in the carrying out of the promises of the covenant, the other in the administration of His government; cf. v.[8b], — *done in faithfulness and uprightness*], the former the same word, the latter a syn. of justice. — *Trustworthy*], to be depended on as a firm, stable support, ‖ *established* v.[8a], upheld, sustained, maintained, — *are all His precepts*], a late term for the laws of the Pentateuchal Codes, cf. 19[9] 103[18] 119[4+21 t. (em. txt.)]. — **9**. *Ransom He hath sent to His people*], originally of deliverance from Egypt, then from Babylon, Is. 50[2]; probably here in a comprehensive sense, thereby confirming His promises. — *He hath commanded forever His covenant*], cf. v.[5]. — *Sacred and awe-inspiring is His name*]. His name, as the sum of His manifestation of Himself to His people, is to be hallowed and revered in worship and in life, in accord with the Word Ex. 20[7]. — **10**. *The beginning of Wisdom is the fear of*

*Him*], a fundamental principle of WL., Pr. $1^{7}$ $9^{10}$ Jb. $28^{28}$ BS. $1^{20}$; the reverential fear of Yahweh is the very first step in the acquisition of ethical wisdom. — *A sound understanding*], another term of WL., syn. of "wisdom," — *have all who do so*], all who have this fear and act accordingly, especially in giving thanks and praise. 𝔐 and 𝔊 both supply objects to the vb. at the expense of the measure: the one pl., doubtless thinking of the precepts of v.[7], too distant in such a gnomic poem; the other sg., referring to the "fear," and thus interpreting it against the usage of the phr. as a syn. of the Law; both doubtless wrong. — *His praise*], concluding with the thought with which the Ps. began, v.[1a], — *endureth forever*], standeth fast, firm, and sure. Public worship is certain to be rendered in all generations.

1. 𝔊 σοι, 𝔙 *tibi*, explanatory gl. — לֵבָב] for לב, due to dittog. before בסוד, as Ehr. — סוֹד יְשָׁרִים] phr. α.λ.; cf. Pr. $3^{32}$, *v.* Ps. $25^{14}$ for use of סוד. — 2. חֶפְצֵיהֶם] so 𝔖, 𝔗, but 𝔊 τὰ θελήματα αὐτοῦ, 𝔙 *voluntates eius*; both sfs. interp. an original חפצים. — 5. טֶרֶף] *prey*, *v.* $76^{5}$; here in fig. sense of food. — 6. כֹּחַ מַעֲשָׂיו] makes l. too long; interp. of כּחו; so לָהֶם is interp. of לתת. — 7. מַעֲשֵׂי יָדָיו] makes l. too long; rd. מַעֲשָׂיו. — 8. סְמוּכִים] Qal pass. ptc., as $112^{8}$, *v.* $3^{6}$. — יָשָׁר] 𝔊, 𝔍, 𝔖, 𝔗; יֹשֶׁר more prob.; Gr., Che., Bä., Valeton, Ehr. — 9. † פְּדוּת] n.f. *ransom*, from exile Is. $50^{2}$, from iniquities Ps. $130^{7}$; here more general; Ex. $8^{19}$ is dub. — 10. רֵאשִׁית חָכְמָה] α.λ., cf. Pr. $4^{7}$ $9^{10}$ WL. — יִרְאַת יהוה] makes l. too long; rd. יִרְאָתו. — ‡ שֵׂכֶל] n.m. (1) *prudence*, 1 S. $25^{3}$; (2) *insight*, *understanding*, here, as also in WL. and Chr.; (3) bad sense, *craft*, Dn. $8^{25}$. — לְכָל־עֹשֵׂיהֶם] 𝔊 τοῖς ποιοῦσιν αὐτήν, 𝔙 *facientibus eum*, 𝔍 *qui faciunt eam*, sfs. all gl.; rd. כָּל־עֹשֶׂה.

## PSALM CXII., 11 STR. $2^{3}$.

**Psalm 112 pronounces happy the one that fears Yahweh and delights in His Law (v.[1]); his posterity will be blessed (v.[2]), he will have wealth and prosperity with which he will be benevolent (v.[3-4]); he maintains justice in all his affairs, and will be held in everlasting remembrance (v.[5-6]); he will be firm and confident, without fear, and sure of victory over his adversaries (v.[7-8]); he is generous to the poor, and will be exalted to the chagrin of the wicked (v.[9-10a]). The Ps. concludes with the ruin of the wicked (v.[10bc]).**

HAPPY is he that feareth Yahweh,
That in His commands delighteth greatly.
HIS seed shall be mighty in the land:
The generation of the upright shall be blessed.
WEALTH and riches are in his house;
And his righteousness endureth forever.
LIGHT doth shine for the upright.
Gracious and compassionate is the righteous.
IT is well with the gracious and benevolent,
Who maintaineth his affairs with justice.
FOR he shall never be moved:
The righteous shall be in everlasting remembrance.
OF evil tidings he is not afraid:
His mind is fixed; he hath confidence.
HIS mind is established; he is not afraid,
Until he look on his adversaries.
HE doth disperse; give to the poor:
His righteousness standeth firm forever.
HIS horn shall be exalted in honour.
The wicked will see and be vexed.
HE will gnash his teeth and melt away:
The desire of the wicked will perish.

Ps. 112 is the second Hallel of this group (*v.* Intr. § 35), and the mate of 111 in alphabetical structure, measure, and in the use of words and phrases; doubtless from the same author and the same time. In 𝔊[R] it has in the title τῆς ἐπιστροφῆς Ἀγγαίου καὶ Ζαχαρίου, which is a late conjecture without sound basis. It passed over into 𝔙 *reversionis Aggaei et Zachariae*. It is found in the Syro-hexapla of 111 also, but is not in 𝔍. This Ps. has the same attitude as Ps. 1, which it copies in v.[1. 10c]. It has many resemblances with WL.: v.[3a] with Pr. 8[18], v.[5a] with Pr. 14[21] 19[17], v.[6b] with Pr. 10[7], v.[9a] with Pr. 11[24].

**1.** *Happy is he that feareth Yahweh*], cf. 1[1]; congratulation of the god-fearing man on his piety and his fidelity to the Law: *in His commands delighteth greatly*], cf. 1[2]. A number of statements now follow, with regard to which it is difficult to determine whether they refer to the present or the future of the man; the most of them are probably timeless and general in their character. — **2.** *His seed* ‖ *the generation of the upright*], his descendants. — *shall be mighty in the land*], men of power, position, and influence; ‖ *shall be blessed*], share in their father's congratulations of happiness. — **3.** *Wealth and riches are in his house*]. He enjoys prosperity in accordance with the blessings of the Deuteronomic Law, Dt. 28. — *His righteousness*], doubtless in the

sense of prosperity, as Pr. 8[18] Jo. 2[23]. — *endureth forever*], will have no end. — **4.** *Light doth shine for the upright*], the light of prosperity in the divine favour, as 97[11] La. 3[2] Jb. 22[28] 30[26]. The original object was probably sg., but by copyist's mistake it became generalized into a pl., and so gave a basis for interpreting "the upright" either as his posterity, or as those under his influence, in the various interpretations represented by EV[s]. The gloss "in darkness" was introduced through a similar mistake, at the expense of the measure; for the context would make it altogether inappropriate to the man who is the theme of the Ps. This ancient error also influenced the interp. of the ‖ line, which originally was: *Gracious and compassionate is the righteous*], by the introduction of a conjunction before the last word, making it into an additional attribute "and righteous," which then makes it difficult to construct the line grammatically. — **5.** *It is well with the gracious and benevolent*], a resumption of the congratulation of v.[1]; so RV., JPSV.; but the PBV., AV., are ungrammatical and against the context in their renderings. — *Who maintaineth his affairs*], so essentially AV., JPSV., after Σ, 𝔗, which suits the context much better than RV., "he shall maintain his cause in judgment," although sustained by 𝔊, 𝔍. — *with justice*], in accordance with his character as a righteous man. — **6.** *For he shall never be moved*], usual phr. for stability of the righteous, cf. 15[5] 55[23] ‖ *shall be in everlasting remembrance*], in the successive generations of his seed, that will inherit his blessedness and congratulations. — **7–8.** *Of evil tidings*], emphatic in position; those which threaten most men as liable to come some time unexpectedly upon them; as the parall. suggests, v.[8b], of *adversaries* coming up against him. — *he is not afraid*], repeated for emphasis v.[8a], ‖ *he hath confidence*], changed by a glossator, at the expense of the measure, into "trusting in Yahweh": true enough, but not exactly the thought of the poet. The reason for his confidence in the future is, that he is prepared to meet adversaries; *His mind is fixed* ‖ *is established*], taking up again the thought of v.[6a]; he is sure of the final result. — *Until he look on*], gaze in triumph, as 22[18] 118[7]. — **9–10 a.** *He doth disperse*], free and full distribution of his wealth in alms, cf. Pr. 11[24]. ‖ *give to the poor* — *His righteousness*], prosperity as v.[3], cf. 2 Cor. 9[9], where it is cited as an encouragement

to Christian benevolence. This passage prepares the way for the later usage, where "righteousness" is a syn. of almsgiving, cf. Mt. $6^{1 sq.}$.—*His horn shall be exalted in honour*], cf. $75^{5}$ $89^{18.25}$ 1 S. $2^{1}$; doubtless here also in triumph over the adversaries of v.$^{8b}$, who are now represented in the ‖ as *The wicked*—They *will see* his triumph *and be vexed*, while he looks upon them in triumphant gratification, v.$^{8b}$.—**10 *bc*.** The final couplet is antithetical to the first one. The wicked *will gnash his teeth*], in the rage of disappointment and contemplation of the triumph of his adversary, and will *melt away* in impotent rage, melting as it were from his own heat.—*The desire of the wicked*], in antithesis with the delight of the righteous v.$^{1b}$.—*will perish*], go away into utter ruin, as Ps. $1^{6}$.

**1.** אַשְׁרֵי אִישׁ] as *$1^{1}$*; but איש is prob. gl. here as well as אֶת; both impair the measure and are needless.—**2.** יִהְיֶה] is prosaic, makes l. too long.—**4.** זָרַח] vb. as $104^{22}$, of sun. בחשך is an interp. gl., making l. too long.—יְשָׁרִים] is also a generalisation of an original ישׁר.—וְצַדִּיק] not an additional attribute, but "the righteous man," as Hare, Du., Gr., after 𝕾; ו is gl.—**5.** אִישׁ] as v.$^{1}$; interp. gl. before ptc.—מַלְוֶה] ptc. Hiph. לוה; *lend*, as $37^{26}$.—יְכַלְכֵּל] Pilp. כול *support*, as *$55^{23}$*; Σ *οἰκονομῶν τὰ πράγματα αὐτοῦ μετὰ κρίσεως*, cf. 𝕿; to be preferred to 𝕲 *οἰκονομήσει τοὺς λόγους αὐτοῦ ἐν κρίσει*, 𝕵 *dispensabit verba sua in judicio.*—**6.** יִהְיֶה] as v.$^{2}$ a gl., making l. too long.—**7.** ‡ שְׁמוּעָה] n.f. *tidings*, as Je $49^{23}$ (רעה), Pr. $15^{30}$ $25^{25}$ (טובה).—בָּטֻחַ בַּיהוה] makes l. too long; ביהוה is interp. gl.; with Dy. rd. בָּטֹחַ ‖ יירא; 𝕲 *ἐλπίζειν*, בְּטֹחַ inf.—**9.** פִּזַּר] Pi. *scatter;* of alms, cf. Pr. $11^{24}$; for other uses *v. $14^{5-6}$*.—**10.** שִׁנָּיו יַחֲרֹק] phr. *$35^{16}$* $37^{12}$ La. $2^{16}$ Jb. $16^{9}$.

## PSALM CXIII., 4 STR. $4^{3}$.

**Ps. 113 is a summons to Israel to praise Yahweh forever (v.$^{1-2}$) who, exalted above the nations in heavenly glory, is worthy of universal praise (v.$^{3-4}$); He is incomparable, from His heavenly throne condescending to see what transpires in heaven and on earth (v.$^{5-6}$); He enthrones Zion, taking her from her desolation and barrenness, and making her the glad mother of children (v.$^{7a.\ 8ac.\ 9}$); which last is emphasized by glosses (v.$^{7b.\ 8b}$).**

PRAISE Yahweh, ye servants:
Praise the name of Yahweh.
The namé of Yahweh be blessed
From now on even forever.

FROM the rising of the sun unto its setting
The name of Yahweh is worthy to be praised.
He is high above all nations,
Above the heavens His glory.
WHO is like Yahweh our God?
He who exalteth Himself to sit enthroned:
He who stoopeth to look
In the heavens and in (all) the earth.
HE who raiseth out of the dust:
He who enthroneth His people:
He who enthroneth the barren
To be the glad mother of children.

Ps. 113 is the third Hallel of this group (*v.* Intr. § 35). It begins the Jewish liturgical Hallel, 113–118, sung at the three great pilgrim feasts, at the Feast of Dedication, and at the ordinary new moons. At the Passover 113–114 were sung before the meal, 115–118 after it, in connection with the fourth cup. The group is also called "the Egyptian Hallel." The Roman Catholic Church uses these as the basis of the Sunday vesper service. This Ps. depends upon Mal. $1^{11}$ in v.$^{8a}$, 1 S. $2^{8}$ in v.$^{7}$, Is. $54^{1}$ in v.$^{9}$. V.$^{1}$ except for a transposition of lines is essentially the same as $135^{1}$. The Ps. doubtless belongs to the Greek period. It has four trimeter tetrastichs, with gls. from 1 S. $2^{8}$ in v.$^{7b.8}$.

**Str. I.** Three lines syn., the last synth. — **1–2.** *Praise*], repeated for emphasis ‖ *be blessed.* — The subj. *Ye servants*], as 𝔊, 𝔙, 𝔍, Aq., Σ, PBV.: faithful worshippers, the true Israel, to be preferred to "servants of Yahweh" of 𝔐, 𝔖, 𝔗, AV., RV. The first line then gives both those called upon to praise and the object to be praised: *Yahweh*]; which latter has then as its ‖ *the name of Yahweh*, repeated to emphasize the worship as comprehending the entire divine manifestation. The climax is: *From now on even forever*], everlastingly, without cessation.

**Str. II.** The first line is followed by three syn. lines synthetic thereto, reversing the order of the previous Str. — **3–4.** *From the rising of the sun unto its setting*] from the remote East to the farthest West; universal worship in place is thus added to universality of time of the previous Str. — *is worthy to be praised*], as $18^{4}$ $48^{2}$ $96^{4}$ $145^{3}$; and not "be praised" of EV$^{s}$ as if ‖ with previous Str., when it is really ‖ with *He is high above all nations* ‖ *above the heavens His glory*]: cf. $8^{1}$ $57^{6.12}$. The praise is to be universal: among all nations, for He reigns over them all; and over all the earth, as His glory above the heavens is also above all the earth.

**Str. III.** An antith. couplet enclosed in an introductory and a concluding line. — **5–6.** *Who is like Yahweh our God?*] a challenge insisting that He is incomparably superior to all others, cf. Ex. 15[11] Dt. 3[24]. — The superiority of Yahweh is now set forth in participial relative clauses: *He who exalteth Himself to sit enthroned*], resuming the "high" of v.[4]. He riseth to supreme heights, when He sits on His heavenly throne. He is incomparable in His divine sovereign majesty. — *He who stoopeth to look*]. From the supreme heights He stoopeth, in order to look through all the regions below — namely, *In the heavens*], for He is conceived as above the heavens; *and in all the earth*], beneath the heavens. Yahweh is incomparable in His condescension also, cf. Is. 57[15].

**Str. IV.** Three syn. lines with a synth. conclusion. — **7–8.** *He who raiseth out of the dust*]; as Yahweh was incomparable in His universal inspection of earth and heaven, so now He is incomparable in His special dealings with *His people*. Israel had been maltreated by the nations and humiliated to the dust. Zion, the wife of Yahweh and mother of her population, had been deprived of her children, who had been slain before her eyes or been taken into captivity; and so she had become *barren*, cf. Is. 54[1 sq.] — Yahweh is incomparable in that He is the one *who enthroneth*], repeated for emphasis, both in connection with His desolate people and barren Zion, and especially with the latter in order to the climax — making her *the glad mother of children*]; giving a numerous and happy population. A glossator enlarges this Str. by inserting from 1 S. 2[8] several clauses: the object *poor* of the first line, an entire syn. line, *from the dunghill lifteth up the needy*, and in the second line *with princes*; repeated, probably in the original gloss, but changed by an early scribe in the latter case to "with nobles of His people," which gives the clause a reference to individuals against the context, which evidently refers to Israel.

**1.** עַבְדֵי י׳] so 𝔖, 𝔗, as 135[1b]; but 𝔊, 𝔙, 𝔍, Aq., Σ. עבדים more prob. — שֵׁם י׳] as 135[1a]; 𝔊 שמי, but against measure. — **2.** מְבֹרָךְ] Pu. ptc. ברך; cf. 37[22] 112[2] 128[4]; constructed with יְהִי juss., which is, however, needless and dubious. — **3.** מִמִּזְרַח שֶׁמֶשׁ עַד־מְבוֹאוֹ] phr. 50[1] Mal. 1[11]. — מְהֻלָּל שֵׁם יהוה] Pu. ptc. הלל: elsw. 18[4] 48[2] 96[4] 145[3]. — **4.** רָם עַל־כָּל גּוֹיִם] cf. בגוים 46[11], על (ה)שמים 57[6. 12] = 108[6]; עַל here assimilated to על השמים in syn. clause. — יהוה] is a

needless gl. — **5.** הַמַּגְבִּיהִי] Hiph. ptc. גבה; cf. Qal $103^{11}$. — **6.** הַמַּשְׁפִּילִי] elsw. ψ *humiliate* $18^{28}$(?) $75^{8}$ $147^{6}$. The ִי is ancient case ending, Ges.[90. 3], for euphony, to get two accents. — **7.** מְקִימִי] should have article as ptcs. above v.[5b. 6a], and then two accents as those. דָּל then makes l. too long and is a gl., as also v.[7b] from 1 S. $2^{8}$. — ‡ אַשְׁפֹּת] n.[m.] (√שפת) *dunghill*, as 1 S. $2^{8}$. — **8.** לְהוֹשִׁיבִי] Hiph. inf. with ִי, prob. assimilated to 1 S. $2^{8}$. We should rd. as in other cases הַמּוֹשִׁיבִי, as v.[9a], and regard עִמִּי as its object. A glossator has enlarged the l. 𝔊[א. A. R. T] *καθίσαι αὐτὸν* 𝔍 *ut eum sedere faciat;* so Gr., Now., Du., Che., but doubtless this is an interp. as usual, and does not imply an original להושיבו. — **9.** עֲקֶרֶת הַבַּיִת] cstr. ‡ עָקָר adj. *barren*, as 1 S. $2^{5}$ Gn. $11^{30}$ Is. $54^{1}$. הבית is doubtless interp. gl.

## PSALM CXIV., 2 STR. $6^{3}$.

**Ps. 114 is a historical poem, describing the transformation of nature at the Exodus (v.[1. 3. 4]), and affirming that it was due to the presence of the God of Jacob, who is at the same time Lord of the earth (v.[5–7]). Glosses add the selection of the holy place in Judah (v.[2]), and the bringing of water from the rock (v.[8]).**

WHEN Israel went forth out of Egypt,
The house of Jacob from a people of unintelligible speech,
The sea saw and fled;
Jordan turned backward;
The mountains skipped like rams;
The hills (danced) like lambs of the flock.
WHAT ailed thee, O Sea, that thou shouldst flee;
O Jordan, that thou shouldst turn backward;
Ye mountains, that ye skipped like rams;
Ye hills, that ye (danced) like lambs of the flock?
It was at the presence of the Lord of the earth:
At the presence of the God of Jacob.

Ps. 114 is also a Hallel, having הללויה in 𝔊, although in 𝔐, 𝔍, this word is attached to the end of previous Ps., doubtless by error (*v.* Intr. § 35). Originally, however, it was not a Hallel. The title is appropriate only so far as it was used with the previous or the subsequent Ps. Probably in liturgical use it was always used with the latter, and accordingly it is combined with it in 𝔊, 𝔙. The reference to the crossing of the Red Sea and the Jordan is of such a general character that it does not indicate the use of any particular document of the Hexateuch. The use of לעז v.[1] is the only evidence of late Hebrew. The Ps. doubtless belongs to the Greek period. It has two trimeter hexastichs arranged as Str. and anti-Str. V.[2. 8] are late glosses.

**Str. I.** A syn. couplet and a syn. tetrastich. — **1.** *From a people of unintelligible speech*], speaking a language that Israel did not understand, cf. Gn. $42^{23}$ Is. $28^{11}$. The proper apodosis is in v.$^{3-4}$; but a glossator, wishing to give a more suitable basis for the use of the Ps. in public worship, and thinking of the final purpose of the Exodus, adds **2.** *Judah became His sanctuary*], the land of Judah, for the usual Jerusalem, the capital city, cf. Ex. $15^{17}$ Ps. $78^{68-69}$. — *Israel His dominion*], the entire land of Israel, the land over which He reigned as King of Israel. — **3.** *The sea saw and fled*], the Red Sea, or sea of reeds, which at the Exodus was laid bare, so that Israel might cross. It is personified and represented as fleeing in terror before something that it saw. What this was is reserved for the antistrophe, cf. Ex. $15^{8}$ Ps. $77^{17}$. — ‖ *Jordan turned backward*]. Its waters became dammed up above, so that Israel might cross in its bed, cf. Jos. $3^{13-17}$. — **4.** *The mountains skipped like rams* ‖ *The hills danced like lambs of the flock*], personification of the mountains of Horeb, which, in the earthquake at the theophany of the lawgiving (Ex. $19^{16-19}$), resembled young rams and lambs, skipping and dancing about in their terror, cf. Hb. $3^{10}$.

**Str. II** is the antistrophe, with a syn. tetrastich of inquiry, and a syn. couplet of reply. — **5–6.** *What ailed thee?*]. What is the reason of your terror? What was it that you saw, that frightened you so much? The question is asked of the *sea*, the *Jordan*, the *mountains*, and the *hills*, repeating exactly v.$^{3-4}$ in the form of the question, in order to the emphatic reply. — **7.** *It was at the presence of*], repeated for emphasis. — *the Lord of the earth*], the sovereign owner and possessor of the sea, the Jordan, the mountains, and the hills, and of all other things; who had come in theophany, summoning them to take their part in the deliverance of His people; for He was also, and in a special sense, *the God of Jacob*. This answer has been disturbed by an early copyist's mistake; who, to the great injury of the measure, wrote the vb. in v.$^{7a}$ instead of in v.$^{6b}$. Thus the vb. "danced," which is syn. with "skipped," had to be given a meaning appropriate to all the objects of nature and interpreted as an imv. "writhe," or "tremble"; and so instead of answering the question, these great objects of nature are exhorted to do what they have already been

represented as doing. A glossator tacks on, with great impropriety, a couplet relating the miracle of bringing water from the rock: **8.** *He who turned the rock into a pool of water, the flinty rock into a fountain of waters*, cf. Ex. $17^{6}$ Nu. $20^{8\,sq.}$ Pss. $78^{15.\,16.\,20}$ $107^{35}$ Is. $41^{18}$.

**1.** עַם לֹעֵז] α.λ. a people speaking an unintelligible or foreign language, NH. for לָעַג, cf. Is. $28^{11}$. — מַמְשְׁלוֹתָיו] pl., elsw. only $136^{9}$ ‡ מֶמְשָׁלָה n.f. *dominion* of God as $103^{22}$ $145^{13}$, elsw. ψ of heavenly bodies $136^{8.\,9}$; pl. prob. error of pointing. 𝔊ᴺ ἐξουσία αὐτοῦ, 𝔍 *potestas eius*. This whole v. is gl. — **3.** יִסֹּב] Qal impf. סבב, *v.* $17^{11}$; c. אחור *turn about backward*, so v.[5], not elsw. — **4.** רָקְדוּ] Qal רקד *skip about;* so also v.[6]. Hiph. $29^{6}$. A parallel vb. needed in next l.; prob. חָלוּ; so also v.[6b], cf. $96^{9}$. — **7.** חוּלִי] displaced from previous l. — אֱלוֹהַּ יעקב] phr. α.λ.; improb.; error for אלהי יעקב. אֱלוֹהַּ elsw. in ψ $18^{32}$ (for אֵל 2 S. $22^{32}$), $50^{22}$ (gl.) $139^{19}$ (gl.). — **8.** הַהֹפְכִי] article relative, ptc. הפך, *v.* $30^{12}$, archaic ending for euphony. — † חַלָּמִישׁ] n.m. *flint*, as Dt. $8^{15}$ $32^{13}$ Jb. $28^{9}$ Is. $50^{7}$. — מַעְיְנוֹ] archaic, euphonic ending, for cstr. מעין with מים as Jos. $15^{9}$ $18^{15}$ (P) 1 K. $18^{5}$ 2 K. $3^{19.\,25}$. This v. is gl.

## PSALM CXV.

**Ps. 115 is composite: (*A*) a prayer to Yahweh to manifest His glory over against the idols of the nations, with an imprecation upon idolaters (v.[1ab. 2–7b. 8]), to which supplementary glosses were added (v.[1c. 7c]); (*B*) a litany of priest and people, the former exhorting to trust in Yahweh, the latter responding that He is their help and shield (v.[9–11]); the latter then imploring a blessing upon all classes of the community (v.[12–13]), the former pronouncing the blessing in the name of the Creator (v.[14–16]). To this was added a gloss in the nature of a vow to bless Yahweh forever (v.[17–18]).**

*A.* v.[1ab. 2–7b. 8], 4 STR. $4^{3}$.

NOT to us, Yahweh, not to us,
But to Thine own name give glory.
Wherefore should the nations say:
"Where now is their God?"
OUR God is in heaven (above).
All that He pleaseth, He doeth.
Their idols are silver and gold,
The work of the hands of men.

A MOUTH have they; but they cannot speak.
Eyes have they; but they cannot see.
Ears have they; but they cannot hear.
A nose have they; but they cannot smell.
HANDS have they; but they cannot feel.
Feet have they; but they cannot walk.
Like them be they that made them,
Every one that trusteth in them.

*B.* v.$^{9-16}$, 3 STR. $6^3$.

O (HOUSE of) Israel, trust in Yahweh.
*He is their help and their shield.*
O house of Aaron, trust in Yahweh.
*He is their help and their shield.*
O ye that fear Yahweh, trust in Yahweh.
*He is their help and their shield.*
(HE is their help and their shield.)
May Yahweh remember and bless:
Bless the house of Israel;
Bless the house of Aaron;
Bless them that fear Yahweh,
Small together with great.
MAY Yahweh add unto you,
Unto you and unto your children.
Blessed be ye of Yahweh,
Maker of heavens and earth,
The heavens (which are assigned) to Yahweh,
The earth which is given to the sons of mankind.

Ps. 115 is a Hallel, incorporated by 𝔊, 𝔙, 𝔖, Θ, 𝔍, and some codd. 𝔐, 52 de Rossi, with previous Ps. for liturgical reasons; without הללויה in 𝔐, but the space with o in codices indicates its omission, due probably to the liturgical use of this with the previous Ps. Ps. 115 is composite: *A*, four trimeter tetrastichs, v.$^{1ab. 2-7b. 8}$, contrasting the God of Israel with idols, cited in 135$^{6a. 15-18}$; with glosses v.$^{1c}$ from 138$^{2}$, and an additional characteristic of idols v.$^{7c}$; *B*, three trimeter hexastichs, a litany of priest and people v.$^{9-16}$, with a later gloss v.$^{17-18}$. *A* is earlier, indicating a period of conflict with idolatry, cf. Is. 44$^{9-20}$ Je. 10$^{1-16}$, probably from the Babylonian period. *B* implies established worship in the temple. The prominence of the Aaronic priesthood in v.$^{10-12}$, and the distinction of proselytes v.$^{11. 13}$ from the house of Israel, with the absence of any mention of a king, imply the Greek period. The glosses are of later date.

## PSALM CXV. *A*.

**Str. I.** Two synth. couplets. — **1.** *Not to us*], repeated for emphasis, appealing to *Yahweh*, in order to the antithesis: *But to Thine own name give glory.* — A glossator adds from 138$^{2}$: *for*

*the sake of Thy kindness*, (and) *for the sake of Thy faithfulness*], to do honour to those divine attributes, cf. Ex. $34^6$. — **2.** *Wherefore should the nations say: "Where now is their God?"*], because He had not displayed the glory of His name in the redemption of His people, cf. Ps. $42^{4.11}$ $79^{10}$.

**Str. II.** Synth. couplets in antithesis. — **3.** *Our God is in heaven*], to which 𝔊 very properly adds *above*, as the measure requires; implying, on the one hand, that His throne was there, and on the other hand, that the gods of the nations were not there. — *All that He pleaseth, He doeth*]. His divine sovereign will knows no restrictions or restraints. — **4.** *Their idols*]. The gods of the nations are thus identified with their images. — *are silver and gold*], of the most precious metals — and yet *The work of the hands of men*], not creators, but creations.

**Str. III.** A syn. tetrastich. — **5–6.** *Mouth — eyes — ears — nose*], these features of the face, common to men and to heavenly intelligences when they manifest themselves, — *have they*], these idols; but they have no life in them. — *they cannot speak — see — hear — smell*]. They cannot use these features as living beings do.

**Str. IV.** A syn. couplet and a synth. one. — **7.** *Hands — feet — have they*], chief instruments of the activity of the body; but they cannot use them. — *they cannot feel — they cannot walk*]. A glossator adds — *they utter not with their throat*], which makes the Str. just this line too long, is in a different style from the other lines, and really is a repetition of v.$^{5a}$ and not homogeneous with its immediate context. — **8.** *Like them be they that made them*], an imprecation not only upon the craftsmen that made the images, but also upon those who employed them; that they may become as impotent and probably also as dead as these images. — The imprecation is extended in the climax to all idolaters, *Every one that trusteth in them.*

## PSALM CXV. *B.*

**Str. I.** Litany of three syn. lines by the priest, with three identical lines of response by the people. — **9–11.** *O house of Israel*], so 𝔊, 𝔖, 𝔙, PBV., as v.$^{12}$ $135^{19}$; to be preferred to "Israel" of 𝔐, AV., RV., although the mng. is the same — the organisation

of Israel as a household or nation. ‖ *house of Aaron*], the Aaronic priesthood, the rulers of Israel at the time of the composition of the Ps., in the Greek period. ‖ *ye that fear Yahweh*], the proselytes from other nations than Israel, for thus we must interpret it here as additional to the "house of Israel" v.$^{12-13}$, and not in the usual sense of the "pious" in Israel as distinguished from the ungodly. — The priest exhorts each and all to *trust in Yahweh*]. 𝔊, 𝔖, 𝔙, 𝔍, all have the pf. here, stating as a fact that they do trust in Yahweh, which makes a better antithesis with the idolaters of the last line of the previous Ps., who trust in their idols, and also harmonises better with the sfs. of the thrice repeated line: *He is their help and their shield*]. But, on the other hand, the change of person best suits the nature of the litany with the people responding to the priest, which in any case appears in the subsequent Strs., in the last of which the priest responds to the people. Furthermore, the threefold repetition of identical lines is appropriate to such a litany, and not to statements of fact. God is conceived as help and shield of His people, as $3^4$ $28^7$ $33^{20}$.

**Str. II.** A synth. couplet, a syn. triplet, and a synth. line in conclusion. — **12–13.** *May Yahweh remember and bless*]. The subsequent context makes this rendering most probable. 𝔊 interprets both vbs. as in the same construction and with the same sf. 𝔥 takes the former as pf., which then must be in a relative clause, as JPSV. "who was mindful of us," or a statement of past experience, as PBV., AV., RV., "hath been mindful of us." EV$^s$. all take the impfs. here and in subsequent clauses as futures, "He will bless"; but JPSV. more correctly as jussives. — A line is missing in 𝔥 and Vrss. of this Str. It seems most probable that the people here begin their petition with the same words they have used in the previous Str.: *He is their help and their shield.* — The people then pray: May He *bless*] each of the classes mentioned above, *the house of Israel, the house of Aaron,* and *them that fear Yahweh;* comprehending all in the climax, *Small together with great*], all portions of the community, whether exalted in position or of humble condition; cf. Je. $6^{13}$ $16^6$ $31^{34}$.

**Str. III.** Two synth. couplets and an antith. couplet. The priest responds to the petition of the people in this Str. — **14.** *May Yahweh add unto you*], increase your numbers, ever an important

divine favour to ancient Israel; — and not only *Unto you*, but also *unto your children*], giving increase to all subsequent generations. — **15.** *Blessed be ye of Yahweh*], as approved and favoured by their God, receiving all manner of blessings from His hands. — *Maker of heavens and earth*]. The creator is the sovereign owner of all things, and therefore able and competent to bestow them in blessings on His people. — **16.** *The heavens*], not only created by Him, but *assigned to Yahweh*], reserved to Him for His divine throne and royal residence. The unpointed text suggests this rendering, as does the antithetical line; but 𝔐, 𝔊, and all Vrss. read "heavens," the former making it predicate, as RV., JPSV., "the heavens are the heavens of Yahweh," or in apposition, as AV. "the heaven, even the heavens are Yahweh's." But PBV., "all the whole heavens are Yahweh's," follows the Vrss. in taking the two as in the construct relation. — *The earth which is given to the sons of mankind*], for a residence and for the use of its products. It is given by Yahweh, whether we regard Him as the subj. of the vb., as most, or take the vb. with an indef. subj. to be rendered in Eng. by the passive, which best accords with the previous line, if our interpretation is correct.

A glossator adds **17–18**, a trimeter tetrastich of the nature of a vow, implying the deliverance of the nation from a deadly peril, probably therefore in the early Maccabean times. — **17.** *The dead cannot praise Yah*], that is, in the temple worship, as $6^{6}$ $30^{10}$ $88^{11}$ Is. $38^{11.18-19}$. ‖ *Nor any that go down to Silence*], a syn. of Sheol, as $94^{17}$. — **18.** *But we*], "the living," as 𝔊 interprets by a gloss, who have been preserved from death and Sheol. — *will bless Yah*], in the temple worship. — *From now on even forever*], in all subsequent generations and ages.

## CXV. *A*.

**1.** לֹא] 𝔊[ℵ. A. R. T] *μή* = אַל more proper in ‖ with imv. תֵּן. If לֹא is retained, כִּי must be not adversative, but intensive. — עַל־חסדך עַל־אמתך] gl. from $138^{2}$, without intermediate ו, which, however, is given by 𝔊[ℵ. A. R. T]. — **3.** בשמים]. 𝔊[ℵ. R] adds *ἄνω* = מַעַל, which is needed for good measure, but it is omitted in 𝔊[ℵ. c. a. A. T]. 𝔊[ℵ] also has *ἐν τοῖς οὐρανοῖς καὶ ἐπὶ τῆς γῆς*, 𝔊[ℵ. c. a. A. R. T] *ἐν τῇ γῇ*, which is an expansive gl. — **4.** עֲצַבֵּיהֶם] *their idols*, as $106^{36.38}$ $135^{15}$. 𝔊, 𝔖, *τῶν ἐθνῶν* instead of sf., as $135^{15}$. — **6.** יְרִיחוּן] Hiph. impf. full form 3 pl. ‡ ריח denom. רֵיחַ *scent, odour*, and so *to scent, smell*, as

Dt. $4^{23}$ Gn. $8^{21}$ $27^{27}$ (JE) Jb. $39^{26}$.—**7.** ידיהם] so רגליהם, but awkward. 𝔊 רגלים להם, ידים להם more prob.—ימישון] Hiph. impf. full form 3 pl. † [מוש] vb. *feel*, Qal only Gn. $27^{21}$. Hiph. elsw. Ju. $16^{26}$ (?) *idem*. 𝔊 has the same construction here as in v.$^{5-6}$, and that is intrinsically more prob. But the last l., of different constr., לא־יהגו בגרונם, is a gl.

CXV. *B.*

**9.** ישראל] but 𝔊$^{\aleph.A.R.T}$, 𝔖, בית ישראל, as v.$^{12}$ $135^{19}$.—בְּטַח] imv.; but 𝔊$^{\aleph.A.R.T}$, 𝔖, 𝔍, pf. as v.$^{10.11}$.—**10.** בֵּית אַהֲרֹן] as v.$^{12}$ $118^{3}$ $135^{19}$.—**12.** זְכָרָנוּ יְבָרֵךְ] 𝔊$^{\aleph.R}$ *ἐμνήσθη ἡμῶν καὶ εὐλόγησεν ἡμᾶς*, 𝔊$^{\aleph.c.a.A.T}$ *μνησθεὶς*; prob. sfs. all interpretative.—**16.** השמים שמים] 𝔊$^{\aleph.T}$ *ὁ οὐρανὸς τοῦ οὐρανοῦ*, 𝔊$^{A.R}$ *τῷ οὐρανῷ* = שמי השמים, so 𝔙, 𝔖, 𝔗, 𝔍; but ‖ suggests שָׂמִים = ptc. שים *are assigned to*.—**17.** יֹרְדֵי דוּמָה] phr. a.λ., cf. ירדי בור Pss. $28^{1}$ $143^{7}$. דוּמָה elsw. = שאול $94^{17}$.—**18.** אנחנו] 𝔊$^{\aleph.A.R.T}$ interprets by the gl. *οἱ ζῶντες*.

## PSALM CXVI., 8 STR. $3^{3}$, RF. $1^{3}$.

**Ps. 116 pledges Yahweh the love of His people and continual prayer, because He had proved Himself the hearer of prayer (v.$^{1-2}$), had delivered them from death (v.$^{3-4a}$), was the gracious keeper of the simple-minded (v.$^{4b.5a.6a}$), and had dealt bountifully with them (v.$^{7.8ac}$); assures Yahweh of their faith in Him and their continual prayer, though greatly afflicted by false men (v.$^{10-11}$), and vows a libation of gratitude for benefits (v.$^{12-13}$), thank offerings (v.$^{16ab.17}$), and votive offerings in the courts of the temple (v.$^{18-19a}$). Glosses emphasize still further various statements of the Ps. (v.$^{5b.6b.8bd.9.14.15.16c.19b}$).**

I LOVE (Yahweh, my strength).
Verily He heareth the voice of my supplications;
Verily He doth incline His ear to me:
*Therefore on the (name of Yahweh) will I call.*
THE snares of Death encompassed me,
And the straits of Sheol found me.
Trouble and sorrow I find:
*Therefore on the name of Yahweh will I call.*
AH now, deliver my life,
Yahweh, gracious and righteous!
Yahweh, keeper of the simple-minded!
(*Therefore on the name of Yahweh will I call.*)
RETURN, my soul, to thy resting place;
For Yahweh hath dealt bountifully with thee;
For He hath rescued mine eyes from tears:
(*Therefore on the name of Yahweh will I call.*)

I BELIEVE, though I speak it.
I was greatly afflicted.
I said: Every man is a liar.
(*Therefore on the name of Yahweh will I call.*)
WHAT shall I render to Yahweh,
For all His benefits unto me?
The cup of salvation will I lift:
*Therefore on the name of Yahweh will I call.*
AH now, I am Thy servant:
I am Thy servant, the son of Thine handmaid.
To Thee will I sacrifice a thank offering:
*Therefore on the name of Yahweh will I call.*
MY votive offerings to Yahweh will I pay,
I will declare it to all His people,
In the courts of the house of Yahweh:
(*Therefore on the name of Yahweh will I call*).

Ps. 116 is a Hallel in 𝔊, preceded by ἀλληλουιά; but in 𝔐 הללויה is at the close of the previous Ps., and also at the close of v.$^{19}$, in both cases txt. err. 𝔊 also divides the Ps. into two Pss., making the second begin with v.$^{10}$ preceded by ἀλληλουιά; which, however, is not in 𝔐. The separation was doubtless for liturgical reasons, for though there is a natural break at this place in the Ps., yet the two parts have so many features in common that they must be regarded as parts of the same original; cf. אנה v.$^{4.16}$. The Rf. ובשם יהוה אקרא, given v.$^{4a.13b.17b}$ and in a corrupt form v.$^{2b}$, has been omitted v.$^{6b.9b.11b.19b}$. 𝔊$^{א}$ also omits it in v.$^{17b}$, but it is given by 𝔊$^{א.c.a.A.T}$. The Ps. is an artistic trimeter of eight tetrastichs arranged as 2 × 2 × 2 × 2. There are several glosses: v.$^{8bd.9}$ from 56$^{14}$, v.$^{11a}$ from 31$^{23}$; also v.$^{5b.6b.15.16c.19b}$ for various reasons, as explanation or expansion. V.$^{14}$ is v.$^{18}$ displaced, and is omitted in 𝔊. The original Ps. uses: v.$^{1a}$ 18$^{2}$, v.$^{8}$ 18$^{5.6}$. V.$^{19a}$ = 135$^{2}$, but the latter is probably later. The original has two rare forms: מצר v.$^{3b}$, תגמולוהי v.$^{12b}$. נגרה v.$^{18b}$ may be otherwise explained. There is no evidence of the use of any literature except 𝔇. This favours an early date. But the stress laid upon sacrificial worship in the temple v.$^{17-19}$ favours the early Greek period.

Str. I. A syn. couplet enclosed by introductory l. and Rf. — 1–2. *I love*], absolute in 𝔐 and Vrss.; but as it is based on 18$^{2}$ the original object was probably *Yahweh, my strength*], which has been omitted by copyist's error at the expense of the measure and the parallelism, and of the interpretation. The people here affirm and pledge their love to Yahweh, who has been their strength in all their past experience. The specific ground of love in this Str. is, that He has been the answerer of prayer: *Verily*] asseverative rather than causal particle as EV$^{s}$. — *He heareth* ‖ *doth incline His ear to me — the voice of my supplications*], familiar terms, cf.

$28^{2.6}$ $31^{23}$ $86^{1.6}$ +. — *Therefore on the name of Yahweh will I call*], a vow of prayer, which was repeated at the end of every Str. in the original Ps., but which has been retained only in part by copyists; cf. v.$^{4a.13b.17b}$. Here it has been changed by an early copyist's error of a single letter into "in" or "during my days," which is rendered "as long as I live" by EV$^{s}$.

**Str. II.** A syn. triplet and Rf. **3.** *The snares of Death encompassed me* ‖ *the straits of Sheol found me*], cf. $18^{5-6}$, upon which the thought is based; explained as *Trouble and sorrow;* not individual but national, as throughout the Ps.

**Str. III.** A syn. couplet enclosed by introductory line and Rf. as Str. I. — **4 *b*–6.** *Ah now*], exclamation of entreaty as v.$^{16}$. — *deliver my life*], from the peril of death, of the previous Str. — *Yahweh*], repeated for emphasis, and indeed vocative, as in apposition with the subj. of the imv., and not a statement of fact as EV$^{s}$. — *keeper of the simple-minded*], those especially in need of divine favours, because of their liability to be misled into peril owing to lack of experience, cf. $19^{8}$. In WL. it indicates those who are on the one side open to instruction, on the other exposed to temptation and error. A glossator adds to the attributes *gracious* and *righteous: Yea, our God is compassionate*, and to v.$^{6a}$ a statement of the past peril: — *I was brought low, but me He saved*, which is not consistent with the prayer for deliverance characteristic of the Str.

**Str. IV.** A syn. couplet enclosed as in previous Str. — **7.** *Return, my soul, to thy resting place*]. The resting place is doubtless Yahweh Himself; for just as the temple is the refuge of God's people and in a higher sense God Himself (cf. $90^{1}$ $91^{1}$); so the temple is the resting place of God $132^{8}$, and the temple and God Himself are the resting place of His people. — *For Yahweh hath dealt bountifully with thee*], cf. $13^{6}$. There is but a single specification in the original. — **8–9.** *For He hath rescued mine eyes from tears*], resuming the thought of the trouble and sorrow of v.$^{3}$. But a glossator adds from $56^{14}$ three other items: *Thou hast rescued my life from death, my feet from stumbling; I will walk before Yahweh in the land of the living.*

**Str. V.** Synth. lines. — **10.** *I believe*], absolute; expression of confidence and trust in Yahweh. — *though*], as JPSV., and not

"for" RV., or "therefore" PBV., AV., after 𝔊, 𝔙, 𝔍.—*I speak it*], that which follows, which might seem to evidence a lack of confidence.—*I was greatly afflicted*], resuming v.[3,8].—**11.** *I said*], to which the glossator adds from $31^{23}$: *in my alarm—every man*], as 𝔊, required by the sg. ptc. —*is a liar*], emphasized by 𝔐 into "all mankind," against the grammatical construction, which JPSV. tries to avoid by the unjustifiable rendering "the whole of man." The people were exposed on every side to liars and slanderers.

**Str. VI.** Synth. couplets.—**12.** *What shall I render to Yahweh?*], by way of recompense for His bounties.—**13.** The question is raised in order to the answer in the vow: *The cup of salvation will I lift*], in a drink offering, expressing thanksgiving for the blessings of salvation received and enjoyed. 𝔐 adds here v.[14], a premature repetition of v.[18], not in 𝔊 and against the strophical organisation.

**Str. VII.** Syn. couplet and synth. lines.—**15–16.** *Ah now, I am Thy servant*, emphasized in the ‖ *I am Thy servant and the son of Thine handmaid*], cf. $86^{16}$. The relation of His people to their God as worshipping servants is the basis of the vow. 𝔐 inserts an interpretative particle; which was probably designed as asseveration "truly" as AV., RV., but is interpreted by PBV. as "how," by JPSV. as causal "for." But it is not in 𝔊, and it impairs the measure. The glossator prefixes and adds reference to the trials from which the people had been delivered; the former: *Precious in the eyes of Yahweh is the death of His pious*], a pentameter based on $72^{14}$, and in late Maccabean style and temper; the latter: *Thou hast loosed my bonds*], probably referring to deliverance from captivity in the Maccabean wars, cf. Is. $52^{2}$ Jb. $12^{18}$ $39^{5}$.—**17.** *To Thee will I sacrifice a thank offering*], accompanying the drink offering of v.[13].

**Str. VIII.** Syn. triplet and Rf.—**18.** *My votive offerings to Yahweh will I pay*]. The thank offering is thus specified as one that had been vowed and was now to be paid. The context makes it evident that the kind of vow is that of sacrifice.—*I will declare*], the most probable interpretation of a difficult form, which by an ancient error of a single letter has been changed into an anomalous form, interpreted by PBV. after 𝔊, 𝔙, 𝔍, "in the sight of," but by other EV^s^. after 𝔐, which introduces a particle, "now

in the presence of," AV., "yea, in the presence of," RV., "I would it were in the presence of," JPSV. The vb. asserts that the votive offering will be accompanied by an oral declaration of the praise of Yahweh, probably in sacred song: *to all His people*]. — **19.** *In the courts of the house of Yahweh*], the place where the sacrifices were made and the sacred songs and music were rendered. This is enlarged upon by a gloss: *In thy midst, O Jerusalem.*

**1.** אָהַבְתִּי] for ארחמך of 18$^{2}$. It is then tempting with Bä. to give the vb. sf., which might have been absorbed in the following כי. This, in accord with ‖ v.$^{2}$, goes with the second l. There is no sound reason to substitute האמנתי with Bruston, Gr., Che. 𝔊$^{א}$ has for יהוה ὁ Θεός, but 𝔊$^{א. c. a. A. R. T}$ *κύριος*. In such cases of difference both are usually interpretative. If then the second l. begin with כי־ישמע without the divine name, then the first l. is defective, two words being missing. These were prob. those of 18$^{2}$: יהוה חִזְקִי. Then the omission of sf. is explained, and כי is not causal, but asseverative. — קולי] archaic ending in order to get two accents. — תַּחֲנוּנָי] i.p. as 28$^{2.6}$ 31$^{23}$ 86$^{6}$ 130$^{2}$ 140$^{7}$. — **2.** בְּיָמַי] so 𝔍, 𝔊$^{א. c. a. A. R. T}$, but 𝔊$^{א}$, *ἐν ταῖς ἡμέραις αὐτοῦ*. The l. is defective; it is the Rf.; rd. בשם יהוה as v.$^{4.13.17}$, so Hu., Du. — **3.** אֲפָפוּנִי]. This l. is cited from *18*$^{6}$. — מְצָרֵי שְׁאוֹל] phr. *a.λ.* = חבלי שאול 18$^{6}$. † מֵצַר n.m. *straits, distress*, elsw. La. 1$^{3}$ Ps. 118$^{5}$. — מְצָאוּנִי] for סִבָּבוּנִי 18$^{6}$. — **4.** מַלְּטָה נפשי] Pi. imv. cohort.; phr. elsw. 89$^{49}$ 1 S. 19$^{11}$ Je. 48$^{6}$ Am. 2$^{14.15}$. יהוה is gl., making l. too long. — **5.** ואלהינו מרחם]. 𝔊$^{א}$ prefixes יהוה, but not 𝔊$^{א. c. a. A. R. T}$. This phr. is gl. — **6.** פְּתָאִים] cf. *19*$^{8}$. For form *v.* Ges.$^{93.x}$. — דַּלּוֹתִי] Qal pf. 1 sg. ‡ דלל *be brought low*, as 79$^{8}$ = 142$^{7}$. — יְהוֹשִׁיעַ] Hiph. impf. old form ישע 1 S. 17$^{47}$ for יושיע; 𝔊 *καὶ ἔσωσέν με* הושיע. Gr. thinks that י is dittog. This whole clause is gl. — **7.** מְנוּחָיְכִי] כי Aramaising sf. for ךְ, unless dittog. (*v.* 103$^{3}$), but cf. עליכי. ‡ מָנוֹחַ n.m. *rest;* other mngs. not in ψ; cf. מְנוּחָה 23$^{2}$. — **8**$^{bd}$ = marginal gl. from 56$^{14}$. — **9.** ארצות החיים] phr. *a.λ.* for ארץ (ה)חיים 27$^{13}$ 52$^{7}$ 142$^{6}$ +; prob. txt. err. The l. is pent. gl. from 56$^{14cd}$. — **10.** 𝔊 makes v.$^{10–19}$ separate Ps. It was prob. divided for liturgical use. — כִּי] 𝔊 *διό*, 𝔍 *propter quod*. — **11**$^{a}$ = 31$^{23a}$. — **12.** תַּגְמוּלוֹהִי] † [תַּגְמוּל] n.m. *a.λ.* *benefit*, Aramaism for גמול with Aramaic sf. — **13.** כּוֹס יְשׁוּעוֹת] phr. *a.λ.*, כוס in good sense elsw. ψ 16$^{5}$ 23$^{5}$; *v. 11*$^{6}$. ישועות pl. abstr. intensive. — **14** = **18.** V.$^{14}$ om. 𝔊; due to displacement of v.$^{18}$. — נֶגְדָה־נָּא] *a.λ.* נֶגְדָּה usually interp. as local acc. for נֶגֶר. But נא implies vb. cohort. as elsw.; rd. אַגִּידָה as 40$^{6}$. This suits the ‖. However, 𝔊, 𝔍, show no traces of נא. — **15.** הַמָּוְתָה] *a.λ.* fem. for מָוֶת. — לחסידיו] ל of late style. The v. is a late gl. — **16.** כי] is interp. gl., not in 𝔊$^{א. A. R. T}$. יהוה is also gl. as v.$^{4}$. — בן אמתך] cf. 86$^{16}$. — פתח מוסר] a gl.; phr. elsw. Is. 52$^{2}$ Jb. 12$^{18}$ 39$^{5}$, cf. נתק מ׳ Ps. *2*$^{3}$. — **17.** זֶבַח] is an unnecessary gl. of interp., and impairs the measure. — **19.** תּוֹכֵכִי] תוך with כי sf. v. above v.$^{7}$; but following י of ירושלם makes it dubious; besides, the clause is a dimeter and is doubtless a gl.

## PSALM CXVII., 1 STR. $4^3$.

**Ps. 117 summons all nations to worship Yahweh for His kindness and faithfulness** (v.[1-2]).

PRAISE ye Yahweh, all nations;
Laud Him, all peoples:
For His kindness is mighty over us,
And the faithfulness of Yahweh endureth forever.

Ps. 117 is a Hallel, preceded by ἀλληλουιά in 𝔊. But in 𝔥 the הללויה is at the close of the previous Ps. and also at the close of this Ps. It has a single Str., a trimeter tetrastich. Originally it was part of a longer Ps.; but neither of the one that precedes, nor of the one that follows, although in many codd. Kenn., de Rossi, it is connected with the following Ps. It is of an entirely different temper toward the nations. It is of late date, as is evident from אמים v.[1], unless that be error for לְאֻמִּים. It was used for liturgical worship at the feasts.

Two syn. couplets. — **1.** *Praise* ‖ *laud*], in public worship. — *all nations* ‖ *all peoples*], universal, as in the royal group 96–100. — **2.** *For His kindness* ‖ *faithfulness of Yahweh*], attributes most frequently combined in songs of praise. — *is mighty over us*], phr. elsw. $103^{11}$. The psalmist combines other nations, whom he addresses, with Israel in personal relation to Yahweh, as the recipients of His kindness and faithfulness.

**1.** הָאֻמִּים] α.λ. Aramaism for אֻמּוֹת Nu. $25^{15}$, אֻמֹּתָם Gn. $25^{16}$, for usual Heb. לְאֻמִּים. — **2.** גבר עלינו חסדו] phr. elsw. $103^{11}$.

## PSALM CXVIII.

**Ps. 118 is a composite processional with responsive voices: I. In the streets of Jerusalem the leader calls upon the three classes of worshippers to speak, and the chorus responds with the liturgical phrase, "His kindness endureth forever"** (v.[2-4]). **The solo proclaims the deliverance of the people by Yah from great straits, and their confidence in Him who has helped them to triumph over their enemies** (v.[5-7]). **The leader recalls the multitude of enemies, and the chorus responds in a vow to exterminate them** (v.[10-12]). **The leader bids them hearken to the shouts of victory; the chorus**

**responds that it is due to the right hand of Yahweh (v.$^{15-16}$). II. Entering the temple, the call to open the gates (v.$^{19}$) is answered by the priest that only the righteous may enter (v.$^{20}$). The statement that the rejected corner stone has been made the head of the corner (v.$^{22}$), is answered by the recognition that this is the work of Yahweh (v.$^{23}$). The call to recognize the day as Yahweh's feast (v.$^{24}$), is answered by a priestly blessing from the house of Yahweh (v.$^{26}$). Many glosses emphasize various things (v.$^{8-9. 13-14. 17-18. 21. 25. 27-28}$). The Ps. in its present form begins and ends with the liturgical summons to thanksgiving (v.$^{1. 29}$).**

### *A.* v.$^{2-7. 10-12. 15-16}$, 4 STR. $6^3$.

O LET (the house of) Israel say:
*For His kindness endureth forever.*
O let the house of Aaron say:
*For His kindness endureth forever.*
O let them that fear Yahweh say:
*For His kindness endureth forever.*
OUT of my straits I called upon Yah;
(Yah) answered me in a broad place.
Yahweh is for me; I fear not.
What can man do to me?
Yahweh is for me, as my great Helper;
And so I look in triumph upon them that hate me.
ALL nations encompassed me,
*In the name of Yahweh will I circumcise them.*
They encompassed me, yea encompassed me.
*In the name of Yahweh will I circumcise them.*
They encompassed me, as bees (encompass) wax.
*In the name of Yahweh will I circumcise them,*
HARK! a shout of joy and victory!
(*The right hand of Yahweh doeth valiantly.*)
Victory in the tents of the righteous!
*The right hand of Yahweh doeth valiantly.*
The right hand of Yahweh is exalted.
*The right hand of Yahweh doeth valiantly.*

### *B.* v.$^{19-20. 22-24. 26}$, 3 STR. $4^3$.

OPEN to me the gates of Zedek,
That I may enter therein to give thanks to Yah.
*This is the gate that belongs to Yahweh.*
*The righteous may enter therein.*
THE stone that the builders rejected
Has become the head of the corner.
*From Yahweh this has come,*
*It is wonderful in our eyes.*

THIS is the day that Yahweh hath made.
Let us exult and let us be glad in it.
*Blessed be he that cometh, in the name of Yahweh.*
*We bless you from the house of Yahweh.*

Ps. 118 is a Hallel; introduced by ἀλληλουιά in 𝔊, but not in 𝔥, which omits it also at the end of the Ps. There can be little doubt that 𝔊 is correct. The Ps. resembles 115 B in its structure of trimeter hexastichs, in its use of responsive voices, in its division of the worshippers into three classes v.[2-4]. But it differs from that Ps. in that it celebrates in a temple festival a victory that has just been won, and looks forward to other and greater victories. Accordingly, as the Ps. cannot belong to the period of the Hebrew monarchy, we are compelled to think of the Maccabean victories: and the temper of the whole Ps. favours this date, as does its language and style. The Ps. uses earlier ones: v.[5] 18[20]; v.[6] 56[12]; v.[7] 54[6. 9]; v.[22] Is. 28[16]. The uses of Ex. 15 are in glosses, v.[14. 21. 28]. The Davidic Psalter was in the mind of the psalmist. But the Ps. is modelled after the earlier 115: v.[2-4]; cf. 115[9-11]; and uses מצר v.[5] as 116[3]. The use of אמילם v.[10-12] is probably in the ironical sense, and as such is peculiarly appropriate to the earlier Maccabean times, when circumcision was forbidden to Israel by the Syrians. The only objection of Bä. to the Maccabean date is the use of v.[25] in the prayer of Nehemiah, Ne. 1[11]: but as this v. is a gl. in the Ps., the objection falls; and his reasons for thinking of the feast of Tabernacles of Ne. 8[14-18] have little force. The Ps. is introduced and concluded with a liturgical couplet, which in neither case was original. There are several other glosses: (1) v.[8-9] is a pentameter couplet; (2) v.[13-14] a pentameter couplet based on Ex. 15[2]; (3) v.[21] a pentameter l. also based on Ex. 15[2]; (4) v.[25] a tetrameter couplet from Ne. 1[11]; (5) v.[28] a pentameter also based on Ex. 15[2]; (6) v.[17-18] a trimeter tetrastich, original to the glossator, but involving a different situation from the victory celebrated in the Ps.; (7) v.[27] an interpretation of the blessing in accordance with Nu. 6[25] (P), and a direction as to the procession in the temple. After these gls. have been stripped off, the first Pt. is composed of trimeter hexastichs. Three of them, v.[2-4. 10-12. 15-16], are responsive, each with thrice repeated solo voices and responses. One of them, v.[5-6], is a solo recital of the victory. The second Pt. of Ps. has three tetrastichs, owing to the fact that the voices use couplets instead of single lines. This part of the Ps. was sung in the temple by priest and people, the other part exterior to the temple by a procession in the streets in which a solo led and a chorus responded.

## PSALM CXVIII. *A.*

The Ps. is introduced and concluded by the liturgical formula: *Give thanks to Yahweh; for He is good; for His kindness endureth forever*], cf. 106[1] 107[1] +; which was not in the original Ps. because it has no place in the strophical organisation. — **Str. I. 2-4.** The

leader of the procession in the streets of Jerusalem calls upon the three classes, *house of Israel, house of Aaron,* and *them that fear Yahweh* (cf. $115^{9-13}$), to *say*]. What they are to say, is the liturgical phrase so suited to the situation, repeated after each of the three summons.

**Str. II.** The leader recites, in a hexastich synth. and progressive throughout, the deliverance and the victory. — **5.** *Out of my straits*], the great trials due, as the context suggests, to enemies; out of a deep experience of agony. — *I called upon Yah*], in prayer for relief; using the poetic abbreviation of "Yahweh." — *answered me*] in response to the call and — *in a broad place*], pregnant, implying the vb. "set me," in antithesis with the "straits." — **6.** *Yahweh is for me*], repeated v.$^{7a}$; on my side. — *I fear not*] with the best of reasons; because Yahweh so shields me, that the challenge can be uttered. — *What can man do to me?*], citation from $56^{12}$, and cited in Heb. $13^{6}$. — **7.** *As my great Helper*], cf. $54^{6}$ in antithesis with *them that hate me.* — *Upon* these last he *looks*] pregnant; in triumph, as the result of the divine help, cf. $59^{11}$ $92^{12}$. — **8–9.** A glossator adds a pentameter couplet of gnomic experience:

It is better to take refuge in Yahweh, than to trust in mankind.
It is better to take refuge in Yahweh, than to trust in princes.

**Str. III. 10–12.** The leader describes the serious situation in three syn. lines, in which the vb. *encompassed me,* is repeated four times; at first with the subject *all nations,* then twice for emphasis without subj., and finally with a simile. — *as bees* encompass *wax*], for thus the text should be restored. — It has been confused by the gloss: *They are quenched as the fire of thorns*], which certainly is not suitable as the words of the leader, and impairs the strong statement thrice repeated by the chorus in identical language: — *In the name of Yahweh will I circumcise them*]; this vb. is used here ironically. The Syrian oppressors had forbidden circumcision to Israel. Israel would take vengeance by circumcising them; yet not with a religious significance, but as the performance of an operation extremely painful to adults; cf. Gn. 34. — A glossator appends a pentameter line referring back to the straits. — **13.** *Thou didst thrust hard at me*

*that I might fall*]. The change of subj. common in glosses makes a direct complaint against the enemy in antithesis with: *but Yahweh was my helper*, cf. v.[7a]. The latter clause is then strengthened **14** by a loose citation from Ex. $15^2$: *Yah is my strength and psalm, and has become my salvation.*

Str. **IV**. has the same structure as Str. I., III. **15–16**. The leader calls attention to the celebration of the victory. — *Hark*], exclamation, as JPSV., more probable than "voice of" EV[s]. — *a shout of joy and victory*], "salvation" of EV[s]. is too general to suit the situation. — *in the tents of the righteous*], the army of rightéous Israel triumphing over the enemy. — *The right hand of Yahweh is exalted*], the lifting up of His hand has given the victory. — The chorus responds in three identical lines: *The right hand of Yahweh*, personified, *doeth valiantly*] in battle. — Again, the glossator returns to the previous straits in a trimeter tetrastich. **17**. *I shall not die*], a national death, *but I shall live*], in the renewal of national existence and independence. — *And I shall declare*], in the temple worship, *the deeds of Yah*], His victorious doings. — **18**. *Yahweh hath sorely chastened me*]. The people recognize that they have been under divine discipline. — *But He hath not given me over unto death*], delivered me into the hands of mine enemies.

## PSALM CXVIII. *B.*

A procession has come up to the gates of the temple, and the chorus speaks in couplets, and a priest responds in couplets. **19**. *Open to me the gates of Zedek*]. It is probable that this is an ancient proper name of the Holy City, which is called "the city of Zedek" Is. $1^{26}$; cf. Je. $31^{23}$ $50^7$, and whose ancient kings were called Adonizedek Jos. $10^{1.3}$ and Melchizedek Gn. $14^{18}$; as "Salem" is used $76^3$. — *That I may enter therein to give thanks to Yah*]. The purpose of the procession is to offer a thank offering and celebrate a festival for the victory given by Yahweh. — **20**. To this the priest replies: *This is the gate that belongs to Yahweh*]. Only those may enter whom He permits access to His presence, and only *The righteous* people of Israel — *may enter therein*]. This is an implicit inquiry whether they were such. — The glossator now adds: **21**. Another statement based on Ex. $15^2$: *I will*

*give Thee thanks that Thou hast answered me, and become mine for victory*], which is a further unfolding of v.$^{20b}$. — The true reply of the chorus is, however: **22**. *The stone that the builders rejected, has become the head of the corner*]. Zion is the cornerstone of the kingdom of God in accordance with Is. $28^{16}$. The nations had done their best to reject and destroy it. The last effort had been made by Antiochus, the king of Syria, but in vain. He had been overcome. Zion had regained her strength and glory through the victorious armies of the Maccabeans, and the omnipotent right hand of Yahweh. The Messianic application of the passage is due to the fact that the person of the Messiah bears the same relation to a kingdom of living persons that Zion, the capital of the kingdom, does to the kingdom. The metaphor stands equally well for both relations: cf. Mt. $21^{42}$ = Mk. $12^{10-11}$ = Lk. $20^{17}$ Acts $4^{11}$ 1 Pt. $2^{4-7}$ Eph. $2^{20}$ (Br.$^{MP. 208-209}$). — **23**. The priest responds: *From Yahweh this has come. It is wonderful in our eyes*]. The elevation of Zion is due to the wonderful victory wrought by Yahweh Himself. — The final word of the chorus is: **24**. *This is the day that Yahweh hath made*]. This festival day, this day of celebration, is due to the victory wrought by Yahweh; it is therefore His day. — *Let us exult and let us be glad in it*], in the festival celebration in the temple. — The priest replies with the blessing: **26**. *Blessed be he that cometh, in the name of Yahweh. We bless you from the house of Yahweh.*] The blessing is pronounced upon those coming or entering the gates of the temple with the purpose of celebrating this festival. And thus the Ps. reaches its most appropriate conclusion. A glossator, in view of a later situation of trial, interjected before the blessing of the priest an urgent petition, which is not suited to its context. — **25**. *O now, Yahweh, give victory! O now, Yahweh, give prosperity.* — The same or another glossator adds to the blessing of the priest **27**, which in its original form was a trimeter couplet: *Yahweh it was*] who hath done all these glorious deeds. By error אל came into the text and forced the translation "Yahweh is God," which has no propriety in this context. — *And He hath given us light*], the light of His countenance, in the priestly blessing Nu. $6^{25}$. — *Even to the horns of the altar*], in accepting the sacrifices offered in the festival they were celebrating. — A

liturgical direction was written on the margin of ancient codices: *Begin the feast with dense boughs*], as the feast of Tabernacles Lv. 23[40]; so essentially all ancient Vrss. But when these words crept into the text, they made endless difficulty. The easiest explanation of the combination is that the decoration of the courts of the temple extended even to the horns of the altar (cf. Succa, IV. 5). EV[s]. "bind the sacrifice with cords, even unto the horns of the altar" is not in accord with sacrificial laws or usage. Or the vb. might be taken in a pregnant sense, as Hu., Now., Dr., "and lead it unto," which, while more reasonable, is still against usage, for the blood of the victim was applied to the altars by the officiating priest: the animals were never brought thither. De., after Ainsworth, thinks of the festival offerings as so numerous that they filled the entire court, even to the horns of the altar. But Ainsworth in his alternative, "many sacrifices or boughs," is uncertain which to choose. Moreover, there is no usage in OT. to justify taking חג in the sense of festival offering. The view of Bä. that חג is to be taken in the ancient sense of the sacred dance, and that "the dance" is to be joined with "dense boughs" or garlands, however tempting it may be (cf. JPSV. "wreathe ye the festival march with branches of myrtle") is not sustained by the usage of the word, and is altogether improbable at the late date of the Ps. — **28.** The glossator adds another pentameter on the basis of Ex. 15[2], as he had already done in v.[14. 21]: *My 'El art Thou, and I will give Thee thanks; my God, and I will exalt Thee.*

## CXVIII. *A.*

**5.** הַמֵּצַר] *the straits*, elsw. 116[3] La. 1[3]. — מֶרְחַבְיָה] composed of יָה and מֶרְחָב *broad, roomy place 18[20] 31[9]*; as 𝕵 *in latitudine dominus* and Eastern Mas. 𝔊[א. A. R. T], Western Mas., regard it as enlarged fem. form. — **7.** בְּעֹזְרָי] i.p. *among my helpers* or emphatic pl. with ב *essentiae, as my Helper*, Dr. better, but 𝕵 *mihi auxiliator*, 𝔊[א. A. R. T] *ἐμοὶ βοηθός*, וְעֹזְרִי Che., בְּעֶזְרִי Gr. — **10.** כִּי אֲמִילַם] Hiph. impf. 1 sg., sf. 3 pl. Ges.[26d]. 𝔊, 𝕵, do not translate כִּי. It is prob. a gl. of asseveration. ‡ מוּל vb. Qal *circumcise*, Niph. *be circumcised*, neither in ψ; Hiph. *make to be circumcised* BDB. here and v.[11. 12]; but De. *cut in pieces*, 𝔗 אתשנון, 𝔖 אסיפת, 𝔊[א. A. R. T], Aq. *ἠμυνάμην*, Σ *διέθρυψα*, 𝕵, 𝔙, *ultus sum*. Du., Valeton rd. אֲמִלַם. — **12.** כדברים] pl. † דְּבוֹרָה n.f. *bee*, Is. 7[18], pl. דבורים elsw. Dt. 1[44] Ju. 14[8]. — דֹּעֲכוּ] Pu. pf. 3 pl. † [דָּעַךְ] vb. Qal *go out, be extinguished*, of lamp, fig. of wicked, Jb. 18[5. 6] 21[17] Pr. 13[9] 20[20] 24[20], of

hostile armies Is. $43^{17}$, Niph. of brooks Jb. $6^{17}$, Pu. of enemies only here. 𝔊 *ἐξεκαύθησαν*, 𝔙 *exarserunt*, בערו, so Oort, Bä., Che., Gr. As a word is missing, the text was prob.:

סבוני כדברים רונג
בערו כאש בקוצים

The second l., however, is a gl. — קוֹצִים] pl. ‡ קוֹץ n.m. *thorn bush, thorn*, Ex. $22^5$ (E) Is. $33^{12}$ Je. $4^3$ $12^{13}$ +. — **13.** דָּחֹה] Qal inf. abs. דחה vb. *thrust, push*, followed by pf.; cf. $35^5$ $62^4$ $140^5$. This v. is a gl. — **14.** עזי וזמרת יה], as Ex. $15^2$ *v.* Intr. § 1. This v. also is a gl. — **15.** קוֹל] exclam. *hark!*, as JPSV. — יְשׁוּעָה] should be in both clauses; the second was omitted by haplog. — עשה חיל] as $60^{14}$ = $108^{14}$; of warlike valour. — **18.** יַסֹּר] Pi. *v.* $2^{10}$ *discipline with severity*, as $94^{12}$.

CXVIII. *B.*

**19.** אָבֹא] final clause; so אוֹדֶה. — **22.** ‡ פִּנָּה] n.f. *corner*, of stone, as Is. $28^{16}$. — **25.** הַצְלִיחָה] Hiph. Imv. cohort.; cf. $1^3$ $37^7$. — **27.** אל יהוה] conflation of two divine names though in 𝔊. אל came in from below. — וַיָּאֶר] Hiph. impf. ו consec. copula in previous clause. אור *make shine* the face of Yahweh, as Nu. $6^{25}$ (P) Ps. $31^{17}$ $67^2$ $80^{4.8.20}$ $119^{135}$; cf. $4^7$ $13^4$. 𝔊$^{\aleph.A.R.T}$ *καὶ ἐπέφανεν*, 𝔍 *et apparuit*. — אסרו חג בעבתים] 𝔊 *συστήσασθε ἑορτὴν ἐν τοῖς πυκάζουσιν*, 𝔙 *constituite diem solemnem in condensis*, 𝔍 *frequentate sollemnitatem in fronduosis*, Σ *συνδήσατε ἐν πανηγύρει πυκάσματα*. These Vrss. all take חג in the usual sense of *feast*, and עבתים in the sense of *boughs with dense foliage*. Lag. would rd.: ערבים Lv. $23^{40}$ for עבתים, but this is unnecessary and improb. The difficulty in this interp. is with the vb. אסר, which means to *bind, tie*; but אסר מלחמה 1 K. $20^{14}$, 2 Ch. $13^3$ means to *join battle*, cf. German "den Streit anknüpfen"; so here *begin the feast with dense boughs*, as Lv. $23^{40}$, the first day of the feast of Tabernacles. The interp. of חג as *festal victim*, cf. חֲגִיגָה, though sustained by Ew., Ol., De., Hu., Now., Dr., *al.*, has no support in usage of OT.; and the interp. as *sacred dance* or *procession* of Bä., Davies, Minocchi, JPSV., is a rare and early usage, not to be thought of in so late a Ps. or gl.

## PSALM CXIX., 22 STR. $8^5$.

**Ps. 119 is a prayer of the congregation in twenty-two parts, based on the observance of the Law. (1) Happy are those who perfectly obey the Law. (2) They observe it with heart, lip, and way, and rejoice in it. (3) The Law is their counsellor against plotting princes. They pray that Yahweh may uncover its wonders; (4) may quicken and strengthen them according to it, and deliver them from humiliation. (5) They pray that He may teach them**

**the Law, that they may turn unto it away from covetousness. (6) They assert their trust in the Law, and vow to observe it with delight and love. (7) Proud seducers like a sirocco torment them for keeping the Law, but cannot deprive them of their comfort and joy in it. (8) The cords of the wicked enclose them, but they still are companions to those that observe the Law. (9) Yahweh is good and the doer of good, even in their affliction by proud enemies. (10) Yahweh is their maker and His Law is righteous, therefore they pray that not the perfect but the proud may be shamed. (11) They pine for salvation, but hope in the Law. The proud have well-nigh overcome them by treachery. (12) The Law is fixed eternally in heaven and on earth. It has no end, and is exceeding broad. (13) They love the Law, which imparts wisdom, and hate every evil way. (14) The Law is a lamp. Their life is risked by the snares of the wicked, but they rejoice in their inheritance in the Law. (15) They pray for support against backsliders, whom they hate, but they reverence and love the Law; (16) they pray that He will save them from oppressors, and give them understanding in the Law which they love. (17) The Law is wonderful, giving light. They long to understand it, and pray for redemption from oppressors who break it. (18) Yahweh is righteous, and His Law is upright. Jealousy for the Law has destroyed them, but they have not forgotten it. (19) In great peril they anxiously pray for salvation from enemies. Their hope is in the everlasting Law. (20) They plead for redemption from treacherous persecutors. The Law is the sum of faithfulness. (21) Persecuted by princes without cause, they yet praise the Law and hope for salvation. (22) They plead for salvation with a vow of praise with lip and tongue.**

HAPPY are they that are perfect in way, who walk in (*Thy*) Law;
Happy are they that seek (Thee) with the whole heart, who keep (*Thy*) Testimonies.
Thou (Thyself) hast commanded to observe diligently *Thy* Precepts:
Then shall I not be ashamed in looking unto all *Thy* Commands.
א Yea, they do no iniquity that walk (according to *Thy* Word);
Ah: that my ways were established to observe *Thy* (Saying).
I will thank Thee with uprightness of heart, learning Thy righteous Judgments:
Do not forsake me utterly; I will observe *Thy* Statutes.

WHEREBY shall one keep his path pure? By observing *Thy* Word;
Within my heart, that I may not sin against Thee, I have stored up *Thy* Saying.

Blessed be Thou, Yahweh! Teach me *Thy* Statutes:
With my lips I told all the Judgments of *Thy* mouth.
ב In Thy (Law) I delight myself, I forget not (*Thy*) Way.
In Thy Testimonies I rejoice, over above all riches in (*Thy*) Way.
With my whole heart I seek Thee; let me not err from *Thy* Commands;
In Thy Precepts I muse, and I look unto *Thy* paths.

DEAL bountifully with Thy servant, that I may live, and I will observe *Thy* Word:
Yea, princes sit down, talk together against me, while I muse on *Thy* Statutes.
A sojourner am I in the earth; do not hide from me *Thy* (Saying);
My soul is in exile in longing at every time for *Thy* Judgments.
ג Uncover mine eyes that I may behold wonderful things out of *Thy* Law:
Uncover reproach and contempt; I have kept *Thy* (Precepts).
Thou dost rebuke the proud, the accursed that err from *Thy* Commands;
Yea, my delight, the men of my counsel, are *Thy* Testimonies.

MY soul doth cleave to the dust; according to Thy Word quicken *me:*
My ways have I told, and Thou hast answered me; Thy Statutes teach me.
The way of Thy wonders will I sing; Thy (Judgments) make *me* understand;
My soul doth drop away from heaviness; according to Thy (Saying) raise *me* up.
ד The way of falsehood remove from me, and with Thy Law be gracious to *me;*
The way of fidelity have I chosen; with Thy (Precepts) compose *me.*
I cleave unto Thy Testimonies, Yahweh; put *me* not to shame;
The way of Thy Commands will I run; for Thou wilt encourage *my* heart.

MAKE me understand Thy Law, and I will observe it with all (*my*) heart.
Show me the way of Thy (Precepts) and I will keep it as (*my*) reward.
Make me tread in the path of Thy Commands; for in it *I* delight;
Incline unto Thy Testimonies and not unto covetousness *my* heart.
ה Remove mine eyes from worthlessness, (according to Thy Word) quicken *me.*
Behold, I long for Thy (Statutes); in Thy righteousness quicken *me.*
Establish to Thy servant Thy Saying; according to the fear that is due Thee (*my* step);
Remove my reproach; Thine excellent Judgments *I* stand in awe of.

VERILY let Thy kindness, Yahweh, bring me Thy salvation according to *Thy* Word;
And I will lift up my palms unto what I sing of, even *Thy* Statutes.
Verily do not snatch away the word of faithfulness; I hope in *Thy* Judgments.
And I will return word to him that reproacheth me that I trust in *Thy* (Saying).
ו Verily I will observe continually, forever and ever, *Thy* Law;
And I will walk in a roomy place, because I study *Thy* Precepts;
And I will speak before kings, and I will not be ashamed of *Thy* Testimonies;
And I will delight myself in what I love, even *Thy* Commands.

REMEMBER Thy servant, because Thou hast made me hope in (*Thy*) Word:
This is my comfort in mine affliction, that Thou hast quickened me according to *Thy* Saying.
The proud scorn me exceedingly; I have not inclined from *Thy* (Testimonies);
I remember of old, Yahweh, and comfort myself in *Thy* Judgments.
ז A burning wind has seized me from the wicked, the forsakers of Thy Law.
Songs have I in the house of my sojourning, even *Thy* Statutes.
I remember in the night Thy name, and observe *Thy* (Commands);
This have I because I keep *Thy* Precepts.

I ENTREAT Thy favour with my whole heart; be gracious to me according to *Thy* Saying;
My portion, Yahweh, I have said that I would observe *Thy* Word.
At midnight I rise up because of *Thy* righteous Judgments;
I have considered my ways and (turned) unto *Thy* Testimonies.
ח The earth is full of Thy kindness; teach me *Thy* Statutes:
The cords of the wicked have enclosed me; I do not forget *Thy* Law.
A companion am I to all that fear Thee, and to them that observe *Thy* Precepts:
I made haste and delayed not to observe *Thy* Commands.
WELL hast Thou dealt with Thy servant, Yahweh, according to *Thy* Word:
Well was it for me that I was afflicted that I might learn *Thy* (Testimonies).
Before I was afflicted I erred; but now I observe *Thy* Saying:
Better to me than thousands of gold are the (Judgments) of *Thy* Mouth.
ט The proud have smeared lies over me; I keep *Thy* Precepts.
Their heart is gross with fatness; I delight in *Thy* Law.
Good taste and knowledge teach me, I believe in *Thy* Commands:
Good and the doer of good art Thou: teach me *Thy* Statutes.
LET them that fear Thee turn to me that they may know *Thy* Testimonies:
Let them that fear Thee see me and be glad, that I hope in *Thy* Word.
I know, Yahweh, that righteous and faithful are *Thy* Judgments:
Let Thy kindness be to Thy servant, to confirm me according to *Thy* Saying.
י Let Thy compassion come to me, that I may live; my delight is in *Thy* Law.
Let the proud be shamed; while I muse on *Thy* Precepts.
Let my heart be perfect, that I may not be ashamed of *Thy* Statutes.
Thy hands made me and prepared me, that I might learn *Thy* Commands.
MY soul doth pine for Thy salvation: I hope in *Thy* Word:
Mine eyes fail: how long ere will comfort me *Thy* Saying?
Though I am become like a wineskin in smoke, I forget not *Thy* Statutes.
How many are the days of Thy servant? How long ere (*Thy*) Judgments?
כ The proud have dug for me pits: for one who is according to *Thy* Law.
According to Thy kindness quicken me, that I may keep the Testimonies of *Thy* Mouth.
All with falsehood pursue me; faithful are *Thy* Commands.
Almost had they consumed me, and yet I have not forsaken *Thy* Precepts.
FOREVER fixed in heaven, Yahweh, is *Thy* Word.
To all generations Thou hast established (in) the earth and there standest fast *Thy* (Saying).
As regards Thy Judgments, they stand fast to-day; for all are *Thy* servants.
Forever will I not forget; for Thou dost quicken me according to *Thy* (Statutes).
ל Though I had perished in mine affliction, my delight had been in *Thy* Law.
For me the wicked wait to destroy me; I consider diligently *Thy* Testimonies
Thine am I; save me; for I study *Thy* Precepts.
To all completeness have I seen an end; broad are *Thy* Commands.
O HOW I love Thy Law! All the day is it *my* musing:
More wise than mine enemies, Thou makest me with Thy Commands; forever they are *mine*.
More insight than all teachers have I; for Thy Testimonies are *my* musing:
More understanding than my seniors have I; for Thy Precepts *I* keep.
מ From every evil way, that I may observe Thy Word, do *I* refrain;

From Thy Judgments I do not turn aside; for Thou dost instruct *me*.
From Thy (Statutes) have I understanding; for every word of falsehood *I* hate:
O how sweet is Thy Saying to my palate! sweeter than honey to *my* mouth.
A LAMP to my foot and a light to my path is *Thy* Word:
I have sworn and confirmed it, to observe *Thy* righteous Judgments.
I am sore afflicted, Yahweh: quicken me according to *Thy* (Saying):
The freewill offerings of my mouth, O accept, and teach me *Thy* (Statutes).
נ My life is in my palm continually; but I forget not *Thy* Law:
The wicked have laid a snare for me; but I err not from *Thy* (Commands).
I incline with my heart to do as a reward *Thy* (Precepts).
I have an everlasting inheritance; for the joy of my heart are *Thy* Testimonies.
MY hiding place and my shield art Thou: I hope in *Thy* Word:
Uphold me, and shame me not in my hope, that I may live according to *Thy* Saying.
Those that backslide Thou dost cause to cease: therefore I love *Thy* Testimonies.
My flesh bristles up in awe of Thee and I reverence *Thy* Judgments.
ס Those that swerve with their mouth I hate; but I love *Thy* Law:
Support me that I may be saved, and I will (delight) continually in *Thy* Statutes.
Thou dost set at naught the falsehood of their deceit: all that backslide from *Thy* (Precepts).
As for them that turn aside, their portion is adversity; but I keep (*Thy*) Commands.
MINE eyes pine for Thy Salvation and for *Thy* righteous Saying:
Take (Thy Word) in pledge; let not the proud oppress (*Thy* servant).
I have done (Thy) Judgments: do not abandon to the oppressor (*Thy* servant).
Thy servant am I; make me have understanding that I may know *Thy* Testimonies.
ע Do with Thy servant according to Thy kindness, teach me *Thy* Statutes.
It is time for Yahweh to act: they have broken *Thy* Law.
Therefore more than gold or than fine gold I love *Thy* Commands.
Therefore the way of falsehood I hate, I direct my steps according to (*Thy*) Precepts.
THE opening of Thy Word giveth light, giveth understanding to the *simple*.
Wonderful are Thy Testimonies; therefore keepeth them *my* soul.
Turn to the one that loves Thy name, and according to Thy Judgments be gracious to *me*.
My footsteps confirm according to Thy Saying, and let not iniquity have dominion over *me*.
פ Streams of water, because they keep not Thy Law, run down *mine* eye.
Redeem me from the oppression of man: Thy Precepts *I* keep.
Thy face make shine on Thy servant, and Thy Statutes teach *me*.
My mouth I open wide and pant: for Thy Commands *I* long.
IN righteousness and faithfulness exceeding Thou hast commanded *Thy* Testimonies.
My jealousy hath destroyed me, that mine adversaries have forgotten *Thy* Word.

Smelted exceedingly is Thy servant, but he doth love *Thy* Saying:
Righteous art Thou, Yahweh; and upright are *Thy* Judgments.

צ I am small and despised, but I forget not *Thy* Precepts.
Thy righteousness is righteousness forever; and faithfulness is *Thy* Law.
Trouble and distress have overtaken me: my delight are *Thy* Commands.
Thy righteousness is forever; give me understanding that I may live according to *Thy* (Statutes).

I AM beforehand with the twilight of dawn, and cry for help: I hope in *Thy* Word:
Mine eyes are beforehand with the night watches to muse of *Thy* Saying.
My voice, O hear, according to Thy kindness; quicken me according to *Thy* Judgments:
I call with my whole heart; answer me; I will keep *Thy* Statutes.

ק They draw near that pursue (me) with evil devices, that are far from *Thy* Law:
I call upon Thee (Yahweh); O save me; and I will observe *Thy* Testimonies.
Be Thou near, Yahweh; faithful are *Thy* Commands:
Of old I know (them); forever Thou hast founded *Thy* (Precepts).

PLEAD my cause and redeem me: quicken me according to *Thy* (Word):
I see the treacherous and loathe them that do not observe *Thy* Saying.
Far off from the wicked is salvation: they study not *Thy* Statutes.
Many are Thy compassions, Yahweh: quicken me according to *Thy* Judgments.

ר O see mine affliction and rescue me: I do not forget *Thy* Law:
Many are my persecutors and mine adversaries: I do not decline from *Thy* Testimonies.
O see, quicken me, according to Thy kindness; I love *Thy* Precepts.
The sum of faithfulness and forever are *Thy* righteous (Commands).

PRINCES persecute me without cause; I stand in awe of *Thy* Word:
I rejoice, as one that findeth spoil, over *Thy* Saying.
Seven times a day I praise *Thy* righteous Judgments:
Lying I hate and abhor; I love *Thy* (Statutes).

ש Great peace without a cause of stumbling have they that love *Thy* Law:
My soul doth observe and love exceedingly *Thy* Testimonies.
I hope for Thy salvation, Yahweh; I do *Thy* Commands.
I observe Thy Precepts: yea, all my ways are before *Thee*.

LET my yell come near before Thee; make me to have understanding according to *Thy* Word:
Let my supplication come before Thee; deliver me according to *Thy* Saying.
My lips will pour forth praise, that Thou teachest me *Thy* Statutes:
My tongue will respond in faithfulness of *Thy* righteous (Judgments).

ת I long for Thy salvation, Yahweh, my delight is in *Thy* Law:
Let me live and praise Thee, and make to help me *Thy* (Testimonies).
Let Thine hand be ready for my help; I have chosen *Thy* Precepts.
I stray as a lost sheep: but I do not forget *Thy* Commands.

Ps. 119 (118 𝔊, 𝔙) is the most artificial of the Psalms. It is composed of twenty-two alphabetical Strs., in the order of the Hebrew alphabet. Each Str. has eight lines, each line beginning with the letter characteristic of the Str.; cf. La. 3, which has twenty-two alphabetical Strs. of three lines each, every line beginning with the letter characteristic of its Str. The Ps. is also

artificial at the close of its lines, rhyming with the characteristic suffix, or some form corresponding with it in utterance. Copyists and glossators have disregarded this feature; but by transpositions and a few modifications of the text justified for other reasons, it is easy to so restore them that they always rhyme either in ךָ- or ־ִי. Dr. Littmann has called my attention to the fact that the same kind of syllabic play is found in Arabic poetry. The Ps. has also its regular, uniform measure throughout. It is not always easy to distinguish pentameters from hexameters, especially when the text has been often corrupted by prosaic copyists; but the measure of this Ps. is really pentameter. The most significant feature of this Ps. is its use of eight terms for the Law. These are: דבר, אמרה, חקים, משפטים, תורה, מצות, עדות, and פקודים. The only other word used for Law in this Ps. is v.[16] חקות. But this single instance is doubtless an error. It has been inserted for another term which is missing from the Str. Since just these eight terms are used, and used uniformly throughout the Ps., the presumption is that each one was used once, and once only, in each Str. This is the case with some exceptions, due to corruption of the text. It is not difficult to restore the original text, so far as these eight terms are concerned, and to show that each term was used once in each of the Strs., and that all were used in every Str. It was not understood by later copyists that these were all legal terms, and hence there arose gradually textual errors due to the giving of other interpretations to these terms. All Christian translations err greatly in this particular.

These eight terms represent in their original meaning several types of Hebrew Law (*v.* Br.[Hex. 242 sq.]). But in this Ps. they seem to have lost for the most part their original force. (1) The term דבר is the *Word* or *sentence* of Law, originally of the type: *Thou shalt* or *shalt not*, a prophetic word addressed to Israel as a nation conceived as one person. דבר is the earliest term, and the most prominent one in this Ps. (2) The term אִמְרָה, *Saying*, is a poetic syn. of דבר, based on Dt. 33[9]. It is so used in sg. throughout the Ps.; prob. also in 19[10], for which יִרְאַת has been substituted by mistake. (3) The term חקים indicates the brief, terse *Statutes* of the primitive Hebrew administration of Law, usually with penalty attached. This term is used in pl. throughout the Ps. (4) A later type of the חקים are the משפטים, *Judgments*, used also in pl. throughout. The sg. in v.[43. 84. 121. 132. 149. 160. 175] is due to txt. err. (5) תורה, *the Law*, as teaching, instruction; originally a term for a body of law, in P for specific laws also; used throughout in sg. (6) מצות is used in pl. for Deuteronomic or later prophetic *Commands*. (7) עדות, *Testimonies*, term of P, used in pl. (8) פקדים, *Precepts*, a poetic term in late Pss. 𝔊 renders ἐντολαί same as מצות, for which indeed it is a synonym; 𝔍 renders *praecepta* same as חקים. It is used throughout the Ps. in pl. with sf. These eight terms for Law, so far as 𝔐 and Vrss. are concerned, are used with such variation that there seems to be no more order than in a kaleidoscope. There are variations in the Vrss., but these are not sufficient in number or helpful in character to change this situation. It is improbable that an author, who in all other respects was so artificial and ornate in style, would in this essen-

tial matter be so artless and unconventional. This Ps. was composed for recitation as an ABC for the training of the young scribe in the Law. One would expect the author to give aid to the memory by an orderly arrangement. When we examine these terms in their present usage, and emend the text in the cases already mentioned, some trace of order becomes apparent in the midst of the chaos. The question then arises whether the disorder is not the result of the carelessness of scribes, or due to variations of memory in the ancient schools. Bä. tells us that "jeder Vers bildet in der Regel einen für sich abgeschlossenen Gedanken; nur selten (z. B. 89–91, 97–100) hangen mehrere Verse enger zusammen." This is as much as to say that this Ps. lacks parall., the essential feature of all Heb. poetry, and is in fact no poetry at all. A careful search for parallelism in this Ps. makes it evident that there is no Ps. more marked by parall. in its varied forms, and that no Heb. poetry known to us has a greater variety of these forms than this Ps. By copyists' errors and glossators' neglects, by readjustments due to defective memory or slips of the eye, or supposed improvements of editors, the original parall. is often obscured or destroyed; but it is not difficult to restore it in most cases, as the subsequent comment shows.

Much time has been spent and no pains have been spared in the effort to discover the principle which determines the variation of terms in the Strs. The following scheme is presented as the best that we can offer at present. If the problem is not fully solved, it is hoped that the solution is not far distant. The principle of arrangement has been determined chiefly through a study of the parallelisms. These seemed to require a transposition of lines in many Strs. The frequent omissions and duplications of terms in 𝔐, and the many and remarkable variants presented by 𝔊, 𝔙, seemed to justify an occasional transposition of terms, as well as the substitution of missing terms for duplicates. The scheme is as follows: (1) The Strs. are grouped in pairs by a similar use of the terms. (2) They are divided into larger groups of four, eight, and ten Strs., by the interchange of all four terms between the tetrastichs (Strs. 1–2, 5–6, 13–14). (3) These groups are subdivided by changes in the terms of the opening couplets of the tetrastichs. Throughout the Ps. the tetrastichs use in their first lines דבר and תורה, excepting in Strs. 7–10, 15–18, where the terms of the first couplet change places, and דבר and תורה take the second place. With דבר is used אמרה in Strs. 1–2, 7–8, 11–12, 15–16, 19–22 (12 Strs.), משפטים in Strs. 13–14 (2 Strs.), חקים in Strs. 3–6 (4 Strs.), עדות in Strs. 9–10, 17–18 (4 Strs.). With תורה is used: פקודים in Strs. 3–6, 9–10, 17–18 (8 Strs.), מצות in Strs. 13–14 (2 Strs.), עדות in Strs. 1–2, 11–12, 19–22 (8 Strs.), חקים in Strs. 7–8, 15–16 (4 Strs.). This variation of the second term divides Strs. 1–4 into two pairs, Strs. 5–12 into four pairs, Strs. 13–20 into four pairs. The final Strs., 21–22, seem to form a group by themselves, as they repeat the arrangement of the first pair of Strs. and of the closing Strs. of the larger groups, 5–12, 13–20, varying only by using the order of the first Str. in one tetrastich and the order of the second Str. in the other tetrastich, *i.e.* $1^a$ is combined with $2^b$, and $1^b$ with $2^a$. (4) The

tetrastichs always retain three of their terms, but occasionally interchange one. The terms thus common to both tetrastichs are חקים and עדות. חקים is used with דבר and its mates אמרה and משפטים in Strs. 1–6, 11–14, 19–22; עדות with תורה and its mates פקודים and מצות in these same Strs. The two terms are interchanged in Strs. 7–10, 15–18. This variation serves to unite two of the four pairs in Strs. 5–12 and 13–20, making the subdivision of each group 2 + 4 + 2. (5) The order of terms in the first couplet of the tetrastichs is reversed only in Strs. 7–10, 15–18, *i.e.* where the variable terms are interchanged. This variation serves to emphasize the union of these pairs in quartettes. (6) The order of terms in the second couplet is regularly reversed throughout the Ps.; so that no Str. repeats exactly the combination of the preceding Str. (7) There is the same selection of terms, with variation in order only, in the opening and closing groups of the Ps., Strs. 1–4, 21–22, and in the opening and closing pairs of the groups 5–12, 13–20. There is correspondence in order as well between Strs. 1–2, 11–12, 19–20, 21–22; and between Strs. 3–4, 5–6. The same general correspondence appears between Strs. 7–10, 15–18, and the exact correspondence between Strs. 7–8, 15–16 and between Strs. 9–10, 17–18. This resemblance serves to unite the several groups into an organic whole. The scheme may be presented most clearly in the form of a table (see p. 418).

There is undoubtedly a considerable amount of repetition of phrases in this Ps., and this to the superficial reader gives the impression of monotony; but in fact such phrases are comparatively few in number, and their repetition is due to the emphasis the poet desires to put upon them and upon them alone. The great majority of the terms used in connection with the Law are used no more than once or twice in these 176 lines; so that in fact there is a wonderful variety in the Ps., a variety so great that it seems to exhaust the possibilities of usage.

The psalmist writes in the midst of great trouble, affliction, and indeed persecution. He is encompassed by proud, powerful enemies, who scorn him for his fidelity to the Law, and heap reproaches and contempt upon him. At the same time they seek to ensnare him by craft and lies. Notwithstanding all this, the psalmist is entirely loyal to the Law. The Law has become to him the representative of his God. Throughout the Ps. he ascribes to the Law the attributes older writers ascribe to God; looks to the Law for the help and salvation that ordinarily come from God alone. The Law is to him almost hypostatical, almost what the *Memra* became to later Judaism. It was eternal in heaven before it came to the earth: it came to the earth and to man to remain everlastingly. Upon its observance depend life, salvation, knowledge, wisdom, happiness, and every joy. It is not true that this author has the Deuteronomic spirit. The personal allegiance to Yahweh of D has become a legal allegiance. The psalmist is far in advance of the priestly attitude of P. He is a scribe, an early Pharisee of the highest and noblest type. The Ps. originated, therefore, after the rise of the Pharisaic party, at the time of their persecution because of zeal for the Law by the Hellenistic party in

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| א | תורה | עדות | פקודים | מצות | דבר | אמרה | משפטים | חקים |
| ב | דבר | אמרה | חקים | משפטים | תורה | עדות | מצות | פקודים |
| ג | דבר | חקים | אמרה | משפטים | תורה | פקודים | מצות | עדות |
| ד | דבר | חקים | משפטים | אמרה | תורה | פקודים | עדות | מצות |
| ה | תורה | פקודים | מצות | עדות | דבר | חקים | אמרה | משפטום |
| ו | דבר | חקים | משפטים | אמרה | תורה | פקודים | עדות | מצות |
| ז | דבר | אמרה | עדות | משפטים | תורה | חקים | מצית | פקודים |
| ח | אמרה | דבר | משפטים | עדות | חקים | תורה | פקודים | מצות |
| ט | דבר | עדות | אמרה | משפטים | פקודים | תורה | מצות | חקים |
| י | ערות | דבר | משפטים | אמרה | תורה | פקודים | חקים | מצות |
| כ | דבר | אמרה | חקים | משפטים | תורה | ערות | מצות | פקודים |
| ל | דבר | אמרה | משפטים | חקים | תורה | ערות | פקודים | מצות |
| מ | תורה | מצות | עדות | פקודים | דבר | משפטים | חקים | אמרה |
| נ | דבר | משפטים | אמרה | חקים | תורה | מצות | פקודים | עדות |
| ס | דבר | אמרה | עדות | משפטים | תורה | חקים | פקודים | מצות |
| ע | אמרה | דברה | משפטים | עדות | חקים | תורה | מצות | פקודים |
| פ | דבר | עדות | משפטים | אמרה | תורה | פקודים | חקים | מצות |
| צ | עדות | דבר | אמרה | משפטים | פקידים | תורה | מצות | חקים |
| ק | דבר | אמרה | משפטים | חקים | תורה | עדות | מצות | פקודים |
| ר | דבר | אמרה | חקים | משפטים | תורח | עדות | פקודים | מצות |
| ש | דבר | אמרה | משפטים | חקים | תורה | עדות | מצות | פקודים |
| ת | דבר | אמרה | חקים | משפטים | תורה | עדות | פקודים | מצות |

**Israel, and especially by the haughty leaders and princes who represented the Syrian interest, toward the close of the Greek period.**

**Str. א.** The first tetrastich has syn. and synth. couplets; the second, antith. and synth. couplets. — **1–8.** *Happy*], congratulation; repeated for emphasis v.$^{2}$, cf. 1$^{1}$. — *perfect in way*], who have integrity in their walk of life, cf. 15$^{2}$ 18$^{22 sq.}$ ‖ *Seek Thee with the whole heart*], so v.$^{10}$: personal acquaintanceship with Yahweh is the goal of their way. — *Walk in Thy Law*], as assonance and measure require; enlarged by glossator into "Law of Yahweh" to make the reference more definite; cf. *walk according to Thy Word*], v.$^{3}$, which an early copyist changed by error into the similar Heb. "in His way." — *keep Thy Testimonies*], v$^{2}$. This vb. is frequently used in this Ps.: with Testimonies also v.$^{22. 129}$, with Law v.$^{34}$, with Precepts v.$^{56. 69. 100}$, with Commands v.$^{115}$, with Statutes v.$^{33. 145}$. It is ‖ *observe Thy Precepts*], v.$^{4}$: vb. used with Precepts also v.$^{63. 134. 168}$, with Statutes v.$^{5. 8 (?)}$, with Word v.$^{9. 17. 57. 101}$, with Law v.$^{34. 44. 55 (?). 136}$, with Commands v.$^{60}$, with Saying v.$^{67. 158}$, with Testimonies v.$^{88. 146. 167. 168 (?)}$, with Judgments v.$^{106}$; the only vb. used with all the legal terms. These vbs. imply watchful, careful observance of the Law. It is evidently the chief thing in the mind of the author of the Ps. — *Thou Thyself hast commanded*], v.$^{4}$. The Law is the personal command of God, involving personal allegiance in seeking Him with the whole heart, and the resultant happiness. — *Ah: that*], v.$^{5}$, strong expression of longing, with its antithesis in the negative jussive v.$^{8}$. — *my ways were established*], fixed right, directed aright by God; so that I might walk aright in the way, be "perfect in way" v.$^{1}$. — Cf. for the negative side v.$^{8}$. *Do not forsake me utterly*], leaving me to walk alone, without divine direction; one who "seeks Thee with the whole heart" v.$^{2}$. — *Then shall I not be ashamed*], v.$^{6}$, put to shame by transgression — but, in antithesis, *thank Thee*], v.$^{7}$, giving God the praise. — *with uprightness of heart*], the heart being upright because without transgression, and with completeness of devotion. — *in looking unto all Thy Commands*], with a teachable spirit to learn; cf. v.$^{15}$ ‖ *learning Thy righteous Judgments*]. The vb. "learn" is used also with Commands v.$^{73}$, with Statutes v.$^{71}$. The phr. "righteous Judgments" is used elsw. v.$^{62. 106. 164}$, also with corrected text v.$^{121. 160. 172}$, cf. v.$^{75}$, a favorite term of this author; cf. 19$^{10}$ for the idea.

Str. ב. The first quartette is composed of two synth. couplets; the second of lines essentially syn. — **9–16**. *Whereby shall one keep his path pure?*], a question directed to God; cf. the antith. v.[3. 5]. An early copyist under the influence of WL. inserted in the text "young man"; but the context has no more to do with young men than with other persons, and this being the only passage in the Ps. applied specifically to young men, the reference is improbable. The path is a pure path ‖ "perfect" v.[1], and is to be kept pure. The EV[s]. "cleanse" implies a way not already pure but to be made so; which suits admirably the Augustinian doctrine of sin, but does not suit the conception of this poet. — *Within my heart*], v.[11], in antithesis with *my lips* v.[13]. Within the heart *that I may not sin against Thee*] as a preventive of sin against God by violating His Law. — *I have stored up Thy Saying*], as a treasure ever to be kept in mind and guarded. In this way, the heart, the mind, the will, the entire inner man is restrained from sin. — The same is accomplished in the outer man by oral recitation: *I told all the Judgments of Thy mouth*], v.[13]. Telling them to others impresses them upon the mind of him who tells them; and is a public recognition of their obligation; and therein an effectual restraint from outward sin. — *Blessed be Thou, Yahweh!*], v.[12]. An ascription of blessedness to Yahweh, the great Teacher, Himself the sum of the Law. — *Teach me Thy Statutes*], phr. of D, also v.[26. 64. 68. 124. 135. 171]. The vb. is also used with Judgments (error for Statutes) v.[108]. — *In Thy Testimonies I rejoice*], v.[14], cf. Thy Saying v.[162] ‖ *In Thy Law I delight myself*], v.[16]; so in Thy Commands v.[47]; cf. also use of noun from same stem: "my delight is Thy" Testimonies v.[24], Law v.[70. 77. 92. 174], and Commands v.[143]. — The intermediate *in Thy Precepts I muse*], v.[15], is not simply the musing of meditation and study, which does not suit the ‖ here or in v.[78], or in v.[23. 48] (with Statutes), where this vb. is in the same parallelism with terms of rejoicing. It is the musing of talking or singing to oneself about a joyous theme. And the other passages v.[148] with Saying, and v.[27] with "wonders," and even the cognate noun of v.[97. 99] favour this general mng. for all the passages of this Ps. — *over above all riches*]. The Law is the most valuable of all things, worth all things else; cf. Jesus' Parables of the Kingdom Mt. 13[44. 45]. This tristich has also the syn. terms *Way* used twice,

and *Path*, which is the way of the Law, cf. v.$^{9}$ — Unto this the pious *look*], cf. v.$^{6}$ and they *forget*] it not; cf. v.$^{61.109.153}$ used with Law, v.$^{83}$ with Statutes, v.$^{93.141}$ with Precepts, v.$^{139}$ with Word, and v.$^{176}$ with Commands. — *Let me not err from Thy Commands*], v.$^{10}$; so v.$^{21}$, cf. v.$^{118}$, where the same vb. is used with "Statutes"; cf. also 19$^{13}$ and the conception of sin as error in P.

**Str. ג.** The first quartette has synth. and syn. couplets, the second antith. couplets. — **17–24.** *Deal bountifully with Thy servant*], as 13$^{6}$ 116$^{7}$ 142$^{8}$. — *that I may live*], not physical but religious, as v.$^{25.37.40.50.77.88.93.107.116.144.149.154.156.159.175}$. This writer evidently thinks that the only true life is in knowing and obeying the divine Law. — *Yea princes sit down*], v.$^{23}$, in council. — *talk together against me*], plotting and conspiring, as v.$^{61.69.85.95.110+}$. A glossator inserts at the expense of the measure *Thy servant*, requiring the change of its vb. from the first person to the third. — *A sojourner am I in the earth*], v.$^{19}$. The earth was not his native land. He was an alien, residing in it by sufferance with only the rights of a guest. — The ‖ was probably also *My soul is in exile*], v.$^{20}$, for 𝔐 and Vrss. differ in text. 𝔐 has an Aramaic word which is usually rendered after La. 3$^{16}$ "is crushed"; but this is dubious and harsh in the context. The Vrss. seem to have had a vb., syn. with the following infinitive. — *in longing*]. The psalmist is not content with the provisions for his comfort which he finds on the earth. He longs for something which is over and beyond the earth, for heavenly things. — *at every time*]. There is no cessation of this longing; and it is for the divine Law, which he implores that God may *not hide*], but reveal to him. — *Uncover mine eyes*], v.$^{18}$; unable to see without the divine help. This is moral indistinctness of vision, not physical; cf. the words of Jesus Mt 6$^{22-23}$ 7$^{3-5}$ Jn. 9$^{39-41}$. — *wonderful things*], cf. v.$^{27.129}$, a term used elsewhere for the wonderful acts of Yahweh in judgment and redemption; here for the wonderful features of the Law itself, and so it is defined: — *out of Thy Law*], manifesting themselves from the Law in the attentive study of it, so soon as the religious eyes are opened to see. — *Uncover reproach and contempt*], v.$^{22}$. Reproach and contempt are conceived as garments clothing the Psalmist. His prayer is that he may be uncovered, that they may be stripped off. A glossator to make this clearer inserts "from upon me." — *Thou*

*dost rebuke the proud*], v.[21]. The author was evidently living at a time when there were many of these proud, arrogant men, who are here described as *accursed* of God, and such as *err from Thy Commands*, cf. v.[10]; elsewhere as deriding v.[51], misrepresenting v.[69], subverting v.[85], and oppressing him v.[122], and as put to shame v.[78]. In antithesis with the conspirators already mentioned, the psalmist consults the divine *Precepts* as *the men of my counsel*], v.[24], his advisers and helpers.

Str. ד. In the first tetrastich antith. lines are enclosed by syn. ones. The second tetrastich has antith. and syn. couplets. — **25–32.** *My soul doth cleave to the dust*], prostrate on the ground, the face in the dust, unable to rise ‖ *doth drop away from heaviness*], v.[28], dissolving in tears, in the intensity of affliction, due doubtless to persecution. — *according to Thy Word quicken me*], in accordance with the principle that the divine Law imparts the only true life, cf. v.[17]. This phr. is used also v.[37. 107], with Saying v.[50. 154], with Judgments v.[149. 156], cf. also v.[93. 144] ‖ *according to Thy Saying raise me up*] from the prostrate condition into new life and energy. — *My ways have I told*], v.[26], in confession to God — *and Thou hast answered me*], with forgiveness and favour. — *The way of Thy wonders will I sing*], musing on it in praise. The way is the way of the Law and of its wonders, as v.[18]. A later scribe at the cost of measure and parallelism makes this more evident by transposition. — *make me understand*], give intellectual and moral discernment, ‖ *teach*, cf. v.[7] — *The way of falsehood*], v.[29], leading away from the Law; implying unfaithfulness to legal obligations; and so antithetical to *The way of fidelity*], v.[30], faithful adherence and obedience to the Law. The former he prays that God will *remove*; of the latter he affirms that he has *chosen* it. On the basis of both is the petition: *with Thy Law*], as an instrument ‖ *with Thy Precepts*. — *be gracious to me*], make the Law a means of grace. — ‖ *compose me*], reduce the agitated soul to calmness and an even temper. This term, suggested by the parall., seems to be the most probable explanation of a difficult phr. in which 𝔐 and Vrss. greatly differ. — *I cleave unto Thy Testimonies*], v.[31], the deliberate adherence of affection as distinguished from the forced physical adherence of v.[25]. — *The way of Thy Commands will I run*], v.[32], as eager, and so impatient of the slower "walk" of v.[1]. —

*put me not to shame*], petition on the negative side ‖ *Thou wilt encourage my heart*], the positive side. There will be no discouragement, but encouragement to run the divine race of the Law.

**Str. ה.** The first tetrastich has two syn. couplets, the second introverted parallelism. — **33–40.** *Show me the way*], as 27[11] 86[11], cf. v.[102]: give instruction in the way of the divine Law ‖ *Make me to understand — as my reward*], cf. v.[112]; the most probable explanation of a difficult passage where 𝔐 and Vrss. differ, and suited to the ‖ *with all my heart.* — ‖ *I delight*], v.[35]. The Law itself is the reward of the servant of God; the very keeping of it is its own reward, as 19[12], and gives delight to the heart whose whole affections are set upon it. "Unto the End" of EV[s]. is not sustained by usage, and does not give an appropriate sense. JPSV. "with every step" is more probable, but not so well suited to ‖. — *Make me tread in the path*], v.[35], as guide and helper ‖ *Incline my heart*], cf. Jos. 24[23] (E) Pr. 2[2] Ps. 141[4]. — *not unto covetousness*]. The antithesis of God and His Law with Mammon and the greed for unjust gain, cf. Is. 33[15] Mt. 6[24] Lk. 16[13]. — *Remove mine eyes from worthlessness*], v.[37]. The glossator inserts, at the expense of the measure, the unnecessary "seeing." The vanity that he would not see is worthlessness of evil conduct as the ‖ *my reproach*, v.[39], suggests. These worthless men, cf. 26[4], heap reproaches upon him for not sharing in their worthless conduct. He desires to avoid them altogether, and to see nothing of them. — *my steps*], the most probable explanation of a word misunderstood and interpreted as a relative by 𝔐 and Vrss., or else omitted. — *Establish to Thy servant Thy Saying*], v.[38], make it firm, sure, certain, cf. v.[5]. — *according to the fear that is due Thee*], the reverential fear that God invokes from His servants. — ‖ *Thine excellent Judgments I stand in awe of*], v.[39], cf. 22[24] 33[8]. As usual in this Ps. there is a constant interchange of God and His Law, which are practically identical to this psalmist. — *In Thy righteousness*], v.[40], by instrumentality of, shewing it, putting it forth as a means of grace. It is as usual in ψ and Is.[2] a saving attribute.

**Str. ו.** The first tetrastich has synth. couplets; the second, a syn. couplet enclosed in synth. lines. — **41–48.** *Verily*], so v.[43. 44]; asseverative ו, usually neglected. — *let Thy kindness bring me*],

the most probable rendering for "come to me," in pl., MT., 𝔖, 𝔗, 𝔍, followed by AV., RV.; in sg. 𝔊, 𝔙, PBV., JPSV. — *And I will lift up my palms unto*], v.$^{48}$. The gesture of prayer, especially in the form of invocation and adoration. This attitude of worship of the Law is a late conception, instead of the earlier conception, which is always a lifting up of the palms to God Himself $63^5$ La. $2^{19}$ $3^{41}$, or to His shrine Pss. $28^2$ $134^2$. A copyist's error inserts from v.$^{47}$ (after the transposition of v.$^{48}$ to its present place), the clause: "unto Thy Commands which I love;" but in both lines the relative is determined by the last clause, here: *what I will sing of, even Thy Statutes*], cf. v.$^{15}$. — *Do not snatch away the word of faithfulness*], v.$^{43}$. This is the word that the psalmist would speak in fidelity to His God. He implores that he may not be made incapable of speaking it, or that, just as he is about to speak it, it may not be taken from him by Yahweh's abandonment of him to his enemies. — *I hope in Thy Judgments*], elsw. Word v.$^{49.74.81.114.147}$. The poet waits in hope on the divine Law, as elsw. on God Himself, $31^{25}$ $33^{22}$ $69^4$. — *And I will return word to him that reproacheth me*], v.$^{42}$; respond to his reproaches, cf. v.$^{22}$. — *that I trust in Thy Saying*], phr. α.λ.; trust in the Law secures life and salvation, and this is the sufficient answer to the proud enemies. Trust in the Law to this poet stands for the usual trust in God ($9^{11}$ + 21 t. ψ). — *In a roomy place*], v.$^{45}$, where there is ample room for liberty of movement, like a public square; so v.$^{96}$ the Commandment itself is spacious, exceeding broad; and v.$^{32}$ Yahweh enlarges, encourages the heart. — *because I study Thy Precepts*], so v.$^{94}$, with Statutes v.$^{155}$, cf. Ezr. $7^{10}$ 1 Ch. $28^8$: seek with application, study in order to practise. — *And I will speak before kings*], v.$^{46}$, the word of faithful testimony to the Law. The kings were doubtless the Egyptian and Syrian monarchs of the later Greek period. — *And I will not be ashamed of Thy Testimonies*], implying the reverse; full of hope and courage, joy and pride in the Law; as expressed by v.$^{47}$. — *I will delight myself in what I love, even Thy Commands*], cf. v.$^{16}$. Love to the Law is characteristic of this poet: in the form of Commands elsw. v.$^{48}$ (gl.), also v.$^{127}$; of Testimonies v.$^{119.167}$; of Precepts v.$^{159}$; elsw. of Law v.$^{97.113.163.165}$. Love to Law takes the place of the earlier Deuteronomic love to Yahweh Dt. $5^{10}$ $6^5$ + 10 t. (Dt.) Pss. $31^{24}$

$97^{10}$ $116^{1}$ $145^{20}$; or to the name of Yahweh $5^{12}$ $69^{37}$, as v.[132], His house $26^{8}$, His salvation $40^{17} = 70^{5}$, Jerusalem $122^{6}$.

**Str. ז.** The first tetrastich has synth. lines enclosed by antith.; the second, antith. and synth. couplets. — **49–56**. *Remember Thy servant*], v.[2], cf. $136^{23}$ (with ל), $9^{13}$ $74^{2}$ $115^{12}$ (with acc.). This is the most probable reading, so soon as the term for Law goes to the end of the line as in all other cases in this Str. "Word to Thy servant" of 𝔐 is most naturally a promise, which is not suited to the usage of terms in this Ps.; and moreover the Vb. "hope" requires an object as in v.[43]. — *because Thou hast made me hope*], as RV. The prayer is based on the fact that God Himself has inspired the hope. This is more probable than "wherein" PBV., "upon which" AV., or "when" JPSV. — *This is my comfort, that Thou hast quickened me*], v.[50], cf. RV.[m], JPSV. The experience of quickening in the past is the ground of comfort for the present and the future. — *in my affliction*]. This is explained, v.[51], as from *The proud*, cf. v.[21]. — Who *scorn me exceedingly*], cf. $1^{1}$. These, in the Greek period when the study of Hebrew Wisdom and devotion to the Law alike prevailed among the pious, treated all who engaged in such studies with scorn, and heaped reproaches upon them; cf. v.[21-22]. — *I have not inclined from Thy Testimonies*], so v.[157]. The Law is conceived as a straight line, a rule of conduct from which the psalmist does not deviate to the right or the left. — ‖ *forsakers of Thy Law*], v.[53], cf. v.[87] Dt. $29^{24}$ + 14 t., for the earlier "forsake God," Ju. $10^{10}$ Dt. $28^{20}$ $31^{16}$ + 39 t. — *A burning wind has seized me from the wicked*]. The scorning coming from the wicked is compared to the Sirocco, a burning, enervating wind which enfeebles and afflicts him. The ‖ and the usage of the noun, v. $11^{6}$, makes this rendering more probable than the various explanations of the Vrss. ancient and modern: "horror" AV., after 𝔍, Σ, "hot indignation" RV., JPSV., which have no justification in Hebrew usage, and require the rendering "because of the wicked," which then entirely destroys the parall. — *I remember*], v.[52], also v.[55], in antithesis with the divine remembrance v.[49]. That which is remembered in the latter case is the *name* of Yahweh. The ‖ suggests that *Yahweh* Himself should be the object in the first case, and that the divine name should not be vocative. 𝔐 and Vrss. all make the obj. "Thy judgments";

but usage and assonance require that this should be at the close of the line with the final Vb. — *comfort myself*], cf. v.$^{50}$. The first remembrance v.$^{52}$ is *of old*, of the historic deliverances of Yahweh from ancient times, cf. v.$^{49}$; the second v.$^{55}$ is *in the night*, the time of reflection and consideration, cf. v.$^{62}$. — *Songs have I*], v.$^{54}$, joy expressed in songs, whose theme is the *Statutes* of the Law. The ‖ *This have I*], v.$^{56}$, suggests that the remembrance in the night is a joyous one, expressed orally, cf. Jb. $35^{10}$. — *in the house of my sojourning*], the earthly life, cf. v.$^{19-20}$ Gn. $47^{9}$.

Str. ח. Both tetrastichs have synth. couplets.—**57–64.** *My portion, Yahweh*]. Yahweh is the portion of His people $16^5$ $73^{26}$ $142^6$. — *I have said*], resolved, promised, as 1 Ch. $27^{23}$ 2 Ch. $21^7$. — *I entreat Thy favour*], v.$^{58}$, cf. $45^{13}$. — *At midnight I rise up*], v.$^{62}$, as the glossator rightly interprets, though at the expense of the measure, "to give thanks unto Thee," in the songs of praise of v.$^{54}$, making the midnight hour a vigil of worship. — *I have considered my ways*], v.$^{59}$, attentively examined the course of life and conduct. — *and turned unto Thy Testimonies*], the positive side of repentance. This psalmist is unconscious of violation of Law, and therefore says nothing of the negative side of turning away from sin. A glossator inserted at the expense of the measure "my feet," thinking of walking in the way. — This is enlarged upon in: **60.** *I made haste and delayed not*]. The turning was prompt, without hesitation or procrastination. — *The earth is full of Thy kindness*], v.$^{64}$, as $33^5$, cf. $145^{8-9}$. — *The cords of the wicked have enclosed me*], so essentially RV., JPSV., "wrapped me round." These wicked men are doubtless the proud scorners of the previous Strs. They are here regarded as hunters who for the time have succeeded in snaring him and binding him fast with their cords. But they cannot withdraw him from the Law. PBV., AV., "have robbed me," has no justification. — *A companion am I to all that fear Thee*], v.$^{63}$. He voluntarily unites himself with ties of fellowship to the true worshippers of Yahweh, because they are observant of the Law.

Str. ט. The first tetrastich has introverted parallelism, the second syn. couplets. — **65–72.** *Well hast Thou dealt with Thy servant*], doing him good. ‖ *Thou art good and a doer of good*], v.$^{68}$; as benignant, beneficent, and bestowing good things on His servant. —

*Well was it for me that I was afflicted*], v.$^{71}$. The affliction was not merely a suffering from injustice and wrong through proud and scornful enemies; but was a divine discipline, doing him good; cf. La. $3^{27.\,32-33}$. — ‖ *Before I was afflicted I erred*], v.$^{67}$. Affliction has brought him to repentance of his errors, cf. v.$^{59}$; so that now he errs no more. — *Better to me than thousands of gold*], v.$^{72}$, more precious than great wealth is the Law, cf. v.$^{14}$. — *smeared lies over me*], v.$^{69}$. The proud so frequently mentioned v.$^{21}$, as talking together against him v.$^{23}$, and scorning him v.$^{51}$, here smear him over with falsehood. — *Their heart is gross with fatness*], v.$^{70}$. In their pride they have so greatly indulged themselves that they have become incapable of right thoughts, right feelings, or right judgments, cf. $17^{10}$ $73^{7}$. — *Taste*], v.$^{66}$, intellectual discernment, defined as having the quality of *goodness*, excellence, and so associated with *knowledge*. The context sufficiently indicates that the object of this taste and knowledge is the Law. — *I believe in Thy Commands*], phr. α.λ.; for the earlier belief in God Himself Gn. $15^{6}$ (E) Ex. $14^{31}$ Nu. $14^{11}$ (J) Ps. $78^{22}$, His works $78^{32}$, His word of promise $106^{12}$.

Str. י. The first tetrastich has syn. and synth. couplets; the second, antith. and synth. couplets.—**73–80.** *Let them that fear Thee*], v.$^{74}$, repeated v.$^{79}$; the true worshippers of God. — *see me and be glad*] ‖ *turn to me that they may know*, v.$^{79}$. As in v.$^{63}$, the psalmist was their companion, so here they resort to him to see him and be glad with him, and learn from him to know the Law in which he hopes. The Kt. is to be preferred to the Qr., though the latter is sustained by Vrss.; since it gives in the phrase "them that know Thy Testimonies," an unnecessary addition to "them that fear Thee," and omits altogether the purpose of their resorting to the psalmist. — *I know, Yahweh*], v.$^{75}$, not only the Law as such, but also its attributes *righteous and faithful*, which indeed in the same combination are attributes of God Himself, $96^{13}$ $143^{1}$, cf. $85^{11-12}$. A glossator put upon the margin *Thou hast afflicted me* after v.$^{67.\,71}$ to indicate that the divine affliction also had these characteristics. When it crept into the text at the cost of the measure and assonance, "faithful" was attached especially to it. — *Let Thy kindness be to Thy servant*], v.$^{76}$, ‖ *Let Thy compassion come to me*], v.$^{77}$. The scribe who transposed "Thy servant" to

the close of the line, interpreted *Saying* as a divine promise, against the usage of this Ps. — *to comfort me*], as v.[50], ‖ *that I may live*], as v.[17]. — *Let the proud be shamed*], v.[78], the same proud scorners who constantly appear in the Ps. — In antithesis with this he implores that: *I may not be ashamed,* — and in order to this: *Let my heart be perfect*], v.[80], entire, complete in conformity to the divine Law, cf. v.[1]. — *Thy hands made me and prepared me*], cf. Dt. $32^6$ Jb. $10^8$. The author conceives that he as an individual was made by the hands of God: and that the purpose of his creation was that he might study and learn the divine commands. This is in accord with the doctrine of later Judaism, that the world was created in the interest of the divine Law. An early glossator, not understanding this, inserted the imv. "make me to understand," cf. v.[34].

Str. כ. Both tetrastichs are composed of syn. and synth. couplets. — **81–88.** *My soul doth pine*], cf. $84^3$, ‖ *Mine eyes fail*], cf. v.[123] $69^4$; with the strain of watching and eager longing with its wasting effects upon the physical organisation. — *for Thy salvation*], as the subsequent context indicates, from the persecution of the proud. — *How long ere*], v.[82], a frequent complaint in ψ at the delay of divine interposition, cf. v.[84]. — *will comfort me Thy Saying*], cf. v.[50. 52. 76]. It is in accord with the constant usage of this Ps. that the Law should do what the older psalmists thought that God Himself would do. An early copyist by transferring "Thy Saying" from its proper place at the close of the line made it the object for which the eyes fail, and made God the subject of comfort. — *Though I am become like a wineskin in smoke*], v.[83]. The skin of wine, the bottle of the ancients, hung up on the beams of the room becomes blackened and shrivelled when the room is filled with smoke. Thus the body of the psalmist becomes emaciated, as his eyes fail, with long-continued pining for the long-postponed deliverance. — *How many are the days*], explained by *How long ere;* the days of waiting for the Law to give the comfort and salvation longed for. An early scribe, not understanding the terse sentence in its parallelism with v.[82], inserted at the expense of the measure an explanatory clause "ere Thou wilt do on those that pursue me," which forced the explanation of "Judgments" as judicial punishment, against the usage of the Ps., where it

always means the judgments of the Law. — *The proud have dug for me pits*], v.$^{85}$, cf. $7^{16}$ $57^{7}$, a figurè for plotting. — *one who is according to Thy Law*], v.$^{85}$, whose life and conduct correspond with the Law's requirements, cf. v.$^{9}$. This is the most probable explanation of a difficult passage, where 𝔐 and Vrss. differ and all are alike prosaic. — ‖ *All with falsehood pursue me*], v.$^{86}$, cf. v.$^{61.69}$. The "all" must be at the beginning of the line, in accordance with the alphabetical arrangement, and refer to the proud of v.$^{85}$. An early copyist by mistake attached it to the term for the Law, which assonance requires at the close of the line. — *faithful are Thy Commands*], v.$^{86}$. This divine attribute, $88^{12}$ $89^{2.3.6.9}$+, is here attached to the Law, cf. v.$^{75.142.151.160}$ $19^{10}$. — *Almost had they consumed me*], v.$^{87}$. He had well nigh perished from the persecution of these proud and slanderous enemies, and yet he was faithful to the Law notwithstanding all.

**Str.** ל. The first tetrastich is composed of a syn. triplet and a synth. line, the second of two synth. couplets. — **89–96**. *fixed in heaven is Thy Word*]. The divine Law was everlasting, preëxistent in heaven before it came down to earth as the later rabbins understood it. — ‖ *Thou hast established and there standeth fast*], immutable for all future time in generation after generation of mankind. The ‖ indicates that it is the Law as *Saying* which is thus established, and that we should read *in the earth* in antithesis with "in heaven." An early scribe, mistaking "Thy Saying" for "Thy faithfulness," a similar form in Heb., made "earth" the object of the Vb. as that which was established forever. The psalmist, however, was not thinking of the creation of the earth or its permanence, but of the Law. — *As regards Thy Judgments, they stand fast to-day*], v.$^{91}$. The Law not only was preëxistent and so everlasting in the past, and extending to all generations in the future; it was also in the present alike immutable. The error in the previous v. compelled the Vrss. to think of heaven and earth as immutable in accordance with the laws of God, which is a later conception certainly not in the mind of this poet. — *for all are Thy servants*], heaven and earth in which the Law has been immutably established. — *Though I had perished in mine affliction*], v.$^{92}$. A scribe, transposing this clause with the next, lost the parallelism and the sense. The poet makes the extreme

statement that he would have still continued to delight in the Law, even if his affliction had resulted in his death, cf. v.$^{87}$. The EV$^s$., finding the clauses transposed, give the rather weak "unless Thy Law had been my delight." — *For me the wicked wait to destroy me*], v.$^{95}$. The proud, scornful, slanderous enemies are waiting for an opportunity for his destruction. — *I consider diligently Thy Testimonies*], make an earnest study of them, cf. v.$^{100. 104}$. — *Thine am I: save me*], v.$^{94}$. The consciousness that he belongs to Yahweh gives him confidence to implore salvation from his enemies. — *To all completeness have I seen an end*], v.$^{96}$. This verse sums up the thought of the Str. All things else, however complete, have their limit; they come to an eventual end; but in antithesis the Law is *broad*, limitless in breadth, without end in time, past, present, or future.

**Str. מ.** The first tetrastich has three syn. lines synth. to an introductory line; the second has antith. and synth. couplets. — **97–104.** *O how I love Thy Law*], v.$^{97}$. The Deuteronomic love of Yahweh has become to the psalmist a love of the Law. This thought appears also v.$^{113. 163. 165}$ of the Law itself, v.$^{119. 167}$ of the Testimonies, v.$^{47. 127}$ of the Commands, v.$^{159}$ of the Precepts. — *More than mine enemies*], the proud, lying scorners of the previous context. — ‖ *all teachers*], as the context shows, not teachers of the Law, but other teachers who would lead him into other paths of instruction. He means to say that God is the great Teacher, and that His Law is far superior to all other teachers. — ‖ *the seniors*], not the official elders of his people, but old men who ought to know and to be able to teach. The Law is a better teacher than they. — *wise Thou makest me with Thy Commands*], givest me their instruction in divine wisdom, so 𝔊, 𝔙, 𝔍, to be preferred to EV$^s$. — ‖ *insight have I* ‖ *understanding have I*], cf. v.$^{104}$. — In the supplementary clause the reason is given: *forever they are mine*]. The Law is his everlasting personal possession. — *From every evil way*], v.$^{101}$, way leading to evil; taking up the thought of the previous line. — *I refrain*], restraining himself, withholding his *feet* from walking in the way, which word indeed the glossator inserts at the expense of the measure. — In antithesis with the evil way is the right way from which he does not deviate: *From Thy Judgments I do not turn aside*], v.$^{102}$, but he goes straight

forward in their way. This Deuteronomic term is frequent in OT. even in Pr. — *For Thou dost instruct me*]. Usually the psalmist thinks of the Law as the instructor; but here of Yahweh Himself, showing that he still ever sees God behind the Law. — *From Thy Statutes have I understanding*], v.$^{104}$. In this, the climax, it appears that from the Law and from no other instructor whatever, all his wisdom and knowledge come. — *every way of falsehood I hate*], the way leading from the Law into falsehood. — *O how sweet is Thy Saying to my palate! sweeter than honey to my mouth*], v.$^{103}$, based on 19$^{11b}$. The Law is the sweetest, the most delicious of all things. It is the most dainty food of the soul.

**Str.** נ. The first tetrastich is composed of synth., the second of syn. couplets. — **105–112.** *A lamp to my foot* ‖ *a light to my path*]. The Law is conceived as a lamp giving light upon a path which would otherwise be dark, cf. Pr. 6$^{23}$. — *I have sworn and confirmed it*], v.$^{106}$, so RV., after 𝔐, 𝔊, 𝔙, 𝔖, 𝔗. The oath has not only been sworn but ratified by a solemn act as in a court of justice, or by the recording of it with a seal; but AV., JPSV., "and I will perform it," follow 𝔍. — *The freewill offerings of my mouth, O accept*], v.$^{108}$, the praises for deliverance, cf. 19$^{15}$. — *I am sore afflicted*], v.$^{107}$, cf. v.$^{22-23. 50-51. 67. 69. 71. 85-87. 92. 95}$. — ‖ *My life is in my palm continually*], v.$^{109}$, a phrase indicating the great risk and peril that he incurred. This is explained v.$^{110}$. — *The wicked have laid a snare for me*], as v.$^{69. 85}$. — *I have an everlasting inheritance*], v.$^{111}$, cf. v.$^{19. 20. 54}$. He is not thinking of the holy land, but of the holy Law and the everlasting holy life with God resulting from it. This, says he, is the *joy of my heart*, that in which he has the greatest delight, cf. v.$^{72. 103}$. — *I incline with my heart to do*], v.$^{112}$. Here he inclines toward the Law, as in v.$^{51. 157}$ he does not incline or decline from it. To do the Law is to obey it, act in accordance with it; here in the form of Precepts (so prob. as Statutes is required for v.$^{108}$, cf. v.$^{12}$), v.$^{121}$ of Judgments, v.$^{166}$ of Commands. — *as a reward*], finding his reward in the Law itself, as it was his inheritance and joy, cf. v.$^{33}$.

**Str.** ס. The Str. has synth. couplets enclosed by syn. couplets which are antith. — **113–120.** *My hiding place and my shield art Thou*], v.$^{114}$; cf. 28$^{7}$ 32$^{7}$; protecting from the enemies of the previous tetrastichs. — *My flesh bristles up in awe, and I reverence*], v.$^{120}$.

The context and the entire thought of the Ps. indicate that the psalmist holds the Law in great reverence and awe. The more ancient reverence of Yahweh has become reverence for His Law. There is no thought of his having terror or being afraid of it, as EV$^s$. variously express it. — *Uphold me*], v.$^{116}$, ‖ *Support me* v.$^{117}$; cf. $3^6$ $37^{17.24}$ $51^{14}$. The personal relation to Yahweh and the divine sustaining grace are here emphasized. — *and shame me not in my hope*], ‖ *that I may be saved* v.$^{117}$. Let me not be put to shame by the failure of the salvation hoped for, cf. v.$^{6.31.80}$. — *Those that swerve with their mouth*], v.$^{113}$, from truth and the Law, cf. $101^3$. The most probable explanation of a difficult and defective sentence, in accordance with the parallelism. "Them that imagine evil things" PBV., "vain thoughts" AV., "them that are of a double mind" RV., JPSV., are all conjectural translations of a word elsewhere unknown and otherwise explained in ancient Vrss. — *I will delight*], v.$^{117}$, so 𝔊, 𝔖, 𝔍, PBV., JPSV., as v.$^{16.24.47+}$; to be preferred to 𝔐 followed by AV., RV., "have respect unto." — *Thou dost set at naught*], v.$^{118}$, cf. v.$^{119}$, the doom of the wicked. — *the falsehood of their deceit*], syn. with v.$^{113}$. The wicked of this Ps. were essentially false and liars, cf. v.$^{23.29.69.104}$. Through the transfer of this clause to the end by an early copyist, at the expense of the assonance, the rendering originated which is given most literally in RV.: "for their deceit is falsehood," a tautological expression giving no real reason for the previous statement. — *all that backslide*], from the Law; repeated in v.$^{119}$ according to 𝔊, 𝔙; but 𝔐, Σ, 𝔍, followed by EV$^s$. read "as dross," which required the insertion at the expense of the measure of the explanatory "all the wicked of the earth." — *As for them that turn aside, their portion is adversity*], v.$^{115}$, cf. $11^6$. This is in accordance with the parall., and is gained by slight changes, chiefly in the separation of the letters of the Heb. text. The reading of 𝔐 and Vrss.: "Depart from me, ye evil doers, that I may keep the Commands of my God," is against the context, refers to God in the third person instead of in the second which is the usage of the Ps. throughout, and makes the line overfull.

Str. ע. The first tetrastich has introverted parallelism; the second synth. and antith. couplets. — **121–128**. *The oppressor* ‖ *let not the proud oppress*]. These same proud oppressors are constantly

reappearing in the Ps. — *Do not abandon* ‖ *Take Thy Word in pledge*], interpose on my behalf, and be my pledge and guarantee over against them. — *Thy servant am I* ‖ *Do with Thy servant*], v.[124-5]. The personal relation as a faithful worshipper of God justifies him in making his plea. — The greatest *kindness* is: *make me to have understanding that I may know Thy Testimonies*], cf. v.[152]. — *It is time for Yahweh to act*], v.[126], high time for Him to interpose; not only because of the peril of the psalmist, but also to vindicate His own Law which these proud oppressors *have broken*, thus far with impunity. — *more than gold or than fine gold*], v.[127], the most precious of all things is the divine Law, cf. v.[14. 72]. — *I direct my steps according to Thy Precepts*], v.[128], so 𝔊, 𝔙, 𝔍, which is much better suited to the context than the other possible meaning: "I esteem right," which is rather prosaic and tame.

**Str. פ.** The first tetrastich has syn. and synth. couplets; the second, synth. couplets. — **129–136.** *The opening of Thy Word giveth light*], v.[130]: the uncovering, the manifestation of it, lets light break forth from it. ‖ *Thy face make shine*] v.[135]; cf. $4^7$ $31^{17}$. The Law like Yahweh's face gives light. — *the simple*], are the open-minded, who may be led aright or led astray according as they are taught; cf. $19^8$. — *Wonderful are Thy Testimonies*], v.[129]. They contain and set forth wonderful things, cf. v.[18]. — *Turn to the one that loves Thy name*], v.[132]. Love for the name of God is another phase of the love of God Himself and of His Law so characteristic of this Ps. It corresponds with the eager longing of v.[131], and the grief of v.[136]. An early scribe, misunderstanding the line, at the expense of the measure and assonance and the term for Law, gave by transposition and readjustment, the text followed by EV[s]. "as Thou usest to do unto those that love Thy name." — *My footsteps confirm*], v.[133], that I may walk in the right way, cf. v.[5. 128]. — *let not iniquity have dominion over me*] ‖ *Redeem me from the oppression of man*], v.[134]: the proud oppressors who wrought mischief and trouble, and broke the Law with impunity, cf. v.[121. 122. 126]. — *Streams of water run down mine eye*], v.[136], from excessive weeping, cf. La. $3^{48}$. — *My mouth I open wide and I pant*], v.[131]. The eagerness is expressed physically by the wide open mouth and the panting of hasty movement, which correspond with the longing of the soul.

Str. צ. The first tetrastich has introverted parallelism; the second, synth. couplets whose corresponding lines are syn. — **137–144.** *Righteous art Thou*, v.[137], ‖ *In righteousness and faithfulness exceeding*, v.[138], ‖ *Thy righteousness is righteousness forever*, v.[142], the last repeated v.[144]. This Str. emphasizes the righteousness of *Yahweh;* but the context shows that it is a righteousness syn. not with justice, but rather with faithfulness and accordingly a saving attribute. — *upright are Thy Judgments*], v.[137], cf. 19[10]. The Law has the same attribute of uprightness as God Himself: — so *faithfulness is Thy Law*, v.[142], as God Himself has faithfulness. — *My jealousy hath destroyed me*], v.[139]. Jealousy for the Law and its observance has brought upon him persecution from his adversaries who violate it, cf. v.[126. 136] also 69[10]. ‖ *Smelted exceedingly is Thy servant*], v.[140], in the furnace of affliction, cf. Dn. 11[35]. An editor, misled by Ps. 18[31] Pr. 30[5], thinks of the Law as refined and so loses the parallelism. EV[s]. follow this mistake. — *I am small and despised*], v.[141], as compared with the proud enemies who heap upon him scorn and contempt, cf. v.[21-23]. ‖ *Trouble and distress have overtaken me*], v.[143], due to his fidelity to the Law. Notwithstanding all, he asserts his love for the Law, that his *delight* is in it, and that he has not forgotten it. — *that I may live according to Thy Statutes*], v.[144], so the text is best arranged in accordance with v.[25. 40. 50. 88. 93. 107. 116].

Str. ק. The first tetrastich is syn.; the second has synth. couplets whose first lines are antith. — **145–152.** *I am beforehand*], v.[147], anticipate in my prayer; repeated in v.[148]: in the former v. with *the twilight of dawn*, before the break of day, in the latter with *the night watches;* before each of the three watches of the night, cf. v.[62] 63[7] La. 2[19]; all indicating oft-repeated importunate prayer. — *My voice, O hear*], v.[149], the invocation of prayer. — *I call*], v.[145]; repeated in v.[146] ‖ *cry for help* v.[147]; qualified in the former line by the intensity of the invocation *with my whole heart*, in the latter by the personal address *upon Thee, Yahweh;* having in the former line the additional petition *answer me* ‖ *O save me* in the latter. — *They draw near that pursue me with evil devices*], v.[150]; so 𝔊, 𝔙, 𝔖, cf. PBV., to be preferred to MT., followed by AV., RV., "pursue evil devices." The proud and wicked enemies of the previous Strs. approach him, yes, pursue him, to execute upon

him the evil they have devised, cf. $17^{8}$ $26^{10}$. — *They are far from Thy Law*], have departed a long distance, are far from observing it. — *Be Thou near*], $v.^{151}$, petition, as PBV., is more suited to the context than the statement of fact of AV., RV. When his enemies draw near, he implores that Yahweh will draw near also to oppose them. — *Of old I know them*], $v.^{152}$, in past experience, having learned the Law from childhood on. —*forever Thou hast founded*]. The divine Law was founded as a structure which will endure forever, cf. $v.^{90}$.

**Str. ר**. The first tetrastich has introverted parallelism, the second couplets whose first lines are syn. and whose second lines are antith. — **153–160.** *O plead my cause* ‖ *O see my affliction*], cf. $v.^{159}$, an urgent plea for the interposition of God in the vindication of His servant, cf. Ex. $3^{7}$ La. $1^{9}$ Ps. $35^{1}$ $43^{1}$. — *redeem me* ‖ *rescue me*], from the affliction, which, as subsequent context and the thought of the entire Ps. shows, was due to proud, malicious enemies, described as *the treacherous*], $v.^{158}$, those who are faithless and deceitful in their conduct toward him, cf. $25^{8}$ $59^{6}$. These the psalmist *loathes;* they are disgusting to him, cf. $139^{21}$. — *Far off from the wicked is salvation*], $v.^{155}$, because they are far off from the Law, which alone gives it, cf. $v.^{150}$. In antith. are the *Many compassions*], $v.^{156}$ of *Yahweh* toward His servant, which are near him to save, cf. $v.^{151}$. — *Many are my persecutors and mine adversaries*, $v.^{157}$, cf. $v.^{150}$; the same proud, contemptuous, reproachful enemies that appear throughout the Ps. — *The sum of faithfulness*], $v.^{160}$. The chief, the highest degree of faithfulness is that of the divine Law, as $v.^{142.151}$, cf. $v.^{86.138}$. A glossator, misunderstanding this, inserted "Thy Word," making the phr. "the sum of Thy Word," and he has been followed by all Vrss., excepting that 𝔊, 𝔙, 𝔍, have the pl. "Thy Words." The sum of the words in this case is their sum total. But the attribute of faithfulness is not only most appropriate to the thought of the Ps., but also to the other term, —*forever*] cf. $v.^{90.152}$.

**Str. ש**. The first tetrastich has introverted parall.; the second synth. and syn. couplets. — **161–168.** *Princes persecute me*]. The proud, malicious enemies and oppressors here seem to have princes at their head, probably the officials of the Syrian kings, cf. $v.^{23.46}$. — *without cause* ‖ *Lying*], the false charges of the enemies, cf.

v.$^{69.86.128.158}$. — *I stand in awe of Thy Word*], reverence it greatly, cf. v.$^{120}$. — *I rejoice, as one that findeth spoil*], v.$^{162}$, cf. Is. 9$^{3}$: the victor who, having conquered his enemy, appropriates to himself the treasures which they have abandoned. — *Seven times a day I praise*], v.$^{164}$; probably not implying seven fixed times of worship, but used as the holy number of completeness. The object of the praise is the Law; but a later editor makes God the object by a change of text at the expense of the measure. — *Great peace*], v.$^{165}$, inward, of soul, and so explained as *without a cause of stumbling*, with nothing to scandalize them, offend their minds or consciences in their relation to God. Outward peace was excluded by the fact that their persecutors were princes, v.$^{161}$. — *Yea, all my ways are before Thee*], v.$^{168}$. The psalmist is assured that God knows thoroughly all his course of life; and that is to him a ground not of fear but of hope and courage. — *I hope for Thy salvation*], v.$^{166}$, confidently look for it and expect it, cf. v.$^{116}$ 104$^{27}$ 145$^{15}$ 146$^{5}$.

**Str. ת.** The first tetrastich is composed of two syn. couplets, the second has introverted parallelism. — **169–176**. *Let my yell come near before Thee* ‖ *Let my supplication come before Thee*], urgent petition for deliverance. — *My lips will pour forth praise*], v.$^{171}$, in a stream of song, cf. 19$^{3}$ 78$^{2}$ ‖ *My tongue will respond*], v.$^{172}$, in responsive song, as an antiphone. — *in faithfulness*], faithfully. The theme is, — *Thy righteous Judgments*], and so most probably ‖ *that Thou teachest me Thy Statutes*], taking the clause as objective rather than as temporal, PBV., AV., or causal, RV., JPSV. — *I long for Thy salvation*], v.$^{174}$, eagerly desiring it and greatly needing it, cf. v.$^{81.123.131}$. ‖ *I stray as a lost sheep*], v.$^{176}$, not in the ethical or religious sense of v.$^{110}$; but in the physical sense of losing the way, as 107$^{4}$, and so becoming lost and needing help and salvation. — *Let me live and praise Thee*], v.$^{175}$, resuming v.$^{171}$. — *and make Thy Testimonies to help me*], ascribing to the Law what usually is ascribed to Yahweh Himself, and so ‖ *Let Thine hand be ready for my help*], v.$^{173}$.

**1.** The Ps. throughout, except v.$^{1-3.115}$, has 2 pers. sf. with legal term. It is improb. that these are exceptions, especially as measure and assonance both require the usual sf. A prosaic scribe substituted תורת יהוה for תורתך, because it seemed better to use the divine name at the beginning of the Ps. And then it became necessary to change the sfs. of v.$^{2-3}$ from the 2 p. to the

3 p., and the order of words in the sentence was changed accordingly. — **3.** בִּדְרָכָיו] txt. err. for כדבריו, which is absent from Str. and needed to complete its usage of legal terms. The original was certainly כדברך, needed for assonance at close of l. — **4.** This l. should be transposed to follow v.², where such an emphatic statement seems most appropriate. — מקדיך] should stand for assonance at close of l. — **5.** † אַחֲלַי] *ah that;* elsw. אַחֲלֵי 2 K. 5³. אח־לי Aram., *v.* BDB. This should be l.⁶. — חֻקֶּיךָ] used also v.⁸. Probably it has here, through carelessness of a scribe, taken the place of an original אמרתך which is missing from the Str. — **6.** בְּהַבִּיטִי] Hiph. inf. with sf. and ב; not temporal, but circumstantial. This should be l.⁴. — **7.** לֵבָב] makes l. too long; reduce to לֵב. The second ב dittog. of the next letter. — **8.** אֶת־חֻקֶּיךָ]. The order of the sentence has been changed. The v. should begin with אַל and close with חקיך.

**9.** נַעַר] is a gl., too restrictive for context or Ps., making l. too long. — כדברך] 𝕵 *custodierit verba tua,* 𝕲 φυλάσσεσθαι τοὺς λόγους σου = דבריך. The sg. without prep. is most prob. — **10.** תַּשְׁגֵּנִי] Hiph. juss. שגה; Qal used v.²¹·¹¹⁸ ‖ שגג v.⁶⁷, cf. 19¹⁸. This should be l.⁷. — **11.** צפנתי אמרתך] belongs at the end of l. for assonance, as usual. — למען לא] is prosaic for an original ולא. This should be l.². — **14.** בדרך עדותיך] is improb. The ‖ of v.¹⁵·¹⁶ requires דרכך at the end of l. and the prep. ב with עדותיך at the beginning. — **15.** וְאַבִּיטָה] cohort. Hiph. נבט requires אֶל, the usual prep., for good measure, as v.⁶. This should be the last l. — **16.** בְּחֻקֹּתֶיךָ] חֻקּוֹת term of H is improb.; only here in Ps. for חקים, which has already been used in v.¹². Substitute for it תורה and make l.⁵. — אֶשְׁתַּעֲשָׁע] Hithp. שעע as v.⁴⁷, Pilp. v.⁷⁰; *v.* 94¹⁹. — דְּבָרְךָ] is for דרכך as ‖ requires. דברך has been used already v.⁹, and the term for Law has already been given in this v.

**18.** גַּל] Pi. imv. גלה for גַּלֵּה *uncover.* Transpose this l. to begin second tetrastich. It is too important a l. to come in middle of a tetrastich, and is ‖ v.²⁴ as well as v.¹⁷. תורה is also needed in l.⁵ of Str. as usual. — **19.** אנכי] the long form improb.; makes l. too long; rd. גֵּר־אֲנִי. — מצותיך] used also v.²¹; this is prob. err. for אמרתך, needed in Str. — **20.** גָּרְסָה] Qal pf. 3 f. † גרס (גרש) Aram. *be crushed,* BDB., cf. Hiph. La. 3¹⁶; but 𝕲 ἐπεπόθησεν, 𝖁 *concupivit,* 𝕵 *desideravit:* prob. error for גרשה *one thrust out, separated, exiled,* ‖ גר v.¹⁹. — לתאבה] תַּאֲבָה n.f. α.λ. *longing,* BDB.; but 𝕲 τοῦ ἐπιθυμῆσαι, 𝕵 *desiderare,* imply inf. vb., so most prob. inf. f. תאב; cf. v.⁴⁰. — בכל־עת] should be transposed, that l. may end for assonance in משפטיך. — **21.** This should be l.⁷. — **22.** גַּל] *uncover,* here shame, conceived as a garment. It is usually regarded as imv. גלל *roll,* and then should be גֹּל. The l. is overfull. Either מעלי or וכוז is a gl., prob. the former. — כי] is an interp. gl. — עדתיך] used also v.²⁴. Substitute here the missing פקדיך; and tr. to end of l. for assonance. This v. is parall. with v.¹⁸. — **23.** שָׂרִים]. 𝕾 rd. רשעים. — עַבְדְּךָ] is gl., making it necessary to change אשיח into ישיח. 𝕾 rd. אשיח. This should be l.². — **24.** עדתיך] must go to end of l. for assonance. 𝕲 adds at close of l. τὰ δικαιώματά σου = חקים; so also 𝖁.

**25.** חַיֵּנִי] should be at the end for assonance; so למדני v.²⁶. — **27.** פקודיך

הבינני]. Substitute for פקודיך, משפטיך. 𝔊 δικαιώματα has חקים, so also 𝔙. The phr. should be at the end, in accordance with the assonance of the v. We should therefore rd. בדרך נפלאותיך אשיחה, which also gives better parall. — **28.** דָּלְפָה] Qal pf. † דלף vb. *drop*, elsw. in tears Jb. $16^{20}$, *leak* (of house) Ec. $10^{18}$. — † תּוּגָה] n.f. *grief*, elsw. Pr. $10^{1}$ $14^{13}$ $17^{21}$, cf. יָגוֹן Ps. $13^{3}$. — קימני] should go to close of l. for assonance. — כדברך] already used v.$^{25}$; error for אמרתך, needed in Str. — **30.** שִׁוִּיתִי] Pi. pf. 1 sg. שוה *set* ($16^{8}$), so Σ προέταξα, 𝔍 *proponebam*; but absence of prep. suspicious. 𝔊 οὐκ ἐπελαθόμην, 𝔙 *non sum oblitus*, imply שכחתי or synonym. 𝔖 had before it תאבתי v.$^{40}$. Zenner, Bä., suggest אִוִּיתִי, but all other ll. end in ־ִי. We would therefore expect vb. with sf.; rd. שַׁוֵּנִי *smooth, compose me*, which suits ‖ חנני, cf. $131^{2}$ Is. $38^{13}$. — משפטיך]. Substitute פקודיך, usual term after תורה in this part of Ps., משפטיך being needed in v.$^{27}$.

**33.** יהוה] gl., making l. too long. — חקיך]. Substitute פקודיך, needed after תורה, if there is to be order in use of terms. — עֵקֶב] so v.$^{112}$. 𝔊 here διὰ παντός, there διὰ παντὸς ἀμειψιν 𝔊$^{א}$, but δι' ἀντάμ(ε)ιψ(ε)ιν 𝔊$^{א.c.a.A.T}$; 𝔍 here *per vestigium*, there *propter retributionem*. The assonance requires in both vs. עקבי; and then, as Bä., *reward*, rather than JPSV. *step*. This l. should be transposed with v.$^{34}$, that תורה may begin Str. — **34.** ואצרה] gl. of amplification. — בכל לֵב] assonance requires לִבִּי. — ואצרה] is gl. disturbing the connection. — **36.** לִבִּי] goes to end of l. for assonance. — **37.** מראות] gl., making l. too long; rd. משוא. — בִּדְרָכֶךָ] err. for כדברך. — **38.** אֲשֶׁר לְיִרְאָתֶךָ]. 𝔊 εἰς τὸν φόβον σου, 𝔍 *in timorem tuum*, ignore אֲשֶׁר. It is prob. due to assimilation to v.$^{39}$, where it is a gl. But a word is needed for measure and assonance; rd. אֲשֻׁרִי *my step* (cf. $4^{5}$ $17^{5}$ $37^{31}$ $40^{3}$ $44^{19}$ $73^{2}$) and transpose to end of l. — **39.** יגרתי] belongs at end of l. for assonance, and has for obj. not חרפתי, but יראתך ‖ משפטיך. † יגר vb. *be afraid of* Dt. $9^{19}$ $28^{60}$ Jb. $3^{25}$ $9^{28}$; here as גור Pss. $22^{24}$ $33^{8}$ *stand in awe of*. — כי] is gl., not needed, and spoiling measure. This should be last l. of Str. — **40.** תָּאַבְתִּי] † תאב vb. *long for, desire*, as v.$^{174}$; cf. יאב v.$^{131}$ and תאבה v.$^{20}$. — פקודיך]. Substitute חקיך, if פקודיך is supplied v.$^{33}$, as order seems to require. This v. then should be l.$^{6}$.

**41.** ו] begins each l. of this Str. Here and v.$^{43.44}$ it is asseverative; in all other cases it introduces the apodosis of the juss. — וִיבֹאֻנִי חֲסָדֶךָ] MT. pl., so 𝔖, 𝔗, חֲסָדֶךָ defective pl. for חסדיך; but 𝔊 sg. more prob. Then vb. is also more prob. Hiph. וִיבִיאֵנִי. — אמרתך] is for an original דברך here. This v. has been by err. transposed with v.$^{42}$. — **42.** This v. should be l.$^{4}$. — **43.** מִפִּי] is expansive gl.; so also עד־מאד כי. The measure is complete without them. — למשפטך]. This term should be in pl. as usual. It goes to the end of l. for assonance; so also תורתך v.$^{44}$, פקדיך v.$^{45}$, עדתיך v.$^{46}$, מצותיך v.$^{47}$. — **44.** This should be l.$^{5}$ as usual, followed by v.$^{45}$. — **46.** ולא]. The measure requires that לא should be united with אבוש in one tone; therefore ו is a gl. — בעדתיך] ב also gl., due to transposition. — **47.** This v. should be l.$^{8}$. — **48.** אל מצותיך אשר אהבתי] makes l. too long. The original was only אל־אשר; the other words crept into the text from the previous l. To this is due ו before אשיחה. This v. should be l.$^{2}$.

**49.** דָּבָר] so 𝔍 *sermonis;* 𝔊$^{א}$ τὸν λόγον σου; 𝔙 *verbi tui*, also 𝔖; 𝔊$^{א. c. a}$ τῶν λόγων σου; Σ λόγων ἐμοῦ. דברך is required in this Str., and as usual at the close of the l. Then transpose ל with it as needed after יחל rather than after זכר, where it is lacking 𝔊$^{א. T}$. — **50.** כי אמרתך] err. for the usual כאמרתך, cf. v.$^{25}$ +; and it should be at the close of l. — **51.** הֱלִיצֻנִי] Hiph. ליץ vb. *scorn*, Qal *1*$^{1}$. Hiph. also Jb. 16$^{20}$. — מתורתך] err. for עֵדותך and should be at close of l. תורתך is given in v.$^{53}$. This v. om. by 𝔊$^{א}$, but given by 𝔊$^{A. R. T}$. — **52.** משפטיך] is required at close of l. as usual. יהוה, represented by sf. ךָ, is then obj. of זכרתי ‖ שמך v.$^{55}$. — **53.** זַלְעָפָה] as *11*$^{6}$, the burning wind of the Sirocco. Vrss. differ: 𝔊 ἀθυμία, 𝔙 *defectio*, Aq. λαῖλαψ, Σ φρίκη, 𝔍 *horror*. — **54.** חקיך] belongs at close of l. as usual. — **55.** תורתך] not needed, as used v.$^{53}$; מצותך is required. — יהוה] is gl. — **56.** פקדיך] belongs at close of l.

**57.** דבריך] pl. improb.; rd. sg. as usual. 𝔊$^{א}$ τὰς ἐντολάς σου = either פקדיך or מצותיך, 𝔊$^{א. c. a. A. R. T}$ τὸν νόμον σου = תורתך, shows that after the separation of the texts of 𝔊 and 𝔐, in 𝔊 as in 𝔐 interchange of terms took place. This v. should be transposed with v.$^{58}$. — **59.** רַגְלָי] makes l. too long. Its insertion was due to the interp. of ואשבה as Hiph. instead of Qal. This should be l.$^{4}$. — **60.** התמהמהתי] Hithpalp. ‡ [מהה] vb. only this form, *linger, tarry, delay* Gn. 19$^{16}$ 43$^{10}$ (J) Ex. 12$^{39}$ (E) +. — **61.** עִוְּדֻנִי] Pi. pf. sf. עוד *surround, v. 20*$^{9}$. — תורתך] should be at close of l. This v. should be l.$^{6}$. — **62.** חֲצוֹת לַיְלָה] phr. elsw. Ex. 11$^{4}$ (J) Jb. 34$^{20}$, cf. Ex. 12$^{29}$ (J) Ju. 16$^{3. 3}$ Ru. 3$^{8}$. — להודות לך] is an interp. gl. This v. should be l.$^{8}$. — **64.** יהוה] is gl. — חקיך] should be at close of l. This should be l.$^{5}$.

**66.** כי] gl. impairing measure. — מצותיך] should be at end of l. as usual. This v. should be l.$^{7}$. — **67.** אמרתך] should be at close of l. for assonance. — **68.** This v. should close the Str. — **69.** טָפְלוּ] Qal pf. † [טפל] Qal *smear, plaster over*, elsw. Jb. 13$^{4}$ 14$^{7}$. — אני בכל לב] is a gl. of intensification. This should be l.$^{5}$., followed by v.$^{70}$. — **70.** † טָפַשׁ] vb. *be gross, fat*, α.λ. Aram. — אֲנִי] emph. gl. — תורתך] should be at close of l. for assonance. — **71** should be l.$^{2}$. — **72.** תּוֹרַת פִּיךָ] תורה has already been used v.$^{70}$. משפטי is needed in Str. This phr. should go to end of l. for assonance. — וָכָסֶף] is gl. of amplification. This v. should be l.$^{4}$

**73.** הֲבִינֵנִי] gl. of interpretation; so כִּי v.$^{74. 77}$. V. has been transposed from last l. to the first l. by error. — **75.** עִנִּיתָנִי] a marginal gl. that has crept into the text and occasioned the transposition of ואמונה and משפטיך. The latter belongs to the close of the l. for assonance. — **76.** לְעַבְדֶּךָ] belongs in the first half of l. It has been removed to this place by misinterpretation of אמרתך as "promise." — **77.** תורתך] belongs to the close of l. as usual. — **78.** כִּי שֶׁקֶר עִוְּתוּנִי] gl. of expansion; on the basis of v.$^{69}$. — אֲנִי] not emphatic, but introducing a circumstantial clause. — **79.** וידעו] Kt. is to be interp. as ו with subjunctive, expressing purpose. Qr. יֹדְעֵי, though sustained by Vrss., is improb. This v. should be l.$^{1}$ — **80.** בְּחֻקֶּיךָ] as usual belongs at close of l. — למען לא] for an original ולא. This v. should be l.$^{7}$

**81.** לדברך] goes to close of l. for assonance; so חקיך v.$^{83}$. — **82.** אמרתך] has been transposed from close of l. and ל prefixed because of the לאמר. It

was really originally the subj. of תנחמני. — לֵאמֹר] is a prosaic gl. — **83.** † קִיטוֹר] n.m. *thick smoke* as 148[8] Gn. 19[28. 28] (J). 𝔊 πάχνη, 𝔙, 𝔍, *pruina* improb. — **84.** תַּעֲשֶׂה בְרֹדְפַי] is an explan. gl., making l. much too long, and indeed giving a false explan.; for משפט here as elsw. in Ps. refers to the law itself and not to its execution. The sf. ךָ was dropped from משפט by haplog. — **85.** שִׁיחוֹת] pl. † שִׁיחָה n.f. *pit;* phr. also 57[7] Je. 18[22] (Kt.): so 𝔖, 𝔍, 𝔗; but 𝔊 διηγήσαντό μοι ἀδολεσχίας, 𝔙 *narraverunt mihi fabulationes* = שִׂיחוֹת, which, however, is given a mng. unknown elsw., as also the vb. כרה. — אֲשֶׁר לֹא] tame and improb. 𝔊[ℵ] οὐχ ὡς ὁ νόμος σου depends on לא אשר, which is an interpretation of an original לִי ‖ לַאֲשֶׁר. — **86.** כל מצותיך] is impossible, for כל is needed at the beginning of the l. and מצותיך at the close for assonance. כל refers to the זדים of v.[85], and should be followed by שקר רדפוני. — עזרני] is a gl. due to the transposition above mentioned. — **87.** בארץ] is gl., as Bi., Du. — וַאֲנִי] circumstantial clause. This should be the last l. of Str. — **88.** עֵדוּת] impossible; rd. עֵדוֹת as usual. This should be l.[6].

**89.** דברך] goes to close of l. for assonance. — **90.** אֱמוּנָתְךָ] is an error for אמרתך, which is needed in Str. and here as ‖ דברך. It goes, however, to close of l. — ארץ] should be בארץ > בשמים. — **91.** למשפטיך] ל has the force of *as for, as regards,* summing up; and not "according to," as EV[s]., due to error of previous l. — **92.** לוּלֵי] dittog. for לי, due to the transposition of the clauses. It goes with אבדתי, and תורתך with its vb. belongs at close of v. as usual. — אָז] is a gl. The v. should be l.[5]. — **93.** פִּקּוּדֶיךָ] is used also v.[94]; it is here error for חקיך needed in Str.; so 𝔊, 𝔙, which, however, give חקיך also v.[94]. The term belongs at close of l., after חייתני. — בָם] is a gl., due to the transposition. Transpose this l. to close of first tetrastich, ‖ v.[89]. Then v.[92] will be followed by v.[94-95], with which it is ‖, and תורה will begin second tetrastich as usual. — **94.** פקודיך] belongs at close of l.; so עדתיך v.[95]. This v. should be l.[7]. — **96.** † תִּכְלָה] n.f. α.λ. *completeness, perfection,* for תַּכְלִית 139[22]. This should be l.[8]. — מְאֹד] is a gl. of intensification. — מִצְוָתְךָ] sg. here only in Ps.; error of pointing for usual מִצְוֹתֶיךָ.

**98.** תְּחַכְּמֵנִי] Pi., usually 3 f. sg. with pl. noun Ges.[145. 4], but 𝔊, 𝔍, 𝔙, 2 sg. referring to Yahweh as v.[102]; then מצותך is the second subj., *v.* 3[5]. This on the whole seems more prob. — היא לי]. The f. sg. came into the text from the previous l.; it does not agree in number with מצותך. — **99.** מְלַמְּדַי] Pi. ptc. as Pr. 5[13]; *teachers.* The sf. is, however, not original, but an assimilation to previous l. It was indefinite, as זקנים of next l. — **101.** כלאתי] goes to close of l. for assonance in ־ִי which characterizes this Str. — רגלי] is an explan. gl., making l. too long. — למען] is interp. of an original ו, also making l. too long. — **102.** 𝔙 adds תורה at close of this l. — **103.** נִמְלְצוּ] Niph. pf. 3 pl. מלץ; α.λ.; prob. *be smooth, pleasant;* pl. vb. with sg. subj. is improb. אמרתך is pl. in 𝔊, 𝔙, 𝔖, 𝔗, but that is against the usage of this term for Law in 𝔐. The pl. of vb. must therefore be a copyist's error. — **104.** פקודיך]. This term already used in v.[100]. Here prob. error for חקיך missing from Str. — עַל־כֵּן] is interp. of an original כי. — שנאתי] should go to end of l. for assonance. This v. should be transposed with previous one.

**105.** דרכך]. 𝔊 has תורה. Term should be at close of l. for assonance; so תורתך v.[109], פקודיך v.[110].—**106.** וָאֲקַיֵּמָה] ו consec. with Pi. cohort. *confirm*, as 𝔊, 𝔖, 𝔗; but 𝔍 *et perseverabo*, followed by AV., Bä., ו in apod. of juss.—**107.** דברך] already used v.[105]; rd. אמרתך, which is needed in Str.—**108.** יהוה] is unnecessary gl., making l. too long.—משפטיך] already used v.[106]; rd. חקיך as usual with למד in this Ps. (7 t.), in Dt. $4^1$ + 10 t. Transpose to end of l. for assonance.—**110.** פקודיך]. Substitute מצותיך.—**111.** עדותיך] should be at close of l. Its use here made הֵמָּה necessary at end, and so brought one word too many into l. This v. should be transposed with the next.—**112.** לעולם] explan. gl., due to misinterp. of עֵקֶב, cf. v.[33], resulting in transposition of legal term, which belongs at end of l. as usual.—חקיך] needed with למד in v.[108]. Substitute פקודיך.

**113.** סֵעֲפִים] pl. [סֵעֵף] ἅ.λ. adj. *divided, half hearted* *B*DB.; but Vrss. all otherwise. 𝔊 παρανόμους, 𝔙 *iniquos*, Aq. διαφόρους, Σ παραβάτας, 𝔍 *tumultuosos*. A word is lacking to Str., prob. two words are contained by compression in the one Heb. word. Gr. suggests סטים as $101^3$, which is most prob.; but פיהם should follow to complete the measure. סטים is favoured by ‖ סרים v.[115] (*v.* below), שגים v.[118], סגים v.[119].—ותורתך] goes to close of l. for assonance; so דברך v.[114]. This v. begins second tetrastich as usual with תורה.—**114.** This v. properly begins Str.—**115.** סורו מִמֶּנִּי מְרֵעִים] is improb. in the context, though sustained by Vrss.; all the more that it compelled the substitution of מצות אלהי for מצותיך, which assonance and the uniform usage of the Ps. require. For second pl. imv. of vb. סור rd. ptc. סרים ‖ שגים. The final ם has been wrongly connected with מני, which stands for an original מנית *portion* ($11^6$) with sf. ם wrongly attached to רעים, which then instead of Hiph. ptc. is the noun רע with intensive pl. This should be last l. of Str.—**116.** כאמרתך] belongs as usual with חיה, and the two words transposed for assonance at close of l.—שִׂבְרִי] † [שֵׂבֶר] n.m. elsw. $146^5$. This v. should be l.[2].—**117.** וְאֶשְׁעָה], *look at* ($39^{14}$); but 𝔊, 𝔖, 𝔍, the usual אשתעשע, which is better suited to the context.—חֻקֶּיךָ] goes to close of l. This v. should be l.[6].—**118.** סָלִיתָ] Qal pf. 2 S. † [סלה] *make light of, set at naught*, elsw. Piel La. $1^{15}$.—כָּל־שׁוֹגִים מֵחֻקֶּיךָ] belongs at close of l. As חקים has been used already in v.[117], substitute here the missing פקודיך.—כי] is interp. gl.—תַּרְמִיתָם] sf. 3 pl. † תַּרְמִית n.f. *deceitfulness*, as Je. $8^5$ $14^{14}$ $23^{26}$ Zp. $3^{13}$. 𝔊, 𝔖, 𝔙, 𝔍, תרעיתם *their thought*, which would suit the context if such a word could be found in Heb., as it avoids the tautology or unnecessary emphasis whichever way the form is explained. While the formation from the stem is possible, there is no sufficient evidence of its reality. This v. should be l.[7].—**119.** סִגִים] pl. ‡ סִיג n.(m.) *dross*, as Is. $1^{22.25}$ Pr. $25^4$; so Σ, 𝔍; but 𝔊 παραβαίνοντας, 𝔙 *praevaricantes*, suggests rather סגים = שגים, cf. $53^4$ $80^{19}$.—הִשְׁבַּתָּ] Hiph. שבת; 𝔊 ἐλογισάμην = חָשַׁבְתִּי, not so prob.—כל רשעי ארץ] expl. gl., making l. overfull. This v. should be l.[8].—**120.** † סָמַר] vb. *bristle up*, *B*DB.; elsw. Pi. Jb. $4^{15}$.—ממשפטיך] transpose with יראתי. The first מ is dittog. and changes the original fear of reverence into one of terror. This v. should be l.[4].

**121.** מִשְׁפָּט וָצֶדֶק] an evident err. for the usual משפטי צדקך. It has, however, been lengthened from an original מִשְׁפָּטֶיךָ. The assonance then requires עַבְדֶּךָ

at the close of l. This v. should be l.$^{3}$.—**122.** עֲרֹב עַבְדְּךָ] ‡ ערב Qal *take in pledge, go surety for*, here as Jb. $17^{3}$ +; Hithp. Ps. $106^{35}$. עַבְדְּךָ is out of place. It is needed at the close of this l. and also of the previous l. for assonance. The term for Law is missing. דברך is needed. לטוב is a gl. due to previous txt. err.—**123.** This v. should begin Str.—**124.** חֻקֶּיךָ] belongs at close of l. This v. should be transposed with the next.—**127.** אהבתי מצותיך] as usual belongs at close of l.—**128.** כל פקודי כל]. The last כל is an evident err. for sf. ךָ, which the noun requires. 𝔊, 𝔙, have לכל which stands for an original לפקודיך. But the legal term belongs as usual with its vb. at close of l. —יִשַּׁרְתִּי] *make straight, right*, of the steps, 𝔊, 𝔙, 𝔍, suits the context better than AV., RV., "esteem right," Piel in this sense α.λ.: *v.* $5^{9}$.—כל־ארח]. This כל also is gl., due to its use with פקודים.

**129.** This v. has been transposed with the following, doubtless because it seemed the most important one in the Str.—פְּלָאוֹת] pl. f. פֶּלֶא ($9^{5}$) as Dn. $12^{6}$ for פלאים La. $1^{9}$.—**130.** † פֵּתַח] n.m. abstr. *opening, unfolding*, as 𝔊; but 𝔍, Σ, so Bä. פֶּתַח *door*, less probable.—דבריך] evident err. for the usual דברך.—פְּתָיִים] for פֶּתִי; sg. required for assonance.—**131.** פָּעַרְתִּי] pf. † [פער] vb. *open wide*, mouth, elsw. Is. $5^{14}$ Jb. $16^{10}$ $29^{23}$ so prob. Ps. $69^{16}$.—וָאֶשְׁאָפָה] ו consec. cohort. † שאף *pant after* as Is. $42^{14}$, cf. Je. $2^{24}$ $14^{6}$ with רוח, c. אֶל Ec. $1^{5}$, c. acc. Jb. $5^{5}$ $7^{2}$ $36^{20}$.—כי is gl. of interp.—יָאַבְתִּי] † יאב α.λ. Aramaism, *long, desire* = תאב, cf. v.$^{40}$. This v. should close the Str.—**132.** אֵלַי] gl. after the removal of לאֹהֵב שְׁמֶךָ, the original reading, to the close of the l. and its change into לְאֹהֲבֵי שמך, which was connected with a misinterpretation of כמשפט after a copyist had omitted the usual sf. with pl. of this term for Law.—חָנֵּנִי] belongs at close of l. for assonance.—**133.** תַּשְׁלֶט] Hiph. Juss. † שלט vb. Qal *have dominion* Ec. $2^{19}$ $8^{9}$ Ne. $5^{15}$ Est. $9^{1.1}$. Hiph. elsw. Ec. $5^{18}$ $6^{2}$.—כָּל־אָוֶן] makes l. too long. כל is gl. of intensification. און goes with בִּי אל, closing l. for assonance.—**134.** וְאֶשְׁמְרָה] weak ו with apod. in form of cohort. But assonance requires שמרתי at close of l.—**135.** בְּעַבְדֶּךָ] improb., rd. ל = ἐπί 𝔊.—לַמְּדֵנִי] belongs at close of l.—**136.** עֵינַי should be עֵינִי for assonance, and be with its vb. at close of l.—עַל] is interp. gl. before לא־שָׁמְרוּ. This v. should begin the tetrastich.

**137.** This v. should close the first tetrastich.—**138.** צִוִּיתָ] has been incorrectly placed at the beginning. The l. should begin with צֶדֶק וֶאֱמוּנָה מְאֹד. The vb. belongs with the noun for Law at the close of v.—**139.** דבריך] manifest error for the usual דברך. It should also be at close of l.—**140.** צְרוּפָה אִמְרָתְךָ] assimilated to $18^{31}$ Pr. $30^{5}$. The ∥ requires צָרוּף agreeing with עַבְדְּךָ, and that אמרתך should go to close of l. after אֹהֵב, which should be read instead of אֲהֵבָהּ.—**141–144.** פקדיך] v. 141 goes to close of l.; so תורתך v.$^{142}$, מצותיך v.$^{143}$, and עדותיך v.$^{144}$. The latter should be preceded by כ as usual with term of Law connected with חיה; but as עדות has been used already, v.$^{138}$, the missing חקיך should here take its place. 𝔊, 𝔙, give חקים for פקדים v.$^{141}$. 𝔊$^{ℵ}$ has for תורה, v.$^{142}$, דבר; and for דבר v.$^{139}$, the ambiguous term ἐντολαί used by 𝔊 both for מצות and for פקודים.

**145.** יהוה] has been transposed from v.$^{146}$. Here it makes l. overfull; there it is needed to complete l.—חקיך] goes to close of l. as usual; so תורתך

v.[150]. This v. should close the first tetrastich. — **146.** עדתיך] 𝔙 *mandata* = either מצות or פקדים, doubtless the latter. The v. should be l.[6]. — **147.** ‡ נֶשֶׁף] n.m. *twilight*, usually of evening, but here as Jb. 7[4] of the dawn. — דבריך] Kt. though sustained by 𝔊, is manifestly wrong for the usual דברך Qri; so 𝔖. It also goes to close of l. This v. should begin the Str. followed by 148. — **149.** יהוה] is gl., making l. overfull. — כְּמִשְׁפָּטֶךָ] sg. impossible; rd. pl. as usual. It should also go to cl. of l. This v. should be l.[8]. — **150.** רֹדְפֵי] 𝔊 *οἱ καταδιώκοντές με* רֹדְפַי; so 𝔖, 𝔙, more prob. This v. should begin second tetrastich. — **151.** וכל מצותיך אמת] כל is gl. of amplification, and מצותיך goes to cl. of l. 𝔊 gives for מצות *ὁδοί*, so also 𝔙 *viae*. — **152.** מעדתיך כי] כי is dittog. of ך or gl. of interp. The sf. 3 pl. belongs to ידעתי rather than to יסדתם, and may be found in ם of מעדתיך; for word for Law goes to close of l. as usual. But since עדות has been used already, v.[146], the missing פקודיך should be substituted.

**153.** כי] is, as often in Ps., expl. gl.; so v.[155. 159]. — תורתך] as usual belongs at close of l.; so חקיך v.[155], עדותיך v.[157], אמרתך v.[158]. Trsp. this l. to beginning of second tetrastich. — **154.** לְאִמְרָתְךָ]. The ל is error for כ, invariably used with חיה. Term for Law goes to close of l. Furthermore as this word is used also v.[158], it here stands for the missing דברך. — **156.** משפטיך] goes to close of l. — **157.** This v. should be l.[6]. — **158.** וָאֶתְקוֹטָטָה] ו consec. Hithpolal cohort. [קוט], Hithp. elsw. 139[21], cf. *95[10]*. — אֲשֶׁר] gl. of expl. This v. should be l.[2]. — **159.** פקודיך אהבתי] belongs in reverse order at close of l. — יהוה] is gl., making l. overfull. — **160.** ראשׁ דְּבָרְךָ אֱמֶת] l. is overfull. דברך is gl. of misinterp. The term for Law of this l. is the missing מצוה, the משפטים having been used already, v.[156].

**161.** לִבִּי] makes l. overfull; rd. פַּחְדִּי, cf. v.[120]. — דבריך] Kt. as 𝔊, 𝔙, 𝔍; manifest error for דברך Qr. 𝔖, 𝔗. It goes to the close of l. — **162.** שָׂשׂ אָנֹכִי] makes two beats. It should be שָׂשׂ־אֲנִי. — עַל־אִמְרָתֶךָ] with two beats goes to close of l. — רָב] is gl. of intensification. — **163.** תּוֹרָתְךָ] used also v.[165], is for the missing חקיך. It goes to close of l. This v. should be transposed with the following v. — **164.** הִלַּלְתִּיךָ על משפטי] makes l. overfull. It is an editorial change from an original הללתי משפטי. — **165.** לְאֹהֲבֵי תורתך] as usual goes to close of l. — לָמוֹ] is gl. due to the transposition. — **166.** מצותיך] goes to close of l. — **167.** עדתיך] has been transposed from end of l. — וָאֹהֲבֵם] suffix due to the transposition. This v. should be l.[6]. — **168.** ועדתיך] is dittog. of terms for the Law, implying variant readings at an early date.

**169.** יהוה] gl. making l. overfull. — דברך] goes to close of l. as usual; so אמרתך v.[170], פקודיך v.[173], תורתך v.[174]. — **171.** תַּבַּעְנָה] Hiph. juss. נבע, apod. — כי תלמדני חקיך] l. is overfull. כי, as often, is gl. of interp. The clause is really an objective one, giving the theme of the praise. — **172.** תַּעַן] juss. ענה, of responsive song, as 88[1] 147[7]. — אמרתך] already used v.[170], is error for אמונה used adverbially. — כִּי כָל] makes l. overfull; the former word is gl. of interp., the latter gl. of intensification. — מצותיך צֶדֶק] מצותיך is used v.[176]. צֶדֶק stands for צדקך. The usual phr. is משפטי צדקך; so prob. here. — **173.** כי] is an interp. gl. as often. — **175.** וּמִשְׁפָּטֶךָ] sg., err. for pl.; but if משפטי is correct in

v.[172], it must here stand for the missing עדותיך. — 176. בקש עבדך] makes l. overfull. It was originally a marginal gl. The order of ll. should be, in last tetrastich: 174, 175, 173, 176.

## PSALM CXX., 2 STR. $4^6$.

**Ps. 120 is a prayer to Yahweh for deliverance from treacherous foes, whose tongue is compared to sharp arrows and burning coals (v.[1-4]); complaining of the woe of dwelling with people who hate peace and prefer war (v.[5-7]).**

UNTO Yahweh in mine own trouble I call, and Yahweh doth answer me.
O deliver me from the lying lip, from the deceitful tongue.
What shall one requite thee, and what more, O deceitful tongue?
Sharpened arrows of a warrior with glowing broom-coals.
WOE is me, that I sojourn with one that draweth it!
(Woe is me), that I dwell among the tents of Kedah!
Full long have I dwelt with one that hateth peace.
I am for peace; but when I speak, they are for war.

Ps. 120 is the first of the Pilgrim Pss. (*v.* Intr. § 36), without any other title. It is essentially a prayer for deliverance from treacherous foes. These are compared with the Bedouin Kedah. Meshek, referring to the Moschi of the region of the Black Sea, is a later conjecture of MT. and improbable. These treacherous foes seem rather to be Israelites than foreigners, and probably represent the irreligious party of the Greek period.

**Str. I.** A tetrastich of stairlike parall. — **1.** *Unto Yahweh*], emph.; unto Him and to no other. — *in mine own trouble*], the trouble belonging especially to me. The people are speaking in their unity, and not an individual. — *I call, and Yahweh doth answer me*]. The pf. expresses the general truth of the emphatic present. The call has, as its immediate consequence, the divine answer. This has been and is the experience of His people. — **2.** *O deliver me from the lying lip*]; in the complementary clause, *the deceitful tongue*]. The peril is from crafty, treacherous foes; probably a party in Israel, and not foreign foes. — **3.** *What shall one requite thee?*]. What retribution, or penalty, shall be given for such treachery? — *and what more?*], as usual in this phr., an addition to the usual penalty of exact retribution, in accordance with the *lex talionis*, on account of the enormity of the offence. — **4.** *Shar-*

*pened arrows of a warrior*]. The treacherous tongue is compared to a bow, shooting forth words like arrows; cf. Je. $9^{2.7}$ Pr. $26^{18}$ Ps. $64^{4}$. The words have been sharpened for the purpose of doing deadly injury. — *with glowing broom-coals*]. The broom shrub makes the best charcoal, and therefore the best coal to burn and glow.

**Str. II.** Three syn. and one synth. line. — **5–6.** *Woe is me*], repeated for emphasis, with the variation *Full long*, in the third line. — *that I sojourn with* ‖ *dwell among*], the last repeated in the third line with the third fem. of the person as subj., as a variation of the first person. — *among the tents of Kedah*], an Arabian tribe descended from Ishmael Gn. $25^{13}$, doubtless mentioned here because of their well-known treachery: not that the author was in fact living among them, but that the treacherous foes may be compared to them. — *with one that draweth it*], the tongue as a bow, cf. 1 K. $22^{34}$, and so ‖ *with one that hateth peace*]. This is the most probable explanation of a difficult word, which in most ancient Vrss. is interpreted as a vb. with the meaning "prolonged," thinking usually of a prolonged sojourn. MT., 𝔗, EV$^{s}$., interpret as a proper name, "Meshech," a tribe dwelling on the southeast of the Black Sea, in the Persian period; cf. Ez. $27^{13}$ $38^{3}$ Is. $66^{19}$. It is probably only a late conceit. — **7.** *I am for peace*]. The faithful have the attribute of peace; they are, as it were, all peace. — *when I speak, they are for war*]. The faithful people of God speak the language of peace, friendly words: their treacherous foes speak not only lying, but warlike words.

**1.** בצרתה לי] retracted accent *$2^{18}$*. — **2.** יהוה] belongs in l.$^{1}$. — הַצִּילָה] cohort. imv., urgent petition. — **3.** וּמַה יֹּסִיף לָךְ]. The לך is prob. a late addition, though in 𝔊, where it is inconsistent with *πρὸς γλῶσσαν*. It makes the clause too long, and is not elsw. found with the phr., cf. 1 S. $3^{17}$ $14^{44}$ $20^{13}$. — **4.** גַּחֲלֵי רְתָמִים] phr. α.λ., but cf. גחלי אש *$18^{9}$*. † רֹתֶם n.m. *broom plant*, elsw. 1 K. $19^{4.5}$ Jb. $30^{4}$. — **5.** אוֹיָה לִי] α.λ., accent retracted as v.$^{1}$. The strengthened form of אוי, cf. Is. $6^{5}$ Je. $4^{13}$ $6^{4}$ +. The measure requires it in the next l. A careless scribe omitted it. — גַּרְתִּי מֶשֶׁךְ] so 𝔗, but most ancient Vrss. regard משך as vb., and some גרתי as noun. 𝔊 *ἡ παροικία μου ἐμακρύνθη* גּוּרִי מָשׁוּךְ, so 𝔙, 𝔖; *peregrinatio mea prolongata est* 𝔍; cf. Σ *παρείλκυσα*, Aq. *ἐν μακρυσμῷ*. It seems better to regard the form as active ptc. מֹשֵׁךְ ‖ שׂוֹנֵא, and think of drawing the bow, as 1 K. $22^{34}$, cf. Is. $66^{19}$. ‡ מֶשֶׁךְ n. pr. gent. the *Moschi*, Ez. $27^{13}$ $38^{3}$ $39^{1}$, is not prob., and seems to be a late conjecture of Massoretic period. The

use of vb. גור, measure and ‖, require insertion of עִם. — ‡ קֵדָר] n. pr. gent. an Arabian tribe Is. $21^{16}$ $42^{11}$ $60^{7}$ Je. $2^{10}$ $49^{28}$ Ez. $27^{21}$. — **6.** רַבַּת] adv. of quantity, *much*, or time, *too long, full long*, Ps. $123^{4}$ $129^{1.2}$, for the usual רַבָּה $78^{15}$ $89^{8}$. — לָהּ] is the ethical dative. The vb. שכנה suggests נפשי as subj.; but it was not necessary to write it. It is a gl., making l. too long. — **7.** שלום] as noun is emph. as predicate of the faithful. It is not for adj., nor does it stand for איש שלום, nor can it be obj. of אדבר, thrown before for emphasis, Ew.[302. b].

## PSALM CXXI., 2 STR. $4^{6}$.

**Ps. 121 is a pious resolution to lift up the eyes to the mountains for help (v.[1]); with a petition for Yahweh's sleepless protection (v.[3]). A response gives assurance that help cometh from Yahweh, who never slumbers (v.[2.4]). Yahweh protects on every side as a shade from sunstroke and moonstroke (v.[5-6]), from every evil forever (v.[7-8]).**

I LIFT up mine eyes unto the mountains. Whence cometh my help?
Help is from Yahweh, Maker of heaven and earth.
May He not suffer (my) foot to be moved, (and) may He that keepeth (me) not slumber!
Lo! He slumbereth not, and He sleepeth not, the Keeper of Israel.

YAHWEH, thy keeper; Yahweh is thy shade on thy right hand.
By day the sun will not smite thee, nor the moon by night.
Yahweh will keep thee from every evil, He will keep thy person.
Yahweh will keep thy going out and thy coming in from this time forth and forevermore.

Ps. 121 doubtless belongs with this entire group to the Greek period. It has the stairlike parall. in a marked degree; v.[1-4] also is antiphonal in character.

**Str. I.** Is antiphonal, the first and third lines having their response in the second and fourth. — **1.** *I lift up mine eyes to the mountains*], the sacred mountains of Jerusalem $87^{1}$, where Yahweh dwells, the source of deliverance $3^{5}$ $20^{3}$ $134^{3}$. — *Whence cometh my help?*] so RV., JPSV., and most moderns; implying not perplexity or doubt, but, in accordance with the context, expectation. The indirect question of PBV., AV., although sustained by Jos. $2^{4}$, is improbable here. — **2.** *Help*], in general; not "my help," assimilated to previous word by early copyist's error. This is a response to the previous question by another voice. — *is from*

*Yahweh, Maker of heaven and earth*], the source of help is the creator of the universe; whether conceived as resident on earth in Zion, or in heaven, the place of the throne of His majesty. — **3.** *May He not suffer my foot to be moved*], the same voice as v.[1], and therefore "my foot" is necessary. An ancient copyist, not perceiving the antiphonal character of the Ps., assimilated this line to the second Str. with the second person, doubtless at the same time mistaking the difference in the negation of v.[3] and v.[4]. This has been followed by EV[s]. also. But the negative of the juss. certainly implies a petition, as RV.[m]. The help needed in v.[1] is here defined: support from tottering to a fall, cf. $55^{23}$ $66^{9}$. — *May He that keepeth me not slumber*], sleepless vigilance is needed for protection against foes. — **4.** *Lo! He slumbereth not, and He sleepeth not*], an exact and definite response, giving assurance that the petition was granted in its own terms. — *The Keeper of Israel*]. The promise to Jacob, Gn. $28^{15}$, to keep his descendants as a shepherd does his flock, Yahweh has always fulfilled.

**Str. II.** The second voice speaks throughout this Str. in stair-like parall. — **5.** *Yahweh thy keeper*], so probably in apposition, and not predicate as EV[s]., taking up the great thought in the climax of the previous Str. — *Yahweh is thy shade*], in the more general sense of shelter, protection, cf. $91^{1}$, as is evident from — *on thy right hand*], the place where the advocate and protector stands, cf. $16^{8}$ $109^{31}$. It is improbable that the author is here thinking of the shade of the wings, as $17^{8}$ $36^{8}$ $57^{2}$, or of a booth or rock from the heat Is. $4^{6}$ $32^{2}$. — **6.** *By day the sun will not smite thee*]. There will be protection from sunstroke, of which there was special danger in Palestine, 2 K. $4^{18-19}$ Is. $49^{10}$, making the use of turbans necessary. — *nor the moon by night*]. The rays of the full moon are also generally regarded as dangerous, especially in the East. — **7.** *Yahweh will keep thee from every evil*], from every kind of evil, rather than the inexact generalization of EV[s]. "all evil." — *He will keep thy person*], the whole man, poetic for "me," in accordance with Heb. usage; and not the specific "soul" as distinguished from the body, of EV[s]., which is against the context. — **8.** *Yahweh will keep thy going out*], from home to labour, *and thy coming in*], return from labour; including

all the intervening activity, the entire course of life, cf. Dt. 28[6] 1 S. 29[6] 2 S. 3[25] Ps. 139[2-3]. —*from this time forth and forevermore*], throughout all future time, in the life of the nation.

1. מֵאַיִן] prob. direct question, *whence?* as usual Gn. 29[4] Nu. 11[13] Ju. 17[9] 19[17] +; indirect only Jos. 2[4]. — 2. עֶזְרִי] assimilated to previous word. עֵזֶר alone is proper. — 3. לַמּוֹט] prep. with noun, cf. 55[23] 66[9]. — אַל] neg. juss. The second אל requires ו for measure. — רַגְלֶךָ] assimilated to subsequent context. The juss. of petition, ‖ v.[1], makes it impossible that the sf. should be the 2 pers. The sf. is prob. a wrong interp. of the article הָרֶגֶל; rd. הַשֹּׁמֵר for שמרך. — 4. הנה לא] the change of negative to emph. positive assertion implies a response to the petition by another voice. — 6. יַכֶּכָּה] full and strong sf. with יַכֶּה. — 7. מכל־רע] without article, *every*. If the poet had thought of two beats, he would have inserted the article and made it "all."

## PSALM CXXII., 2 STR. 4[6].

**Ps. 122 expresses the gladness of pilgrims to Jerusalem (v.[1-2]); admiration for the city (v.[3-4]); implores peace upon the city (v.[6-7]) for the sake of friends, and especially the temple (v.[8-9]). Glosses remind that the royal throne of David was once there (v.[5]), and that the pilgrimage was according to the Law (v.[4c]).**

I AM glad when they say to me: "To the house of Yahweh we go."
(I am glad) when our feet stand within thy gates, O Jerusalem.
O Jerusalem! rebuilt as a city which is compacted together;
Whither the tribes ascend, the tribes of Yah, to give thanks to His name!
PRAY: "Peace be (to thee), Jerusalem, and prosperity to them that love thee."
"Peace be within thy ramparts; prosperity within thy palaces."
For the sake of my brethren and my friends I will bespeak thee peace.
For the sake of the house of Yahweh our God I will seek for thee prosperity.

Ps. 122 has in the title לדוד, so 𝔐 and 𝔊. But it is impossible that the Ps. could have been in 𝔇. It is a late conjecture, due to the gl. v.[5]. The Ps. is late in syntax, and abounds in Aramaisms. The Ps. could hardly have been earlier than the late Greek period. Ptc. for finite vb. v.[1. 2]; ׳ש relative v.[3. 4]; עדות v.[4], term of P for Law, is, however, in gl.

Str. I. Two synth. couplets. — 1. *I am glad*], as a present and habitual state: repeated in the stairlike parallel., but omitted by a prosaic copyist in second line. —*when they say to me*]. At the time when the proposition is made by friends and relatives ready

to proceed to Jerusalem to the pilgrim feasts. — *To the house of Yahweh we go*]. "We are about to go up to the temple: will you not go with us?" — **2**. *When our feet stand within thy gates, O Jerusalem*]. The gladness is renewed and intensified at the end of the pilgrimage, as it was begun at the start. — **3**. *O Jerusalem*], vocative expressing admiration. — *rebuilt*], as usual in the Pss.; and not "built" of the EV$^s$., as if it referred to the original city. — *as a city which is compacted together*], its walls and buildings rising up in a compact and harmonious mass; and so different from the small towns and villages from which the pilgrims generally came. — **4**. *Whither the tribes ascend*], all the tribes of Israel from all parts of the land, ‖ *the tribes of Yah*], indicating that they belong especially to Yahweh, the God of Israel. — *to give thanks to His name*], the purpose of the pilgrim's feast in the public worship of Yahweh by the entire nation assembled together in the temple. — A glossator, probably at first on the margin, inserted: *It is a testimony to Israel*], using the term of P for the Law. It is Israel's law to observe these pilgrim feasts. This insertion in the text occasioned the change "name of Yahweh" for "His name," all this against the measure. Another glossator, careless of the measure, inserts a historical statement, making the line too long: **5**. *For there sat they on thrones of judgment, thrones of the house of Dạvid.*

**Str. II.** Two syn. couplets. — **6–7**. *Pray*]. Exhortation, the theme embracing the first distich. — *Peace be to thee, Jerusalem*], so most probably, in accordance with usage and ‖ *Peace be within thy ramparts*. The omission of "to thee" by an early copyist at the cost of the measure occasioned the MT. "peace of Jerusalem" as the obj. of the vb., followed by all EV$^s$., against 𝕲, 𝔙. — *and prosperity to them that love thee*], so 𝕲, 𝔙, most naturally, ‖ *prosperity within thy palaces* v.[7]. 𝔐 by mistake of the initial letter, followed by EV$^s$., interpreting noun as vb. impf., makes it parallel with the juss. that follows in "They shall prosper that love thee!" — **8**. *For the sake of my brethren and my friends*], those who accompanied him to the pilgrim feast from their common abode; — still more, **9**. *For the sake of the house of Yahweh our God*], the temple, the common resort of all the people of Yahweh. It is probable that this couplet is an antiphon to the

previous one by another voice. — *I will bespeak thee peace* ‖ *I will seek for thee prosperity*], closing with the stress on "peace," the keyword of the Str., and the synonym "good, well-being, prosperity."

1. בְּאֹמְרִים] Qal ptc. with prep. Both may be variously interpreted. In classic style the ptc. would express continuous, uninterrupted saying, which is improb. here. It is therefore doubtless the ptc. for finite vb. of late Heb. as v.[2], which may refer to past, present, or future, in accordance with the interp. of שמחתי; prob. emph. present, rather than aorist referring to a definite past. ב may be temporal as most Vrss. and interp.; or obj. of vb. *be glad at*, or *rejoice over*, as Pe., De., Dr., 𝔊 ἐπί, 𝔍 *eo quod*. — נֵלֵךְ] indic. and not cohort. as EV[s]., which would require נלכה. — **2.** This l. requires an additional word for measure and parall., possibly גלתי ב, but inasmuch as these Pss. use repetition שמחתי ב. — בשעריך] so 𝔍, 𝔊[א c. a. A. R. T]; but 𝔊[א] without sf. — **3.** הבנויה] Qal ptc. f. with article, doubtless vocative with the mng. *rebuilt*. — שֶׁחֻבְּרָה] shortened relative ׳ש with Pu. pf. 3 f. חבר ($58^6$) here of walls of city, with לָהּ pleonastic Aramaism. — **4.** עדות לישראל] gl. to indicate that such pilgrimage feasts at Jerusalem were according to the Law, using the term of P, cf. Ex. $23^{17}$ $34^{23}$ Dt. $16^{16}$. Other expl., making it part of Ps., are unsatisfactory; and indeed it makes l. much too long. — לשם יהוה] makes l. too long; after יָהּ, שמי would be most natural. The insertion of the gl., separating שם further from יָהּ, occasioned the change. — **5.** כי שמה ישבו כסאות למשפט כסאות לבית דוד] is a historic gl., making Str. too long. — **6.** שַׁאֲלוּ שְׁלוֹם] 𝔊 ἐρωτήσατε δὴ τὰ εἰς εἰρήνην τῇ Ἰερουσαλήμ. 𝔊[B] omits τῇ, 𝔊[T] τήν. Both readings difficult and improb.; the latter did not interpret שלום as construct, but in the usual sense שָׁלוֹם with prep., prob. לְ. A word is missing; rd. לָךְ. Indeed the vocative best suits the context. — יִשְׁלָיוּ] Qal impf. *plene* for ישלו. † שָׁלָה vb. elsw. Qal *be quiet, secure, without care*, Jb. $3^{26}$ $12^6$ Je. $12^1$ La. $1^5$. Niph. 2 Ch. $29^{11}$. Hiph. 2 K. $4^{28}$. But 𝔊 εὐθηνία rd. שלוה as v.[7], and this is indeed most prob. The transposition of clause in 𝔊[א] is doubtless txt. err. — **8.** אֲדַבְּרָה־נָּא]. The נא makes l. too long. — **9.** טוב] is not in 𝔊[א], though in 𝔓, 𝔊[א. c. a. A. R. T].

## PSALM CXXIII., $4^6$.

**Ps. 123 asserts fidelity to Yahweh, waiting for His signal as faithful servants (v.[1-2]). A gloss implores favour, because of contemptuous treatment (v.[3-4]).**

UNTO Thee I lift up mine eyes, O Thou who art enthroned in heaven.
Lo! as the eyes of menservants are (lifted up) to the hand of their lords;
(Lo!) as the eyes of a maidservant are (lifted up) to the hand of her lady;
So our eyes are unto Yahweh, our God, until He be gracious to us.

**Ps. 123 belongs to the Greek period, when fidelity to Yahweh was emphasized.**

The Ps. has introverted parall. — **1–2.** *O Thou who art enthroned in heaven* ‖ *Yahweh, our God*], the supreme sovereign and lord of all, whose majestic throne was in heaven, cf. $2^4$. — *I lift up mine eyes*], in attentive, patient waiting, — defined by *until He be gracious to us*], manifest His favour. This attitude is compared to that of *menservants* ‖ *a maidservant*], whose eyes are lifted up to the *hand*, which usually in ancient times gave the signal of the kind of service required, or of the bestowal of favour, both on the part of *lords* and the *lady* of the house. This little Ps., a tetrastich complete in itself, was enlarged in the Maccabean times by a trimeter pentastich, which changes the patient attitude of the servant to the importunate plea of one in great need.

> Be gracious to us, Yahweh! Be gracious to us!
> For exceedingly we are filled with contempt.
> Exceedingly our soul is filled
> With the scorn of those without care,
> The contempt of the proud oppressors.

**3–4.** *Be gracious to us, Yahweh!*], repeated in importunity. — *For exceedingly*], the reason for the plea, with the emphasis laid upon the exceeding greatness of the need; repeated for emphasis. — *we are filled* ‖ *our soul is filled*], so full that we cannot contain or endure any more. — *with contempt*, defined as that of *proud oppressors* ‖ *scorn of those without care*]. The Antiochian party was so prosperous, strong, and proud, that they looked with contempt and scorn upon the few faithful servants of Yahweh, and their attitude was so aggressive that the situation had become intolerable.

**1.** אליך] emph. — נשאתי] emph. present. — הישבי] vocative, with final י to get an additional syll. and two accents; required if this, as all other Pilgrim Pss., is hexameter. Vb. pregnant, as $2^4$. — **2.** אל יד] 𝔊, 𝔙, pl. improb.; assimilation. The l. needs vb. for completeness: נשאי; so next l., which also needs הנה. These were deemed unnecessary by prosaic copyist. — ‡ שפחה] n.f. *female slave*, as Gn. $16^1$ $25^{12}$ Is. $24^2$. — נְבִרְתָּהּ] sf. 3 f. with ‡ גְּבֶרֶת n.f. *lady, queen*, Gn. $16^{4.8.9}$ (J) 2 K. $5^3$ Is. $47^{5.7}$ — שֶׁיְּחָנֵּנוּ] rel. שׁ with impf. חנן and sf. 1 pl. — **3.** רַב] emph.; adv. for which רַבַּת v.[4] as $120^6$. A gl. begins with this v. in trimeter measure. — **4.** לָּהּ] ethical dative as $120^6$. — הַלַּעַג]

article with cstr. before השאננים impossible in Heb. grammar. It should be followed by ל as 𝔊, *τοῖς εὐθηνοῦσιν*, and as in subsequent clause; so Ehr. — ‡ שַׁאֲנַנִּים] with ל prefixed has two accents: intensive adj., generally in bad sense, *careless, easy* ones, Am. 6[1] Zc. 1[15], cf. Is. 32[9. 11]. — לגאייונים] Kt. as one word for גאיונים *a.λ.* *proud*, so all ancient Vrss.; but Qr. two words, לִגְאֵי pl. cstr. גֵּאֶה *proud* 94[2], and יוֹנִים ptc. pl. ינה (17[12]) *violent, cruel*. This is most prob. In any case two accents are needed for the measure.

## PSALM CXXIV., 2 STR. 4[6].

**Ps. 124 is a reminiscence of repeated deliverances of the people by their own God from enemies of overwhelming power (v.[1-4]); and an ascription of blessedness to Yahweh for not having given them up, but having given them escape from snares (v.[6-7]); concluding with the assurance that help is only in the name of Yahweh, the creator (v.[8]). V.[5] is a gloss of repetition.**

"IF it had not been Yahweh who was ours," let Israel say;
"If it had not been Yahweh who was ours, when they rose up against us;
Then alive they had swallowed us up, when their anger was kindled against us:
Then the waters had swept us away; the torrent had passed over us."
"BLESSED be Yahweh! who hath not given us over as a prey to their teeth.
(Lo) We are like a bird, that has escaped out of the trap of the fowler.
(Lo!) the trap was broken, and we escaped (from it).
Our help is in the name of Yahweh, Maker of heaven and earth."

Ps. 124 has in the title of 𝔐, 𝔊[א], לדוד. But this must be a late conjecture; for the language is of the Greek period: שהיה v.[1. 2], אזי v.[3. 4. 5]. The זידונים v.[5], a word of post Bib. Heb., is, with the entire v., a late gloss. The Ps. must have been written in troublous times of party strife.

Str. I. two syn. couplets. — **1–2.** *If it had not been Yahweh who was ours*], our God and therefore on our side against the enemies. This is repeated for emphasis. — *let Israel say*], cohort. RV., JPSV.; exhortation to the people to give utterance to their experience. The PBV., AV., "may say" is incorrect. — *when they rose up against us*]. The context makes it sufficiently evident who these enemies were; but an ancient scribe at the expense of the measure inserted the unnecessary "man," which indeed is too general and not well suited to the context. — **3.** *Then*], repeated for emphasis; apodosis of the temporal clause. — *alive*], emphatic in position. — *they had swallowed us up*], implying the figure of an earthquake, and probably having in mind the story of Korah,

Nu. $16^{30-34}$; although the same terms are used of Sheol Pr. $1^{12}$, and of Babylon, compared to a great monster Je. $51^{34}$. — *when their anger was kindled against us*], another figure, of devouring fire. — **4.** *Then the waters*], a common figure of peril from enemies, Pss. $18^{17-18}$ $69^{2-3}$ Is. $8^{7-8}$ La. $3^{54}$. — *had swept us away*], as in a flood or cataract. — *the torrent had passed over us*], drowning us in its depths. — A glossator added a variant in **5**: *Then the raging waters had passed over us.*

Str. II. Tetrastich with introverted parallel. — **6.** *Blessed be Yahweh*], based on the previous statements, and introductory to those of this Str. — *who hath not given us over as a prey to their teeth*]. The enemies are compared to ravenous beasts of prey, cf. $7^3$ $10^9$. — *We are like a bird*], cf. $11^1$. — *that has escaped out of the trap of the fowler* ‖ *Lo! the trap was broken, and we escaped from it*]. The enemies are here, as $91^3$, Pr. $6^5$, compared to fowlers setting traps for birds. They fail only because their traps are broken, as is suggested, by Yahweh. — **8.** See $121^2$, the only difference being that there *help* is "from Yahweh," here *in the name of Yahweh.*

**1.** לוּלֵי] hypothetical negative, *$27^{13}$*. — לָנוּ] dative of possession, *ours.* — שֶׁהָיָה] accent retracted before לָנוּ. Hu., Pe., *al.* take the rel. as complement of לולי *if that*, and regard it as pleonastic. It is better to take it as simple relative: "Were it not Yahweh *who*," as Ew., Dr., *al.* — יאמר־נא] juss. — **3.** אֲזַי] Hu., Kö.$^{II. 1. 245}$ take it as older form of אז. B*D*B. dialectic form of אז; *then, in that case*, cf. $119^{92}$. — **4.** † נַחְלָה] n.m. as Aramaic נחלא, cf. Nu. $34^5$ as local acc.; for נַחַל (*$18^5$*) *stream, brook.* — נפשנו] *us,* not *our souls.* — **5.** † הַזֵּידוֹנִים] adj. *a.λ.* *insolent, raging*, from זיד *boil, swell, rage;* and so *proud.* This is a word of late Heb. — This l. is a variant of the previous one and a gl. — **6.** שֶׁלֹּא] rel. ·ש and neg. **7.** The measure requires that הנה should be prefixed to both ll. and ממנה added to l.$^2$ all omitted as unnecessary by prosaic scribes.

## PSALM CXXV., $4^6$.

**Ps. 125 expresses confidence that the faithful will be as immovable as Jerusalem, encompassed by protecting mountains (v.$^{1-2}$); that Yahweh will not permit the wicked to rule in their lot (v.$^{3a}$). Glosses state the divine protection restraining His people from iniquity (v.$^{3b}$); and implore the divine guidance for the upright (v.$^4$), and banishment for those who go astray (v.$^5$).**

THEY that trust in Yahweh are as Mount Zion, which cannot be moved.
Forever Jerusalem sits enthroned, mountains round about her;
So Yahweh is round about His people from henceforth and forevermore.
For He will not suffer the sceptre of the wicked to rest upon the lot of the righteous.

Ps. 125 in its original form, v.[1-3a], gives little evidence of date, save that Jerusalem seems to have been in security, reigning as a king on the hills in the midst of the surrounding mountains. It doubtless came from the prosperous times of the Greek period. The glosses indicate a later date, when there was a strife of religious parties, v.[3b-5].

An emblematic tetrastich. — **1–2.** *They that trust in Yahweh*], the faithful among the people. — *are as Mount Zion*], the sacred mountain, the chief hill of Jerusalem. — *which cannot be moved*], will remain firm and unshaken, cf. Is. 28[16] Ps. 46[6]. — *Forever Jerusalem sits enthroned*]. This is parall. to the previous line. The royal city is enthroned as a king, cf. 48[2 sq.]. 𝔐 and Vrss. mistake the measures and the connection. 𝔊, 𝔙, attach to the previous clause and render "the inhabitant of Jerusalem will never be moved," which altogether destroys the measure. 𝔐 followed by EV[s]. attaches the vb. "abideth forever" to the previous clause, but "Jerusalem" to the next line; making the one too long, the other too short, and impairing the parall. — *mountains round about her*], although Jerusalem is enthroned on hills and from the south is in a commanding position, yet in all other directions are mountains. "All around Jerusalem are higher hills: on the east, the Mount of Olives; on the south, the Hill of Evil Counsel, so called, rising directly from the Vale of Hinnom; in the west the ground rises gently . . . while on the north, a bend of the ridge connected with the Mount of Olives bounds the prospect at the distance of more than a mile" (Rob.[Bibl. Res. I. 259]). — *So Yahweh*], like these mountains *is round about His people*], the faithful ones compared to Zion above, *from henceforth and forevermore*]. They will be shielded and guarded forever, cf. Zec. 2[5]. — **3.** *For He will not suffer to rest*], so 𝔊, with Yahweh as subject; more probable than 𝔐 followed by EV[s]., making the sceptre as subj. — *the sceptre of the wicked*], in antithesis with *lot of the righteous*]. These are wicked nations whose sceptre of dominion would be lifted up over the holy city given by lot of Yahweh to righteous

Israel. This must have been written during the mild rule of the Egyptian monarchs some time before the Syrian oppression. — We are not surprised that in the troublous times of the Maccabees glosses were found necessary, and added by different hands. One states the purpose of the divine protection from a legal point of view: *that the righteous put not forth their hands on iniquity*. — **4–5.** Another and probably an earlier glossator adds the antithetical couplet: *O do good, Yahweh, to the good and to the right minded*], distinguishing them, not from wicked enemies as in v.$^{3}$, but from wicked Israelites, the unfaithful in Israel itself. — *But those that turn aside to their crooked ways, may Yahweh lead forth*], from the holy city and from the people of Yahweh; *together with the workers of trouble*], probably external enemies. — The Ps. concludes with the additional gloss of congratulation, *Peace unto Israel.*

**1.** לֹא יִמּוֹט] Niph. impf., rel. clause; but 𝔊 makes it an independent clause with יֹשֵׁב subj. — לְעוֹלָם] attached by 𝔐 to יֵשֵׁב, by 𝔊 to ימוט. — יֵשֵׁב] 𝔊 יֹשֵׁב = *ὁ κατοικῶν*; attached by both to previous context, really has ירושלם as subj.; and ישב has its pregnant mng. — **3.** יָנוּחַ] 𝔊 *οὐκ ἀφήσει τὴν ῥάβδον* יניח more prob. — הָרֶשַׁע] but 𝔊, 𝔖, 𝔍, הָרְשָׁע = *τῶν ἁμαρτωλῶν* more prob., as Gr., Che., Davies, Minocchi. — לְמַעַן] introducing a gl. The Str. has been completed in previous l. — עַוְלָתָה] fuller form of עַוְלָה. — **4.** הֵיטִיבָה] Hiph. imv. cohort. יטב. — לישרים בלבו־ם] 𝔊 *τοῖς εὐθέσι τῇ καρδίᾳ* לִישְׁרֵי לֵב. — **5.** עֲקַלְקַלּוֹתָם] pl. sf. † [עֲקַלְקַל] adj. intensive, *crooked*, elsw. Ju. 5$^{6}$. — פעלי האון] for usual פעלי און. — שלום על ישראל] liturgical addition.

## PSALM CXXVI., 2 STR. 4$^{6}$.

**Ps. 126 is an assertion of the festive joy of the people when Yahweh restores their prosperity (v.$^{1-3}$); preparatory to the prayer that He may grant abundant harvests (v.$^{4-6}$).**

WHEN Yahweh restores the prosperity of Zion, we are like dreamers.  
Then is our mouth filled with laughter, and our tongues with jubilation.  
Then they say among the nations: "He hath done great things with them."  
Yahweh doth great things with us: we are glad men.

O RESTORE, Yahweh, our prosperity, as (do) streams in the south country.  
They that sow (seed) in tears, may they reap with jubilation.  
He may go forth weeping, bearing (a load) of seed;  
Let him come home with jubilation, bearing (a load of) sheaves.

The date of Ps. 126 cannot be determined by שוב שבית, because that phr., while it might refer to restoration from captivity, frequently means restoration

of prosperity, which alone suits Str. II. The phr. הגדיל לעשות v.[2, 3], as Jo. 2[20], is postexilic. The Ps. doubtless belongs to the Greek period, when the people long for a return of prosperity, probably more favourable years for crops.

Str. I. Introverted parallelism. — **1**. *When Yahweh restores the prosperity of Zion*], a general statement in the protasis of the temporal clause, whose proper apodosis is the syn. v.[3], *Yahweh doth great things with us*, with the complementary *we are like dreamers* v.[1]. The realisations of the hope are so great, that they seem to be incredible. ‖ *we are glad men*]. There is no specific reference to a restoration from captivity as EV[s]., which does not suit the prayer, or the thought of v.[4-6]. Between these two syn. lines, in accordance with the principle of introverted parallelism, a synth. couplet was inserted by the author v.[2]. — **2**. *Then is our mouth filled with laughter*], the ecstatic state of joy, which in v.[1] is conceived as like dreaming, is here represented as laughter, — and then in the complementary part of the line: *and our tongues with jubilation*], loud shouting expressive of the gladness. — *Then they say among the nations*]. The neighbouring nations observe the prosperity of Zion, and speak about it among themselves, making the same remark that the people make v.[3a].

Str. II. A synth. and an antith. couplet. — **4**. *O restore, Yahweh, our prosperity*], petition taking the place of the conditional clause v.[1]. — *as do streams in the south country*]. The Negeb, or "south country," lies between Palestine and Egypt. In the rainy seasons the channels that run down from the mountains are full of water, which refreshes the soil and causes it to burst forth with fresh vegetation and flowers. The greater part of the year except in close proximity to perennial fountains it is dry and barren. — **5**. *They that sow seed in tears*], doing their best to obtain crops, but sad and sorrowful as they contemplate a failure owing to a bad season. — *may they reap with jubilation*], a jussive in continuation of the prayer, and not indicative expressing assurance that it will be so, of EV[s]. The prosperity longed for is a change from bad seasons to a good one, cf. Jo. 1. — **6**. *He may go forth weeping* (as he goes)], resuming v.[5a]. — *Let him come home with jubilation*], resuming v.[5b]. — But the significant thing is that when he goes forth, it is *bearing a load of seed*, when he comes home, it

is *bearing a load of sheaves*], a very successful harvest. The simple meaning of the original has been obscured by a copyist, who mistook the word meaning "load" and used a word to which it is difficult to give an appropriate meaning.

1. בְּשׁוּב] prot. temp. clause with apod. — הָיִינוּ] pf. of state, not referring to the past. — שִׁיבַת] α.λ. doubtless err. for שבית = שבות in the phr. שוב שבות v.[4]; not referring here to the restoration from captivity, but to the restoration of prosperity (v. *14*[7]). — חֹלְמִים] Qal ptc. nominal force cf. $73^{20}$ ‖ שמחים v.[3]. — **2.** אז יִמָּלֵא] impf. after אז, which in early usage has the force of ו consec., doubtful, however, in this late Ps.; so אז יאמרו. In any case the time is present, carrying on the previous apod. as second and third members of it. — ‡ שְׂחוֹק] n. *laughter*, as Jb. $8^{21}$ and elsw. WL. The earlier mng. was *derision* Je. $20^{7}$ $48^{26.27}$ La. $3^{14}$. — הגדיל לעשות] phr. Jo. $2^{20}$; the first vb. has auxiliary or adverbial force. — יהוה] is a gl., though in 𝔐, 𝔊, as it makes l. too long and was unnecessary. — **5.** The l. as it stands is tetrameter; but that is improb. Probably the obj. of the first vb. זרע, and the emph. demonstr. as subj. of the second vb. have been omitted by txt. err. — **6.** הָלוֹךְ יֵלֵךְ] inf. abs. before vb., intensifying its meaning: *goes on*. — בָכֹה] inf. abs. after vb. emphasizing its temporal character: *continually weeping*; but 𝔊 ἔκλαιον. — נֹשֵׂא מֶשֶׁךְ הַזָּרַע] 𝔊[ℵ. A] only αἴροντες τὰ σπέρματα αὐτῶν, 𝔊[ℵ. c. a. T] βάλλοντες, 𝔊[R] φέροντες. † מֶשֶׁךְ n.m. elsw. Jb. $28^{18}$ *drawing up* (in fishing); here usually explained as the drawing out of the seed as it is scattered, so Ew., Pe., Conant; *trail* Dr.; cf. Am. $9^{13}$ where the vb. משך means to trail or draw out the seed. But in its absence from 𝔊 it is improb. It is prob. txt. err. for מַשָּׂא n.m. *load, burden* ($38^{5}$), which same word is needed in v.[6b] after נשא to complete the l. — בא יבא] inf. abs. intensive with vb. *come in* or *home*. — אלמתיו] sf. 3 sg. † [אֲלֻמָּה] n.f. *sheaf*, as Gn. $37^{7}$ (E).

## PSALM CXXVII.

**Ps. 127 is composite: I., asserting that all depends on Yahweh, whether the building of a house, the watching of a city, or success in daily toil (v.[1-2]); II., asserting that children are an inheritance of Yahweh, enabling a man to meet his enemies with confidence at the gate of his city (v.[3-5]).**

### *A*. v.[1-2], 4[6].

EXCEPT Yahweh build the house, in vain the builders labour.
Except Yahweh keep the city, in vain the keeper waketh.
It is vain for you, who rise up early, sit down late,
Eat the bread of toil. He giveth to His beloved in sleep.

### *B.* v.$^{3-5}$, 4$^6$.

LO! an inheritance of Yahweh is the reward of the fruit of the womb.
As arrows in the hand of a warrior, so are sons of youth.
Happy he who hath filled his quiver with them!
They shall not be put to shame, when they speak with enemies in the gate.

Ps. 127 is composed of two independent Pss.: v.$^{1-2}$, v.$^{3-5}$; which have no manner of connection in thought; so Bi., Peters, Bä., Du., Che., Davies. The לשלמה of 𝔐, Aq., Σ, 𝔍, 𝔗, is later than 𝔊, which had it only in 𝔊$^R$; and is a conjecture due to the בית of v.$^1$, the ידידו and שנא v.$^2$. There is no good reason to doubt that both Pss. belong to the more prosperous days of the Greek period.

## PSALM CXXVII. *A.*

Syn. and synth. couplets. — **1.** *Except*], conditional clause, repeated in ‖. — *Yahweh build the house*], not the temple, but any house whatever, ‖ *keep the city*], from falling into the hands of the enemy. — *in vain*], repeated for emphasis. — *the builders labour* ‖ *the keeper waketh*]. The essential thing, the coöperation of Yahweh, remains lacking, which alone gives success and security. — **2.** *It is vain for you*], change of the order of the sentence, with the personal address for the previous, more objective third person. — *who rise up early*], to go forth to labour earlier than usual. — *sit down late*], after an unusually prolonged day of work. — and so: *Eat the bread of toil*], emphasizing the intensity of the hard labour during the lengthened time. All this extra hard toil is vain, unless Yahweh shares in it. — Indeed *He* (Yahweh) *giveth*], without any kind of toil; *to His beloved*], the one who is dear to Him; *in sleep*], even when he sleeps quietly in his bed, without thinking of anything needed, or making any effort to gain it.

## PSALM CXXVII. *B.*

**3–5.** Synth. tetrastich. — *Lo*], calling attention to the fact as often in Pilgrim Pss. — *an inheritance of Yahweh*], given by Yahweh. — A glossator inserts "sons" at the expense of the measure and the unity of the line. In fact the subj. is, — *the reward of the fruit of the womb*]. The fruit of the womb, children, are a reward or recompense given by Yahweh as a token of His favour, as an inheritance to His favoured ones. — *As arrows in the*

*hand of a warrior*], potent weapons of war. — *so are sons of youth*], born during the youthful vigour of the father, and so well grown and strong while he himself is still able to do battle. — *Happy he*], as 𝔊; not needing the inserted "man" of 𝔐 followed by EV$^s$. — *who hath filled his quiver with them*], hath very many sons, a house full of them. — *They shall not be put to shame*], these sons by defeat. — *when they speak with enemies*], meet them face to face and indulge in sharp words preliminary to battle. — *in the gate*], the entrance to the city, where battle is usually waged with enemies who strive to capture a city. The whole conception is warlike. It is altogether against the context to think, as some do, of maintaining a cause against powerful enemies, who would do a man injustice were it not for the support of numerous and stalwart sons.

### CXXVII. *A*.

1. אם יהוה] conditional clause: יהוה emph. — בוניו בו] but 𝔊$^{ℵ. A. R}$ *οἰκοδομοῦντες αὐτόν*; 𝔊$^{ℵ. c. a. T}$ omit *αὐτόν*; 𝔍 *aedificant eam*, only בוניו or בנים. בו dittog. — עמלו] Qal 3 pl. † עָמַל denom. עָמָל n.m. ($7^{15}$). Qal elsw. Jon. $4^{10}$ Pr. $16^{26}$ Ec. $1^{8}$ $2^{21}$ $5^{16.17}$ $8^{17}$, cf. $2^{11.19.20}$. — 2. מַשְׁכִּימֵי] Hiph. ptc. cstr. before inf.: שכם vb. denom. *do a thing early in the morning*, with adverbial force before קום. Its antithesis is מְאַחֲרֵי Pi. ptc. אחר *delay*, adverbial *late* ($40^{18}$). 𝔊$^{ℵ. A}$ *ἐγείρεσθαι μετὰ τὸ καθῆσθαι*, 𝔊$^{T}$ *ἐγείρεσθε*, 𝔙 *surgite postquam sederitis*, mistake the ptc. for prep. and fail to see the antith. — אֹכְלֵי] third ptc. clause. — כֵּן] so 𝔍, but 𝔊 *ὅταν*; both interp. of a clause which is better without either. — שֵׁנָא] Aramaism שֵׁנָה ($76^{6}$) is acc. of time or condition, not obj. acc. as Vrss.

### CXXVII. *B*.

3. בנים] interp. gl.; makes l. too long. — 5. הַגֶּבֶר אשר] 𝔊 only *ὃς*. — † אַשְׁפָּה] n.f. *quiver*, as Is. $22^{6}$ $49^{2}$ Je. $5^{16}$ La. $3^{18}$ Jb. $39^{23}$; but 𝔊 *τὴν ἐπιθυμίαν*.

## PSALM CXXVIII., $4^{6}$.

**Ps. 128 is a wish for happiness to the godfearing (v.$^{1}$), especially when such eat their daily bread (v.$^{2}$), that the wife may be a fruitful vine, the children numerous olive plants (v.$^{3}$). Glosses assert the divine blessing upon the godfearing (v.$^{4}$); invoke the divine blessing from Zion (v.$^{5a}$); wish that he may look on the welfare of Jerusalem (v.$^{5b.6a}$); concluding with a later gloss, wishing peace for Jerusalem (v.$^{6b}$).**

HAPPY be every one fearing Yahweh, walking in the way of Yahweh!
The toil of thy hands when thou eatest, happy be thou, and may it be well with thee!
May thy wife be as a fruitful vine in the inner room of thy house!
May thy sons be as olive plants round about thy table.

Ps. 128 was originally only v.[1-3]; but several later glosses were added, v.[4-6]. It resembles 127, and doubtless belongs to the same period and possibly the same author.

**1–3.** Synth. tetrastich. — *Happy be every one*], a wish, not a congratulation or statement of fact as EV[s]. — resumed in v.[2] in the more personal second person: *Happy be thou*], intensified in *and may it be well with thee* — *fearing Yahweh*], having the reverential fear of true religion, — the complement: *walking in the way of Yahweh*], the way of the divine Law; shortened in ancient texts at the expense of the measure into "His ways." — *The toil of thine hands*], the product of toil, the food thereby gained, thrown before for emphasis. — *when thou eatest*], after the toil is over and the man sits down at his table to enjoy his evening meal — in accordance with which numerous sons are conceived as gathered *round about thy table* v.[3b], — and so the wife *in the inner room of thy house*], where the table was placed, and not the woman's apartments. — *May thy wife be*], wish as above, and not a promise as EV[s]., or statement of fact as JPSV. — *as a fruitful vine*], bearing many children, as a vine does grapes. — *May thy sons be olive plants*], full of vigour and vitality, cf. 52[10] Je. 11[16]. The Ps. thus reaches its appropriate conclusion.

Later editors and glossators enlarged it, and, as they thought, improved it and made it more appropriate for public use. — **4.** *Lo! verily thus*], emphatic, calling attention to the fact based on previous wish, so JPSV., PBV. AV., RV., render: "Behold that thus," which is not so well sustained. — *shall the man that feareth Yahweh be blessed*], the divine blessing taking the place of the wish for happiness v.[1]. — **5–6.** It is difficult to determine whether the glossator wished to state a fact as EV[s].: *Yahweh will bless thee out of Zion*], or to express a wish as JPSV.; doubtless the former, if it be by the same hand. — *And look thou on the welfare of Jerusalem all the days of thy life, and look thou on thy children's children*]. This is doubtless a wish, and by a different and indeed

an earlier hand than the previous gloss. It is prosaic and does not make any good measure. The wish is, that all his life the pious man may share in the prosperity of Jerusalem, and may live long enough to look in the faces of numerous grandchildren. — The whole conclude with a still later gloss, as 125[5]: *Peace be upon Israel.*

**1.** אַשְׁרֵי] (*1*[1]) prob. with juss. not indicative understood. — יְרֵא] sg. cstr.; 𝔊 takes it as collective, and so renders pl.; also for הַהֹלֵךְ. — בִּדְרָכָיו] for an original ברוך יהוה which the measure requires. — **2.** יְגִיעַ] (78[46]) emph. — כִּי תֹאכֵל] though כי not in 𝔊, it is required for measure. It is temporal as Ew., not asseverative as De., or causal as Hu. — אַשְׁרֶיךָ] a wish and not an assertion of fact. — **3.** אֶשְׁתְּךָ] variant for אִשְׁתְּךָ. — פֹּרִיָּה] fuller fem. for פרה, more euphonic; cf. נֹגִיָּה La. 1[16]. — שְׁתִלֵי] pl. cstr. שתיל α.λ. transplanted shoot, cf. שתל vb. (*1*[3]). — **4.** כִּי־כֵן] late prosaic expression; so גבר ירא for ירא v.[1], and the variant and later יברך for אשרי. A late prosaic gl. — **5.** רְאֵה] Imv. not harmonious with יברכך, doubtless begins a new l. — **6.** שלום על ישראל] as 125[5].

## PSALM CXXIX., 2 STR. 4[6].

**Ps. 129 is an exhortation to Israel to acknowledge that they have not been overcome by the frequent affliction of enemies from the youth of the nation because of the interposition of Yahweh (v.[1-4]); followed by an imprecation upon present enemies (v.[5-8]).**

"GREATLY have they afflicted me from my youth," let Israel now say,
"Greatly have they afflicted me from my youth; verily they have not prevailed over me.
Upon my back (the wicked) ploughed, prolonged their (iniquities)."
Yahweh (vindicated) the righteous, cut off the (backs) of the wicked.
LET them be put to shame, and let them be turned backward, all the haters of Zion.
Let them become as grass of the housetops, which before (one can draw the scythe) withereth:
Wherewith the reaper does not fill his hand, or he that bindeth sheaves his bosom.
And they who pass by, say not: "The blessing of Yahweh unto you."

Ps. 129 has historical reminiscences of enemies from the youth of the nation, and an imprecation upon present enemies. It is probably Maccabean, at least in the second half, which may possibly be a later addition, although of the same structure as the first half.

**Str. I.** Stairlike and antith. couplets. — **1–2.** *Greatly have they afflicted me*], repeated in v.[2]. The adv., emphatic in position,

emphasizes the magnitude of the afflicting, which has been that of wicked enemies, especially in wars. — *from my youth*], the youth of the nation, when Israel was led up out of Egypt and was disciplined to war by a long series of conflicts. — *let Israel now say*], as $124^1$, in an oral recognition of the historical experience of the nation. — *Verily*], asseverative. — *they have not prevailed over me*], Israel still remains notwithstanding it all. — **3.** *Upon my back the wicked ploughed*], so 𝔊, 𝔙. The back is compared to a field, which has been ploughed up and down. It is lacerated with deep wounds like furrows in a field. The wicked are as usual the enemies of the people of Yahweh. — *prolonged their iniquities*], so 𝔊, 𝔙, "their iniquitous affliction." 𝔐 by error has a word α.λ., which is rendered by EV$^s$. "furrows," but by most moderns more correctly "field for working," which is, however, a conjectural meaning, derived from the meaning of a late Heb. word and improbable in itself. — **4.** *Yahweh vindicated the righteous*], in accordance with the context, and in antithesis with the next clause. An early copyist, omitting the vb. needed for measure because of similarity of form with the adj., made it necessary to connect the latter with "Yahweh," either as adjective as PBV., or predicate as AV., RV., JPSV. — *cut off the backs of the wicked*], so essentially 𝔊, 𝔙: the cutting off of the enemies' backs being in retribution for their abuse of Israel's back. But 𝔐 by error of a single letter has a word meaning "cords." This is variously explained: by some as referring to the straps of the yoke of the oxen at the plough, the cutting of which made further ploughing impossible. But the words in themselves do not readily suggest this idea. Others think that the figure is changed, and that the cutting of the cords is the release of Israel from bondage, cf. $2^3$. But such a reference to bondage is not consistent with v.$^2$, and is an abrupt transition of the thought, for which there is no suggestion in the context.

Str. II. A synth. imprecation. — **5.** *Let them be put to shame*], the enemies, by defeat. — *and let them be turned backward*], in retreat, cf. $40^{15}$. — *all the haters of Zion*]. The enemies are not only hostile; but have a deadly hatred of Zion. This suits best the time of the Antiochian persecution. — **6.** *Let them become as grass of the housetops*], grass springs up easily and quickly on the

flat roofs of houses in Palestine, which are much used by the people. — *which before one can draw the scythe*], to cut it down for use; that is, before it has grown sufficiently for the purpose. This is the most probable meaning of a vb. variously paraphrased in the Vrss., ancient and modern. — *withereth*]. The depth of soil (Mt. $13^{5 sq.}$) is so slight, that it cannot grow to maturity; and, exposed to the full blaze of the sun, it is speedily scorched and withered. — **7.** *Wherewith the reaper does not fill his hand*], when he gathers the grass in his hand to cut it with his scythe. — *or he that bindeth sheaves (fill) his bosom*]. The new-mown hay is bound in sheaves and placed in the loose fold of the garment, in order to take it to the barn. — **8.** *And they who pass by*], wayfarers, travellers, beholding the haymakers. — *say not*], as they would if it were a good harvest. — *The blessing of Yahweh unto you*], cf. Ru. $2^4$: in congratulation of them as having received this blessing from Yahweh. — A glossator repeats this congratulation: *We bless you in the name of Yahweh.*

**1.** רַבַּת] adv.; also v.$^2$, as $120^6$ $123^4$; emph. — יֹאמַר נָא] juss., as $124^1$. — צְרָרוּנִי] also v.$^2$; Qal pf. *a.λ.* ψ, elsw. ptc. *$6^8$*. — **2.** גם לא] intensive, not advers. — **3.** עַל־גַּבִּי] emph. ‡ גב n.m. *back*, only here of men; in Ez. $10^{12}$ of cherubim; elsw. in other senses. — חָֽרְשׁוּ] Qal pf. 3 m. ‡ [חרשׁ] vb. *plough* Dt. $22^{10}$ 1 S. $8^{12}$ Am. $6^{12}$ $9^{13}$. Ptc. חֹרְשִׁים not in 𝔊 here, but *οἱ ἁμαρτωλοί*, 𝔙 *peccatores* = רשׁעים more prob., as in v.$^4$. — למענותם] Kt.; but Qr. לְמַעֲנִיתָם; both forms dub. † מַעֲנָה n.f. acc. to *BDB*. *place for task* (?), spec. *field for ploughing;* מענה elsw. 1 S. $14^{14}$ "where text corrupt and meaning dub." 𝔊 *τὴν ἀνομίαν αὐτῶν*, 𝔙 *iniquitatem suam* = עונותם seems more prob. — **4.** צַדִּיק] is difficult to connect with יהוה, whether apposition or predicate. It seems to be in antith. with רשׁעים. In that case a vb. is needed; prob. הצדיק, omitted by mistake because of similarity of form. — עֲבוֹת] *cords, bonds* (*$2^3$*); but of what? No suitable mngs. can be found for the word in this context. 𝔊 *αὐχένα*, 𝔙 *cervices*, prob. גַּבּוֹת: most prob. in exact retribution, same as v.$^3$. This suits the vb., used of cutting of thumbs, toes, Ju. $1^6$, hands and feet 2 S. $4^{12}$; here similarly of back. — **5.** יבשׁו ויסגו אחור] frequent in imprecations v. *$40^{15}$*. — **6.** חֲצִיר גַּגּוֹת] phr. elsw. Is. $37^{27}$ = 2 K. $19^{26}$. — שֶׁקַּדְמַת] rel. שׁ with † קַדְמָה n.f. *antiquity* Is. $23^7$, *former state* Ez. $16^{55}$ $36^{11}$, mngs. unsuitable here. The Aramaic mng. *before* Ezr. $5^{11}$ Dn. $6^{11}$ is alone appropriate. — ‡ שָׁלַף] vb. *draw out*, weapon Ju. $3^{22}$ 1 S. $17^{51}$. 𝔊 *τοῦ ἐκσπασθῆναι*, 𝔙 *evellatur*, Aq. *ἀνέθαλεν*, 𝔍 *statim ut viruerit*, Σ *ἐκκαυλῆσαι*, Sexta *τοῦ ἐκστερεῶσαι*. Ortenberg, We., Du., rd. חלף, Hu. שלם. The Vrss. all seem to paraphrase. It is better to think of drawing out the scythe to cut the grass, than of drawing or pulling up the grass. — **7.** שֶׁלֹּא] rel. with לא. — חִצְנוֹ] sf. with † חֵצֶן n.m. *bosom a.λ.*,

but חֵצֶן Is. $49^{22}$ bosom of parent; doubtless the same word variously pointed. — מְעַמֵּר] Pi. ptc. † עמר vb. denom. עֹמֶר, *bind sheaves*. — **8.** ברכנו אתכם בשם יהוה] is a gl., a variant of previous l.

## PSALM CXXX., 2 STR. $4^6$.

**Ps. 130 is a cry of Israel to Yahweh for help in deepest distress, with a confession of iniquity and ill-desert, but reliance upon Yahweh for pardon (v.[1-4]). Israel waits on Yahweh, hoping in His word and watching from day to day, with confidence that with Him is kindness and ransom from all iniquities (v.[5-8]).**

OUT of the depths I cry unto Thee, Yahweh. O hearken to my voice.
Adonay, let Thine ears be attentive to the voice of my supplications.
If iniquities Thou shouldst mark, Yah, who could stand?
For with Thee, Adonay, is pardon; that (Thy Law) may be revered.

I WAIT on Yahweh; my soul doth wait; for His word I hope;
My soul for Adonay, from morning watch to morning watch.
For with Yahweh is kindness, and plenteous with Him is ransom:
Inasmuch as He ransometh Israel out of all his iniquities.

Ps. 130 v.[2] is cited in 2 Ch. $6^{39-40}$. It must therefore be earlier. סליחה v.[4] elsw. Ne. $9^{17}$ Dn. $9^9$, קַשֻּׁבוֹת v.[2] elsw. 2 Ch. $6^{40}$ $7^{15}$. The divine names are יהוה, ארני, and יה, which, however, are several times misplaced in 𝔐. These resemblances to Chr. make it probable that the Ps. was written early in the Greek period.

Str. I. Syn. and synth. couplets. — **1–2.** *Out of the depths*], emphatic in position. Trouble is compared to deep waters $69^{3.15}$ Ez. $27^{34}$. — *I cry unto Thee*], emphatic present, as JPSV., and not proper pf. "have I cried" of EV[s]. — *O hearken to my voice* ‖ *let Thine ears be attentive to the voice of my supplications*], urgent entreaty expressed by loud crying and pleading. — The divine names *Yahweh*, *Adonay*, and *Yah*, are used in the several lines of the Ps. without apparent consciousness of any difference in their meaning. — **3.** *If iniquities*], emphatic in position, cf. v.[7b.]. Probably another voice responds with the consolation. — *Thou shouldst mark*], observe them closely, and strictly record them with their ill-desert and well-deserved punishment. — *who could stand?*], implying a negative answer: no one; as the condition itself implies the negative that *Yah* does not so deal with the iniquities of His people,

cf. $103^{10}$. — **4**. *For with Thee*], emph.; Thee especially. — *is pardon*], of sins, cf. Ne. $9^{17}$ Dn. $9^{9}$ Ps. $86^{5}$, which, according to the Heb. conception is the removal of them from the divine presence and observation. — *that Thy Law may be revered*]. This alone explains the use of the vb. in 𝕳 and the noun in most ancient Vrss.; and at the same time makes the measure of the line complete. Reverence for the divine Law is not only promoted by the visitation of its penalties, but by the removal of the iniquities and their penalties after the iniquities have been confessed and put away by sincere repentance.

**Str. II.** Stairlike couplets. — **5–6**. *I wait*], emphatic present as v.[1], with the same speaker. ‖ *my soul doth wait* ‖ *I hope*], heaping up of vbs. to emphasize the anxious yet confident looking for help. — *to Yahweh* ‖ *His word*], of promise. — *from morning watch to morning watch*], as 𝕵, 𝕾; "fro the one morning to the other," Coverdale. This is much more suited to the context and more probable in itself than 𝕳 followed by AV.: "more than they that watch for the morning"; RV., JPSV.: "more than watchmen for the morning"; with the same words repeated. A glossator appends an exhortation *Israel hope in Yahweh*, which has no place in the measure of the Ps. — **7**. *For with Yahweh*], cf. v.[4], and doubtless by the same responsive voice. — *is kindness*], that divine attribute which is the source of forgiveness, cf. Ex. $34^{6-7}$. — *and plenteous*], emph., full and abundant. — *with Him is ransom*], a term ordinarily used for ransom from enemies and troubles; but here, as the vb. implies in the climax, in the late and unusual sense: from iniquities. — **8**. *Inasmuch as*], a circumstantial clause. — *He ransometh Israel out of all his iniquities*]. The ransom is doubtless syn. with the pardon of v.[4].

**1**. מִמַּעֲמַקִּים] *depths, deep waters*, elsw. with מים as $69^{3.15}$ Ez. $27^{34}$. It has two accents. — **2**. אֲדֹנָי] belongs with next l., but שמעה בקולי is the necessary complement of the first l. — † קַשֻּׁבוֹת] elsw. 2 Ch. $6^{40}$ $7^{15}$. † [קַשֻּׁב] adj. of vb. קשב *hearken, attend to*. — **3**. יָהּ] shortened יהוה. ארני goes with next l. — **4**. † סְלִיחָה] n.f. elsw. Dn. $9^{9}$ Ne. $9^{17}$; סלח vb. (*$25^{11}$*). — לְמַעַן תִּוָּרֵא] so Aq. ἕνεκεν φόβου, 𝕵 *cum terribilis* 𝔊^א.A.T ἕνεκεν τοῦ ὀνόματός σου; Sexta ἕνεκεν τοῦ γνωσθῆναι λόγον σου suggests the solution, especially as the line needs an additional word, תורה תורא; prob. originally τοῦ νόμου, as 𝔙 *propter legem tuam*, Σ ἕνεκεν νόμου, so Θ and 𝔊^R, all reading תורה (*v.* Jerome, *Epistola ad San.* 78). — **5**. ולדברו] but 𝔊 had not ו, and connecting this noun with

previous vb., rd. הוחלת נפשי. The measure favours 𝔐. — **6.** שֹׁמרים לבקר] bis; 𝔊[א] *ἀπὸ φυλακῆς πρωίας μέχρι νυκτός*, but 𝔊[A. R. T] *ἀπὸ φυλακῆς πρωίας* bis, 𝔍 *a vigilia matutina usque ad vigiliam matutinam*, so 𝔖, giving the true reading משמר לבקר שמר לבקר. — **7.** יחל ישראל אל יהוה] gl., not in 𝔊[א], but 𝔊[א. c. a. A. R. T.] — הַרְבֵּה עִמּוֹ] adv. as Ez. $21^{20}$. — † פְּדוּת] as $111^{9}$ Is. $50^{2}$ Ex. $8^{19}$ (?). — **8.** והוא] emph.

## PSALM CXXXI., $4^{6}$.

**Ps. 131 is an assertion of the humility of the people, in heart, look, and walk (v.[1]), and of the quieting the soul as a weaned child upon the mother's breast (v.[2]). A gloss urges Israel to hope always in Yahweh (v.[3]).**

YAHWEH, my heart is not haughty, and mine eyes are not lofty;
And I do not walk about in great things, or in things too wonderful for me.
Surely I have composed (my soul); surely I have quieted my soul.
As a weaned child upon his mother, so is bountiful dealing unto my soul.

Ps. 131 has, according to 𝔊[א. A. R], 𝔐, Aq., Σ, לדוד; but that was a later addition; it is not in 𝔊[T], and the omission in 𝔍, 𝔗, makes it still more doubtful. The Ps. is doubtless one of the late Greek period.

A syn. and an emblematic couplet. — **1.** *Yahweh, my heart is not haughty*], I am not high-minded. — *and mine eyes are not lofty*], looking only at lofty things. — *And I do not walk about in great things*], neglecting little things. — *or in things too wonderful for me*], beyond my ability to understand. The people have in fact renounced all ambition and are content with their lot. — **2.** *Surely*], strong affirmation, repeated in complementary half of the line, though omitted by the condensation of a prosaic scribe at the expense of the measure. — *I have composed my soul* ‖ *I have quieted my soul*], the obj. was needed in both cases for meaning and measure. In the former it was omitted by a prosaic scribe. The soul, which might well have been agitated by ambition, or the failures of life, was by deliberate action reduced to a calm, gentle, submissive, patient, and contented state. — *As a weaned child upon his mother*], resting quietly on the breast of the mother, already satisfied with nourishment and no longer fretting for the breast. — *so is bountiful dealing unto my soul*]. This is

essentially the interpretation of 𝔊, 𝔙, Σ, representing the soul of the people as having received from Yahweh all needed benefaction and as being in a calm, peaceful condition, without agitation, just as is the child already amply nourished upon the mother's breast. 𝔐, 𝔍, followed by EV[s]., "my soul is even as a weaned child," is essentially repetition without good reason for emphasis upon the simile, and leaves it unexplained. — **3.** A glossator adds the exhortation, as $130^{7a}$: *O Israel hope in Yahweh*, with the temporal addition: *from this time forth and forever.*

**1.** הִלַּכְתִּי] Pi. intensive *walk about*, emphatic present. — **2.** אִם־לֹא שִׁוִּיתִי] strong asseveration, *surely*, should be repeated before vb. ‡ שוה Qal *be like* Is. $40^{25}$ Pr. $26^{4}$+, Pi. *make like, level* Is. $28^{25}$, *compose*, as a stormy sea, Hu.; cf. Is. $38^{13}$. נפשי is needed by the vb. and the measure. — רוממתי] Polal *to quiet*, רמם Qal *be silent* ($4^{5}$). — גָּמֻל] Qal ptc. גמל: (1) *deal bountifully* c. עַל $13^{6}$, (2) *requite* $7^{5}$, (3) *wean* here and Is. $11^{8}$. All Vrss. rd. גמל *weaned* in first clause, but 𝔊, 𝔙, Σ, גְּמֹל inf. cstr. vb. as (2); prob. we should think of (1).

## PSALM CXXXII., 4 STR. $4^{6}$.

**Ps. 132 is a prayer in two parts. (1) Yahweh is implored to remember the affliction of David, in his first failure to remove the ark to Jerusalem, and the solemn oath he then made to resort to the holy place (v.[1-3. 5]). The people find the ark in Jearim and urge Yahweh to rise up, for the sake of His priests and His pious ones (v.[6-10]). (2) A paraphrase of the Davidic covenant is given (v.[11-12]). Yahweh hath chosen Zion for His everlasting throne, and provides there for His priests and His pious ones (v.[13-16]). Glosses predict the sprouting forth of the Messianic king and the shame of the enemies (v.[17-18]), and urge Yahweh not to reject the reigning king (v.[10]). V.[4] is a gloss of intensification.**

YAHWEH, remember unto David (for good) all his affliction:
  How he sware to Yahweh, vowed to the Mighty One of Jacob,
  (Saying): "I will not enter the tent of my house, I will not go up on the couch of my bed,
  Till I find the place of Yahweh, the great tabernacle of the Mighty One of Jacob."

LO! We heard of it in Ephrathah, we found it in the fields of Jear(im).
  (We said): "Let us come to His great tabernacle, let us worship at His footstool."

Arise, Yahweh, to Thy resting-place; Thou and the ark of Thy strength.
Let Thy priests be clothed with righteousness, and let Thy pious ones shout shouts of joy.

YAHWEH sware to David in truth; He will not depart from it.
"Of the fruit of thy body will I set (thy seed) upon a throne for thee.
If thy sons keep My covenant and My testimonies, which I teach them,
Also their sons shall be forever; they shall sit enthroned on a throne for thee."

FOR Yahweh hath chosen Zion, desired it for a habitation for Himself,
(Saying): "This is my resting place for ever; here will I sit enthroned, for I desired it.
Her provision will I greatly bless; her poor will I satisfy with bread;
And her priests will I clothe with salvation, and her pious ones will shout shouts of joy."

Ps. 132 agrees with $89^{18-46}$ in citing and paraphrasing the Davidic covenant 2 S. $7^{11\,sq.}$. It represents, however, a much later date. (1) The condition appended to the Davidic covenant is interpreted v.[12] in a term of Ps. 119, עדות, and implies the legislation of P. (2) The Ps. uses the narrative of the removal of the ark to Mt. Zion in the spirit of 1 Ch. $15^{12.\,14}$, emphasizing the share of the priests in it; rather than in the spirit of the Judaic narrative of 2 S. $6^{1-19}$, or its Deuteronomic redactor. (3) The reference to the sprouting of the horn v.[17] is based on Ez. $29^{21}$, but that is combined with the צמח of Jer. $23^{5}$ in the form of Zec. $3^{8}$, $6^{12}$, looking forward to a future Messianic king from the point of view of one who knew nothing of the monarchy in his own time. (4) The relation between v.[8-10] and 2 Ch. $6^{41-42}$ is more difficult. This passage of Chr. was not in the source 1 K. 8, which gives a Deuteronomic redaction of the prayer of Solomon at the dedication of the temple. It was appended by Chr. from some other source, probably, therefore, our Ps. They both cite from the song of the ark Nu. $10^{35}$. The variations, adding אלהים, probably Qr. of יהוה, and using נוחך for מנוחתך v.[8a], adding יהוה אלהים and substituting תשועה for צדק and ישמחו בטוב for ירננו v.[9], cf. v.[16], and the addition of יהוה אלהים v.[10] before אל תשב, all seem like adaptations of an original Ps. The one serious difference, זכרה לחסדי דוד עבדך at the end for בעבור דוד עבדך at the beginning of v.[10], seems to be in the latter a glossator's variation of זכר and substitution of חסדים deeds of kindness for the חסד of the covenant and the ענותו of v.[1]. It is altogether probable, therefore, that Chr. uses the Ps. (5) The emphasis upon priests and the *Chasidim* v.[9. 16] as the real constituents of the Jewish community, not only points to a time of the predominance of the priesthood, but also to the harmony of the priesthood with the *Chasidim*, probably therefore in the early Greek period. (6) V.[15] recognises a time when provision was made for the poor in the temple, probably from the numerous thank offerings and festival offerings. We are reminded of the praise of good works by Simon the Just. (7) The author of the Ps. lived in peaceful, prosperous times. There is no impatience at the delay of the establishment of the Davidic king, no trace of shame and suffering among the people, such as we see at the close of Ps. 89. (8) V.[4] is in such close agree-

**ment with Pr. $6^{4}$ that there must be a definite relation. It is not probable that the Ps. is sufficiently late to borrow from the *Praise of Wisdom*, one of the latest parts of Pr. The Ps. might be a trimeter poem, were it not for several lines where the break comes most naturally after the fourth tone. This looks like a caesura rather than the close of the line, so v.$^{1.\,11ab}$, and favours a hexameter. Moreover, all the Pilgrim Songs have the long measure. There is no trimeter among them. Both the Ps. and the Pr. probably cite an earlier familiar proverbial expression. It might be taken as a gl. to the Ps., but this would force us to see with Du. a gl. also in v.$^{10}$, which is indeed quite possible. The difficulty would then be that the second half of the Ps. would be two lines longer than the first half. It would be easy to find in it two tetrastichs, and to regard v.$^{17-18}$ as a closing couplet, referring to the Davidic covenant. In this case it might be regarded as a later Messianic addition. The uniform strophical organisation of the Pilgrim Pss. as hexameter tetrastichs forces us to regard all these as glosses.**

**Str. I.** is a synth. tetrastich. — **1.** *Yahweh remember unto David*], cf. $89^{48.\,51}$, a plea of intercession, composed for congregational worship. — *for good*], is not in the text, but is required by measure, as in Ne. $13^{31}$. — *all his affliction*], the context implies that which David suffered on account of the failure of the first attempt to remove the ark to Jerusalem, and during its abode in the house of Obed-Edom 2 S. $6^{1-11}$. — **2.** *How he sware to Yahweh*]. This oath is not recorded in the historical narrative, but either rests on tradition or conjecture, based on the resolve to make a second attempt to remove the ark, when the prosperity of the house of Obed-Edom was reported to him 2 S. $6^{12}$. — *vowed to the Mighty One of Jacob*], possibly referring to the humiliation of David before the ark, rebuked by his wife 2 S. $6^{16.\,21-22}$. This divine name is based on Gn. $49^{24}$, used elsewhere Is. $49^{26}$ $60^{16}$, cf. Is. $1^{24}$. — **3–4.** *I will not enter the tent of my house*], tent, which is my house, tent used poetically, cf. La. $2^{4}$, Zc. $12^{7}$, Is. $16^{5}$. — *I will not go up on the couch of my bed*], as above, couch, which is spread for my bed. — A glossator adds as an intensification: *I will not give sleep to mine eyes, to mine eyelids slumber*], so Pr. $6^{4}$, both using a proverbial expression. All this is a strong oath, not to sleep, not to go to bed, not to enter his tent, until he does that which he proposes. — **5.** *Till I find the place of Yahweh*], interpreting the preposition as the genitive of late style, and not dative *for* Yahweh, though that is sustained by 𝔊, 𝔍,

and other Vrss. David had already provided a place for Yahweh in the tent which he had pitched in Jerusalem 2 S. $6^{17}$: he vows to go to the place of Yahweh and find it in the usual sense of arriving at a place of destination. The place of the ark, he knew well, was in the house of Obed-Edom. — *the great tabernacle of the Mighty One of Jacob*], the pl. is the plural of intensity; great, not on account of its size or grandeur, because it was altogether unworthy, a mere temporary structure, but because of the majesty and sanctity of Yahweh who inhabited it, evinced by the terrible punishment of Uzzah 2 S. $6^{6-7}$.

Str. II. is also a synth. tetrastich. — **6.** *Lo! we heard of it*], the ark of subsequent context v.$^{8}$. —*in Ephrathah*], probably the name of the district of Bethlehem, Mi. $5^{1}$ Ru. $4^{11}$. The Ps. is here referring to the people of Judah in general as distinguished from the people of the North. — *we found it in the fields of Jearim*], Kirjath Jearim, where the ark abode twenty years 1 S. $7^{2}$. "Fields of the wood" probably originated from abbreviation and was a misunderstanding of the original. It is true, it was removed from its abode there, on the first attempt of David, and taken part of the way to Jerusalem; but how far we are not told in the narrative of Samuel, or the later story of the Chronicler. The poet is to be excused for thinking of Kirjath Jearim here. But 𝔗 thinks of Lebanon as "fields of the wood," so Ew., and thus the North in antithesis with Bethlehem in the South, and so North and South were summoned to take part in the removal of the ark to Jerusalem. This is tempting but improbable. In any case the following lines constitute the words of the people as they journey to the place of the ark. — **7.** *Let us come to His great tabernacle*], the same as v.$^{5}$. — *let us worship at His footstool*], namely, the place of the presence of Yahweh, enthroned, and standing with His feet on the cherubic platform, according to the conception of the cherubic throne above the ark. — **8.** *Arise, Yahweh*], the first words of the ancient song of the ark, when it set forward on the journeys, during the wanderings in the wilderness Nu. $10^{35}$. — *Thou and the ark of Thy strength*], a phrase only here and in the prayer of Solomon at the dedication of the temple, according to 2 Ch. $6^{41}$. — **9.** *Let Thy priests be clothed with righteousness*], so 2 Ch. $6^{41}$ and v.$^{16}$, except that these passages use "salvation" of

which indeed righteousness is a common syn. Attributes are often represented as clothing put on, so of Yahweh $93^{1}$ $104^{1}$, also cursing and shame by men $35^{26}$ $109^{18.29}$. Righteousness or salvation, as the special clothing of priests here, may be compared with the narrative of the Chronicler, which represents the priests and Levites sanctifying themselves to bring up the ark 1 Ch. $15^{12.14}$; which is doubtless a conjectural modification of the original narrative 2 S. 6, in accord with the priestly legislation the emphasis upon priests here, in connection with the ark, implies a period when the priests were to the people the chief representatives of Yahweh, as bearers of His righteousness and salvation. — *let Thy pious ones shout shouts of joy*], so by insertion of infin. abs. to emphasize the idea of the vb. here, as in v.$^{16}$, as indeed the measure requires. 2 Ch. $6^{41}$ varies by "let Thy pious ones rejoice in good (prosperity)." The reference to the pious ones, the *chasidim*, over against the priests, also implies a period when they were the dominant religious force in Israel. The Ps., without historic sense, puts them and the priests of the time back, in imagination, into the time of David, and lets them speak in the bringing up of the ark to Jerusalem. — **10.** *For the sake of David Thy servant turn not away the face of Thine anointed*]. This is a gloss from 2 Ch. $6^{42}$: Do not reject the anointed king for David's sake. This implies a much later situation than that of the previous context. It probably refers to the Maccabean kings.

**Str. III.** is also a synth. tetrastich. — **11.** *Yahweh sware to David*], cf. $89^{4.36}$ both paraphrase of 2 S. $7^{11\,sq.}$. The oath of Yahweh is antith. to the oath of David v.$^{2}$. — *in truth*], truly, cf. Je. $10^{10}$ Ps. $145^{18}$. 𝔊, 𝔍, make truth acc., cf. vb. Hu., Pe., Hi., an independent clause: "It is truth we will not depart from it," cf. $89^{34-35}$. — *Of the fruit of thy body*], cf. 2 S. $7^{12}$, "thy seed who goeth forth from thy bowels." — *will I set*], the obj. *thy seed* must be supplied to complete the measure. — *upon a throne for thee*], as his successors in a dynasty. This covenant had a condition attached 2 S. $7^{14}$, so Ps. $89^{31-33}$, cf. $18^{22-24}$. — *If thy sons keep My covenant*], cf. $89^{31}$. — *and My testimonies which I teach them*], a late phrase, both in the use of the term for Law of P, and of God's teaching, cf. $18^{35}$ $25^{4.5.9}$ $71^{17}$ $94^{10}$ $119^{12+8\,t.}$, implying the period of the supremacy of the priestly legislation. The Ps. thus

represents Yahweh as requiring of the seed of David observance of the priestly Law, just as Ps. 89 requires the Code of Holiness. The original covenant knows nothing of a prescribed Law. — *Also their sons shall be forever*], a continuous line of sons in succession. — *they shall sit enthroned on a throne for thee*], reign as kings over Israel.

Str. **IV.** is also a synth. tetrastich. — **13.** *For Yahweh hath chosen Zion*]. The connection of the choice of Zion with the covenant with David is due to the covenant itself, which was based on the desire of David to build a temple to Yahweh in Jerusalem 2 S. $7^{1\,sq.}$; and the promise in the covenant that David's seed should build it. The selection of Zion in the subsequent narrative, and of the exact place for the temple, is thus wrapped up in the covenant itself. — *desired it for a habitation*] or place of enthronement, the former favoured by v.$^{5.\,7}$, the latter by v.$^{14}$. — **14–16.** The words of Yahweh, antith. the words of the people v.$^{7-9}$. — *This is My resting place forever*], cf. $5^{8}$, the technical term for the place where the ark rests from journeyings, cf. Nu. $10^{36}$. — *here will I sit enthroned*], usually pregnant meaning of the vb. in connection with God and kings, cf. $9^{8}$ $29^{10}$ $33^{14}$ $55^{20}$ $68^{17}$ $102^{13}$. — *Her provision will I greatly bless*], all the supply of food of Zion. — *her poor will I satisfy with bread*]. The Ps. here conceives of a provision of bread in the temple for the poor, probably thinking of the abundant thank offerings and festival offerings in the temple in which the poor shared. — *And her priests will I clothe with salvation*], in response to the prayer of the people v.$^{9}$, so also *and her pious ones will shout shouts of joy.*

A Maccabean editor adds v.$^{17-18}$. — **17.** *I will cause a horn to sprout for David*]. The writer had in mind, in the use of horn, Ez. $29^{21}$, the Branch of Je. $23^{5}$, Zc. $3^{8}$ $6^{12}$, looking forward to a future king to fulfil the Davidic covenant, and so the passage is Messianic, implying the absence of the Davidic king in the time of the writer. — *I have arranged a lamp for Mine anointed*], cf. $18^{29}$, and especially 1 K. $11^{36}$, where the prophet Ahijah represents that Yahweh gives one tribe to the son of David, " that David My servant may have a lamp alway before Me in Jerusalem." — **18.** *His enemies will I clothe with shame*], antith. v.$^{16a}$. — *and upon him*

*his crown will bloom*]. The blooming of the crown parall. with sprouting of the horn, involves a metaphor of the Branch, cf. also the swan song of David 2 S. $23^{4-5}$.

**1.** זכור יהוה לְ] cf. $89^{48.\,51}$, זכר ארני with acc.; ל is sign not of acc. and so Aramaism, but of dative *for*, cf. Ne. $13^{14.\,22}$ זָכְרָה לְ, Ne. $13^{31}$ זכרה לי לטובה. Bi. adds לטובה here also. The measure requires such an addition, and it is probable. — כָּל־עֻנּוֹתוֹ] Pu. inf. *his being afflicted* as Ps. $119^{71}$, cf. Is. $53^{4}$. 𝔊 τῆς πρᾳύτητος αὐτοῦ, so 𝔖, Perles, implies עַנְוָתוֹ *humility*, Ehr. in sense of "Entbehrung," Aq. κακουχίας, Σ κακώσεως, 𝔍 *afflictiones*.—**2.** אשר נשבע ליהוה]. The oath of David, ‖ נדר *vow*, is not mentioned in the history. This is poetic enhancement of the story, 2 S. 7, that David had in mind to build a temple to Yahweh. אשר = *that* or *how*, obj. clause. — אביר יעקב] also v.[5]; ancient divine name, based here on Gn. $49^{24}$, and then Is. $49^{26}$ $60^{16}$, אביר ישראל Is. $1^{24}$. The pointing is prob. a Massoretic expedient to distinguish it from the ordinary אַבִּיר *mighty*, as applied to men. — **3.** אם] with oath, strong negative; cf. v.[4] $89^{36b}$. — אָבֹא]. We would expect in classic style אבאה. — אהל ביתי] cstr. apposition. אהל used prob. because of 2 S. $7^{6}$, cf. Is. $16^{5}$ La. $2^{4}$ Zc. $12^{7}$; poetic for house.—עֶרֶשׂ יְצוּעָי] also cstr. apposition (*$6^{7}$ $63^{7}$*).—**4.** אם אתן שנת לעיני לעפעפי תנומה] = Pr. $6^{4}$ אל תתן שנה לעיניך ותנומה לעפעפיך. The variation is only sufficient to adapt the passages to their context. 𝔊 has conflation in three clauses: —

*εἰ δώσω ὕπνον τοῖς ὀφθαλμοῖς μου*
*καὶ τοῖς βλεφάροις μου νυσταγμὸν*
*καὶ ἀνάπαυσιν τοῖς κροτάφοις μου;*

The last l. a gl. from Θ, as Agellius, Ecker, Bä. עפעפים elsw. ψ *$11^{4}$*. ‡ תְּנוּמָה n.f. *slumber*, elsw. Pr. $6^{4.\,10}$ $24^{33}$ Jb. $33^{15}$. שְׁנָת is explained by Ew.[§ 173d], De., as Aramaism; better Hu., Kö.[II. 1. 425], as apocopated שְׁנָתִי, cf. $76^{6}$ Bö. for fuller fem. שְׁנָתָה, Ges.[20b] poetic older fem. form. The phr. is unnecessary here, and is possibly a gl., as the l. v.[5] seems better prepared for by the l. v.[3] than by a couplet including v.[3-4]. The uniform strophical organisation of the Pilgrim Pss. requires us to find a gl. of one l. in this Str. V.[4] was cited from Pr. $6^{4}$ for intensification. — **5.** עד־אמצא] final clause; not *discover*, but *arrive at* the place sought. — מִשְׁכָּנוֹת] pl. is used of the tabernacles of Israel $78^{28}$ $87^{2}$, of the tomb $49^{12}$ (cf. sg. for tomb Is. $22^{16}$), and of the holy mount $43^{3}$, the courts of the temple $84^{2}$. — לְ] is ל of genitive of late style, and not ל of dative, 𝔊, 𝔍, AV., RV. — **6.** ‡ אֶפְרָתָה] is prob. the region or district; not elsw. in ψ; but (1) near Bethel where Rachel died Gn. $35^{16.\,19}$, (2) name of Bethlehem Mi. $5^{1}$. — בִּשְׂדֵי יָעַר]. The measure requires יערים; otherwise the two accented syllables come together. It is improb. that a poet would do this, when he could have so easily avoided it. The sf. in שמענוה may refer to the resolution of David, and אפרתה may then have its usual mng., referring to Bethlehem: *we heard of it in Ephrathah*, that is, in

Bethlehem; so Bar Heb. The difficulty then would be with the ‖ מצאנוה. We might render "found it," "came unexpectedly upon the news of it"; that is, the report. שדי יער is understood by 𝕿 of Lebanon, so Ew.; and thus Bethlehem on the south and Lebanon on the north hear of David's resolution. This suits the subsequent context, but is not a natural interp. of the text. — **7.** נָבוֹאָה] cohort. implying vb. אמרנו, usually omitted in poetry. The sf. 3 m. refers to Yahweh as the 3 f. to the ark; although neither Yahweh nor the ark is in the immediate context. — **8.** קומה יהוה למנוחתך אתה וארון עזך]. The first two words are a reminiscence of the ancient song of the ark Nu. $10^{35}$. The third word is a reference to the term בנחה Nu. $35^{36}$, introducing the second couplet. מְנוּחָה, cf. v.[14] $95^{11}$, *resting place* of Yahweh; that is, the sacred place where He granted His presence to His people. אֲרוֹן עֻזֶּךָ phr. elsw. in citation 2 Chr. $6^{41}$ at close of prayer of Solomon at dedication of temple; the only change being addition of אלהים for יהוה, and use of נחך for מנוחתך. — **9.** כהניך יִלְבְּשׁוּ צֶדֶק] corresponds with citation in Chr., save that for צדק is substituted תשועה, and that the divine names אלהים, יהוה, are inserted. — וחסידיך יְרַנֵּנוּ] is certainly defective. A word is missing. ישמחו בטוב of Chr. is much weaker and much less poetical. It is prob. that inf. abs. has been omitted by txt. err., cf. v.[16] רַנֵּן יְרַנֵּנוּ. — **10.** בעבור דוד עבדך] is a late gl. — אל־תשב פני משיחך] is identical in Chr. אל השיב פנים 1 K. $2^{16.17.20}$ *refuse not*, as Bä., cf. הבט פני Ps. $84^{10}$. This v. is incongruous with the context. It is a gl. from Chr. The other vs. were not derived from Chr., as Du. supposes; rather Chr. derives them from 𝜓, as Bä. — **11.** נשבע יהוה לדוד] cf. $89^{4b.36}$ paraphrase of 2 S. $7^{11\,sq.}$ without the oath. — אֱמֶת] adv. *truly, in truth*, cf. Je. $10^{10}$, for באמת Ps. $145^{18}$ Je. $26^{15}$ $28^{9}$ $32^{41}$. If it qualifies the vb., the first part of the v. has four beats and the second part two. Bä., after 𝕲, 𝕴, ἀλήθειαν, *veritatem*, makes it acc. of vb., and then against 𝕲, 𝕴 makes it begin a second l., which is improbable. Ew., Bu., attach it to first part of l., De. to the second. Hu., Pe., Hi., make it an independent statement: "It is truth." — מִמֶּנָּה] either refers to אֱמֶת, as Bä.; or to the oath as such, so most. — מפרי בטנך אשית לכסא לך] is pentameter as it stands. This is a paraphrase of 2 S. $7^{12-13}$. זרעך is the word we would most naturally expect to complete the l. — **12.** אם ישמרו בניך בריתי]. This is a condition to the promise of the covenant involved in the discipline 2 S. $7^{14}$. — עֵדֹתִי] is much more concise than $89^{31.32}$, where the four terms, תורה, משפטים, מצות, of D, and חקות of $D^2$ and H are used; but it is later, because here עדות, the characteristic term of P, is used, cf. Ps. $18^{22-23}$. — זו] rel., cf. Ho. $7^{16}$; txt. err. for זו Ex. $15^{13}$ Is. $42^{24}$ $43^{21}$ Pss. $9^{16}$ $10^{2}$ $17^{9}$ $31^{5}$ $32^{8}$ $68^{29}$ $142^{4}$ $143^{8}$, so 𝕴, BDB., Bä., Du.; but 𝕲 makes it demonstrative, with rel. omitted, τὰ μαρτύριά μου ταῦτα ἅ. — עֲדֵי־עַד] cf. v.[14]; so $83^{18}$ $92^{8}$. — לך] ethical dative as v.[11b]. — **13.** כי־בחר יהוה בציון] כי of reason, בחר of divine choice c. בְּ Aaron $105^{26}$, tribe of Ephraim $78^{67}$ (neg.), espec. David $78^{70}$; Zion here. — אִוָּהּ] Pi. pf. ‡ אוה; sf. refer. to Zion; only here and v.[14]. Vb. 𝜓 usually Hithp. $45^{12}$ $106^{14}$. — **14.** פֹּה] *here*, in this place; α.λ. in 𝜓, BDB. — **15.** צֵידָהּ] *her provision*, in this sense elsw. Ne. $13^{15}$ Jb. $38^{41}$, cf. צֵידָה Ps. $78^{25}$. — **16.** Cf. v.[9]. — **17–18.** Late gl. — אצמיח קרן לדוד]. This seems to be derived from Ez. $29^{21}$,

where only elsw. the phr. occurs. But the glossator doubtless had in mind Je. $23^5$ הקמותי לדוד צמח צדיק, and especially in the later form, אצמיח לדוד צמח צדקה, of Je. $33^5$, cf. Zc. $3^8$ $6^{12}$. The l. is later than all these passages, and doubtless the glossator knew of them all. — עָרכתי נֵר] cf. 1 K. $11^{36}$, doubtless in the mind of the glossator. — יָצִיץ נִזְרוֹ] phr. α.λ. צוץ blooming of flowers $72^{16}$ $90^6$ $103^{15}$, metaphorically of the wicked $92^8$, Israel Is. $27^6$. 𝔊 *ἁγίασμά μου*, 𝔙 *sanctificatio mea*, take נזר in the sense of *consecration*, Lv. $21^{12}$ Nu. $6^{7.11}$ +, and make the sf. 1 per.; and Aq., Σ, have *αὐτοῦ*. The reference to *crown* is justified by Ps. $89^{40}$. The crown, like the קרן, is compared to vegetation or flowers.

## PSALM CXXXIII., $4^6$.

**Ps. 133 is a congratulation of Israel because of the fraternal dwelling together of the people under the blessing of Yahweh (v.$^{1.3b}$). This is compared to choice oil upon the head (v.$^2$) and to the most abundant dew upon the mountain of Zion (v.$^{3a}$).**

BEHOLD how good and how lovely is the dwelling also of brethren together;
As goodly oil upon the head, which goes down to the collar of the garment;
As dew (upon) Hermon, which goes down upon the mountains of Zion:
For there Yahweh hath commanded His blessing, life forevermore.

Ps. 133 has לדוד in the title of 𝔐, but not in 𝔍, 𝔗. The texts of 𝔊 vary. The term cannot be original. The Ps. belongs in the Greek period with all the Pilgrim Pss.

Introverted parallelism. — **1.** *Behold*], calling attention to the fact with mutual congratulation. — *how good*], intensified in *how lovely* — *is the dwelling also of brethren together*], probably referring not to a reconciliation of the alienated tribes, or to peaceful communion in the holy land or holy city; but to their gathering together in Jerusalem at the pilgrim feasts; for this dwelling together is evidently in Zion, where, as the syn. line indicates: *Yahweh hath commanded His blessing, life forevermore*], v.$^{3b}$ a blessing not only to the permanent inhabitants of the city, but to all those who come up to the pilgrim feasts to share with the inhabitants in the common national worship, which brings upon them the divine blessing and fresh life and vigour with which to return to their homes. The intervening lines gives two simple and beautiful similes. — **2.** *As goodly oil*], choice, select, the best olive oil. — *upon the head*], used to anoint the heads of guests at feasts,

cf. $23^5$. — *which goes down to the collar of the garment*], copious in quantity as well as choice in quality, it goes over all the head and beard even to the upper border or collar of the garment. — A glossator, wishing to give it a reference to the most sacred ceremony of the consecration of the priesthood, Lv. $8^{30 sq.}$, inserted at the expense of the measure: *going down upon the beard, the beard of Aaron*]. But such a specific reference to the consecration of Aaron, while it might illustrate the copiousness and richness of the anointing, would not illustrate the dwelling together of brethren so well as the festal anointing of brethren when assembled at a common meal. — **3.** *As dew upon Hermon*]. The measure and the parallel. require the preposition which has been omitted as unnecessary by a prosaic copyist. — *which goes down upon the mountains of Zion*]. It is not necessary to think that the author supposed that the same dew which descended so copiously on Hermon, subsequently descended upon the mountains of Zion in the South; although it is quite possible that the author, knowing nothing of the real origin of dew, might have had that notion. But the parall. suggests that the dew upon Hermon is mentioned because of its extraordinary richness and copiousness. It imparts life and fertility, and that is the point of the comparison.

**1.** נָעִים] adj. *sweet, pleasant* ($16^6$). — גַּם] intensifies the יחד. — **2.** הַטּוֹב] the precious oil of anointing preserved in the tabernacle. It is not in 𝕲 but in 𝕵, and is needed for measure; cf. Ex. $30^{22-33}$. — ירד עַל־הזקן זקן אהרן]. This is a gl. of intensification, making l. overfull. — שֶׁיֹּרֵד] late rel. with ptc., which must therefore have its verbal force. — עַל־פִּי] *upon the edge* or *border*, the upper border of the robe above the bosom. — ‡ מִדָּה] n.f. usually *measure*, $39^5$; in the sense of garment only here; cf. מד $109^{18}$. The sf. is due to the gl., and is not original. — **3.** טל חרמון] Hermonlike dew, because of its copiousness. — הַרְרֵי] poetic form for prose הָרֵי.

## PSALM CXXXIV., $4^6$.

**Ps. 134 is a call upon all the servants of Yahweh to bless Him, especially in the courts of the temple** ($v.^{1-3}$).

BEHOLD! Bless ye Yahweh, all ye servants of Yahweh.
(Bless ye Yahweh), ye who stand in (the courts of) the house of (our God).
In the dark night lift up your hands to the sanctuary and bless Yahweh.
Bless in Zion Yahweh, maker of heaven and earth.

**Ps. 134 is the last of the Pilgrim Pss., composed at a time when regular worship, even at night, was carried on in the temple by Levitical singers. It doubtless belongs to the Greek period.**

Stairlike parallelism. — **1.** *Behold*], emphatic call to attention. — *Bless ye Yahweh*], repeated in each line; omitted by early copyist in the second at the cost of the measure, and changed to "May Yahweh bless thee" in the last line by error. An emphatic call to worship. — *All ye servants of Yahweh*], all His worshippers, the entire congregation; not to be limited to Levitical singers, who are especially mentioned in: *ye who stand in the courts of the house of our God*], so 𝔊, 𝔙, best suited to measure, cf. 135². The Levitical choir stood in the courts of the temple, when engaged in worship. 𝔐, followed by AV., RV., condenses and assimilates it to the context in "in the house of Yahweh," at the expense of the measure and the graphic style. It was only in the more general use of "house" for temple and its courts, that it could be said that these worshippers stood in the house of Yahweh. — **2.** *In the dark night*], attached by 𝔊, 𝔙, 𝔍, in accordance with the measure and with the introduction of a new idea, emphatically to this v. — *lift up your hands*], a gesture of prayer and also of blessing 28². — *to the sanctuary*], the temple itself, fronting the singers standing in the court. — **3.** *in Zion*], the abode of Yahweh, King of Israel. The mistake in the vb. occasioned the interpretation "from Zion" of 𝔐 and all Vrss., making the v. out of harmony with its context. — *maker of heaven and earth*], Yahweh, the King reigning in Zion, was also the creator of the universe.

**1.** ברכו את־יהוה] should be repeated in each l. But it has been omitted in v.$^{1b}$ at the expense of the measure; and in v.$^{3}$ it has been changed by earlier copyist to יברכך, prob. by dittog. — בבית יהוה] but 𝔊$^{א}$ *ἐν αὐλαῖς οἴκου θεοῦ ἡμῶν* = 𝔙 *in atriis domus Dei nostri*, בחצרות בית אלהינו as 135² is more prob., as it makes good measure. 𝔊$^{ℵ.A.R.T}$ prefix *ἐν οἴκῳ κυρίου*, 𝔙 *in domo domini*. — בלילות] pl. either of number, *nights;* or of emphasis, *dark night;* prob. latter. It is attached by 𝔊, 𝔙, 𝔍 to v.², and is needed there for measure. 𝔐 attaches it to previous l. — **2.** קֹדֶשׁ] 𝔊 *εἰς τὰ ἅγια*, 𝔍 *ad sanctum*.

## PSALM CXXXV., 3 STR. $6^3$.

**Ps. 135 is a Hallel of the Levites in the temple, praising Yahweh for His goodness and loveliness (v.$^{1-3}$), for His deliverance of Israel and giving them possession of the Holy Land (v.$^{8. 10. 12}$); summoning all classes in Israel to unite in blessing Yahweh, who dwelleth in Jerusalem (v.$^{19-21}$). Glosses specify the goodness of Yahweh in choosing Israel (v.$^{4}$), His supremacy over the gods of the nations (v.$^{5}$), and over nature (v.$^{6-7}$); refer to the miracles in Egypt (v.$^{9}$), to Sihon and Og (v.$^{11}$); mention on the one side Yahweh's commemoration (v.$^{13}$), and on the other His compassion (v.$^{14}$); and contrast Him with dead idols (v.$^{15-18}$).**

PRAISE ye the name of Yahweh:
Praise Yahweh, ye servants,
Ye that stand in the house of Yahweh,
In the courts of the house of our God.
Praise ye Yah; for He is good.
Hymn to His name, for He is sweet:
TO Him who smote the firstborn of Egypt,
From man even unto beast;
To Him who smote many nations,
And slew numerous kings;
And gave their land for a possession,
A possession to Israel His people.
YE house of Israel bless Yahweh;
Ye house of Aaron bless Yahweh;
Ye house of Levi bless Yahweh;
Ye that fear Yahweh bless Yahweh:
Bless Yahweh of Zion;
(Bless) Him that dwelleth in Jerusalem.

Ps. 135 is a Ḥallel (הללויה, *v.* Intr. § 35). It resembles $113^{1}$ in v.$^{1}$, only the lines are transposed: $134^{1}$ in v.$^{2a}$, $134^{3}$ in v.$^{21a}$. It has the relative שׁ with ptc. v.$^{2a}$ and with the pf. v.$^{8a. 10a}$. It has many glosses: v.$^{4}$ from Dt. $7^{6}$; v.$^{5}$ from Ex. $18^{11}$; v.$^{6}$ from Ps. $115^{3}$; v.$^{7}$ from Je. $10^{13}$; v.$^{9}$ a prosaic statement; v.$^{13}$ from Ex. $3^{15}$; v.$^{14}$ from Dt. $32^{36}$; v.$^{15-18}$ from Ps. $115^{4-8}$. V.$^{11}$, as $136^{19a. 20}$, is a gloss of specification. The Ps. cannot be earlier than the late Greek period.

**Str. I.** Three syn. couplets. — **1–3.** *Praise ye*], thrice repeated, ‖ *Hymn*], public worship with song in the temple. — *the name of Yahweh* ‖ *Yahweh* ‖ *Yah* ‖ *His name*]. Those summoned to praise are *servants*], not Israel in general, but specifically: *Ye*

*that stand in the house of Yahweh* ‖ *In the courts of the house of our God*], those accustomed to minister in the courts of the temple, the Levitical singers and musicians as $134^1$, the "house of Levi" v.[20].—The reason for the praise is: *for He is good*], as usual, benignant, and so ‖ *sweet* in His dealings with His people. Both of these attributes are ascribed to Yahweh as JPSV., and not the latter to the name as EV[s]., cf. $54^8$, or to the action of praise, cf. $147^1$.—A glossator adds a number of specifications to these attributes from other Scriptures.—**4**. *For Yah chose Jacob for Himself, Israel for His peculiar treasure*]. This is derived from Dt. $7^6$, with the Deuteronomic idea of the divine selection of Israel, cf. Ps. $33^{12}$, and the terms of the original covenant of Ex. $19^5$, by which Israel was selected out of all nations to be the treasure or property of Yahweh in a special or preëminent sense; cf. also Mal. $3^{17}$ 1 Peter $2^9$ Eph. $1^{14}$ Tit. $2^{14}$ (Br.[MP. 102. MA. 52. 191. 235]).—**5**. *Verily I know that Yahweh is great, and that our Lord is above all gods*]. This is an expansion of Ex. $18^{11}$, the words of Jethro to Moses in recognition of the deliverance of Israel from Egypt as a divine act of Yahweh, cf. Pss. $95^3$ $96^4$.—**6**. *All that He pleaseth Yahweh doeth in heaven and on earth, in the seas and all depths*]. This is an expansion of Ps. $115^3$.—**7**. *Bringing up the vapours from the ends of the earth, the lightnings making for rain, leading forth the wind from his treasure houses*], a citation from Je. $10^{13}$, to illustrate the power of Yahweh over nature, doubtless with a view to the beneficent effects of the rain upon the land and its vegetation, cf. Pss. $33^8$ $65^{10\,sq.}$.

**Str. II.** Synth., syn., and stairlike couplets.—**8**. *To Him who*], relative obj. of the praise.—*smote the firstborn of Egypt, From man even unto beast*]. This, as the most significant and the climax of the plagues of Egypt, is given as a specimen, cf. $78^{51}$ $105^{36}$.—A glossator, not satisfied with this, and wishing to recall to mind the numerous plagues of the historical narratives, adds: **9**. *He sent signs and wonders in Thy midst, O Egypt, against Pharaoh and against all his servants.*—**10**. *Him who smote many nations, And slew numerous kings*], a general statement referring to the victories of Moses and Joshua over the kings of the Canaanites. The Vrss. ancient and modern differ very much, some rendering "great and mighty" instead of "many and

numerous," and others rendering the one way in one line, the other way in the other line. While etymologically either rendering is possible, the one given above seems to be most probable. — **11**. The glossator again specifies from the ancient history, in this case citing from $136^{19-20}$, *Sihon, king of the Amorites, and Og, king of Bashan*, and making the summary addition to v.$^{10a}$, *and all the kingdoms of Canaan*, cf. Nu. $21^{21\,sq.}$ Dt. $2^{30\,sq.}$ $3^{1\,sq.}$ Jos. $12^{1\,sq.}$. — **12**. *And gave their land for a possession — to Israel His people*], all the lands of the many nations and kings that He had smitten for their sakes, the entire land of Canaan, east and west of the Jordan. — A glossator again adds from other Scriptures several passages. — **13**. *Yahweh, Thy name endureth forever. Yahweh, Thy commemoration endureth for all generations*], a couplet from Ex. $3^{15}$, changing the words of Yahweh to Moses, at the revelation of the divine name "Yahweh," into the form of the words of Israel in recognition and praise. — **14**. *For Yahweh will judge His people, and upon His servants have compassion*]. This is an exact citation from the song Dt. $32^{36}$, predicting a divine judgment upon His people for their transgression, and yet one carried on with regretfulness and compassion. The Maccabean editor inserts v.$^{15-18}$: —

> The idols of the nations are silver and gold,
> The work of the hands of man.
> Mouths have they; but they speak not.
> Eyes have they; but they see not.
> Ears have they; but they hear not.
> Like them be they that made them,
> All that trust in them.

This is a citation from $115^{4-6a.\,8}$, omitting the gloss to that passage. An additional line is given v.$^{18b}$: — *Yea, there is no breath in their mouth*]. They are breathless, and so not alive.

**Str. III**. A syn. tetrastich, and a syn. couplet. — **19–21**. The *house of Levi*], resuming the "servants" of v.$^{1-2}$. The three classes of worshippers are summoned: — the *house of Israel*, the *house of Aaron*, and them *that fear Yahweh*, cf. $115^{9-13}$ $118^{2-4}$, to *bless Yahweh*], six times repeated, the last omitted by error of early copyist at the expense of the measure. — In the fifth line Yahweh is described as *of Zion*, which must be interpreted as ‖ with *Him that dwelleth in Jerusalem*, as indicating that He goes forth from

Zion, His royal residence, when He would do His works of interposition and judgment. It is against the parallelism and the attitude of the Ps. to think of blessings resounding from Zion.

**1.** עֲבָדַי], but 𝔊, 𝔙, 𝔍, עבדים, as in $113^1$. — **2.** שֶׁעֹמְדִים] שֶׁ׳ rel. with Qal ptc., cf. $134^1$. — **3.** יהוה] gl., though in Vrss.; due to the fact that יָהּ with הללו had lost its significance. — נָעִים] adj. *delightful*, cf. $16^6$. — **4.** † סְגֻלָּה] n.f. (1) *valued property, peculiar treasure*, of Yahweh, that is, Israel Ex. $19^5$ (E) Mal. $3^{17}$, עַם ס׳ Dt. $7^6$ $14^2$ $26^{18.\,80}$ here; (2) *treasure* of king 1 Ch. $29^3$ Ec. $2^8$. V. is gl. from Dt. $7^6$. — **5.** Gl. from Ex. $18^{11}$. — **6.** Gl. from Ps. $115^3$. — **7.** Prosaic gl. from Je. $10^{13}$. — נְשִׂאִים] pl. † [נָשִׂיא] n.[m.] *vapour*, elsw. Je. $10^{13} = 51^{16}$ Pr. $25^{14}$. — מוֹצֵא] txt. err. for מוֹצִיא; cf., however, Ges.$^{53.\,3.\,\text{Anm.}\,5}$. Je. $10^{13} = 51^{16}$ has וַיּוֹצֵא, but Vrss. ptc. here. A scribe has been influenced by the original passage to write the form in this way. — **8.** שֶׁהִכָּה] שׁ׳ rel. for אשר, with pf. ו is needed before עַד for measure. — **9.** בְּתוֹכֵכִי] dittog. כי. 𝔖 has it not. — פַּרְעֹה] n. pr., title of kings of Egypt; elsw. ψ, $136^{15}$. This v. prosaic gl. — **11.** ‡ סִיחוֹן] n. pr. m. *Sihon* Nu. $21^{21}$ +; elsw. ψ, $136^{19}$. — ‡ מלך (ה)אֱמֹרִי] elsw. ψ, $136^{19}$; *Amorites*, chief of peoples dispossessed by Hebrews; here those E. Jordan Nu. $21^{13}$ +. — ‡ עוֹג] n. pr. m. *Og*, king of Bashan, $136^{20}$ Nu. $21^{33}$ (JE) +. This v. is gl. from $136^{19\text{-}20}$. — **13.** Gl. from Ex. $3^{15}$. — **14.** Gl. from Dt. $32^{36}$. — ידין] 𝔐, 𝔍; but 𝔊 οἰκτείρει, to make better parall. — **15–18** = gl. from $115^{4\text{-}8}$. — **17.** יאזינו] Hiph. of אזן, denom. אֹזֶן ($5^2$). — **20.** בית הַלֵּוִי] ‡ לֵוִי adj. gent. *Levite*, cf. בני הלוי 1 Ch. $12^{26}$. — **21.** שכן ירושלם] defective l.; prefix ברוך for measure, in acc. with style of Ps.

## PSALM CXXXVI., 2 STR. $6^3$.

**Ps. 136 was originally a song of praise to Yahweh, the supreme God, for all His wondrous deeds (v.$^{2\text{-}4}$), for His creation (v.$^{5\text{-}7}$), for His deliverance of Israel from Egypt (v.$^{10.\,13.\,16}$), for His dispossession of the kings of Canaan, and giving His people their inheritance (v.$^{17.\,21.\,25}$). To this additions (v.$^{8\text{-}9.\,11\text{-}12.\,14\text{-}15.\,18\text{-}20.\,22}$) were made, changing it into an alphabetical Ps., with a solo voice giving the theme and a chorus responding to each line with the common liturgical phrase. Finally two lines were added (v.$^{23\text{-}24}$), and the introduction (v.$^1$) and conclusion (v.$^{26}$).**

GIVE thanks to the God of gods;
Give thanks to the sovereign Lord of lords:
To Him that did great wonders;
To Him that made heaven by His understanding;
To Him that spread out the earth upon the waters;
To Him that made the great lights.

TO Him that smote the Egyptians in their firstborn;
To Him that divided the Red Sea into parts;
To Him that led His people in the wilderness;
To Him that smote great kings;
(To Him that) gave their land for a possession;
(To) Him that giveth bread to all flesh.

Ps. 136 is a Hallel, with ἀλληλουιά at the beginning acc. to 𝔊, but הללויה at close of previous Ps. acc. to 𝔐; *v.* Intr. § 35. It has in its present form 26 couplets, each of which begins with a solo voice, the leader of the choir giving the object or attribute to be praised; and it concludes with the chorus, using the identical liturgical phrase: "For His kindness endureth forever." According to Soph. $18^{12}$ it was sung on the seventh day of Mazzoth. The original Ps. was much shorter, composed of two hexastichs without the Rf. The original is easily detected by the use of לְ with the ptc. at the beginning of each l., v.$^{2-4. 5-7. 10. 13. 16. 17}$. In v.$^{21. 25}$ ל has been omitted because of intervening glosses. The glosses are all of a different construction, showing that they have been tacked on. V.$^{1}$ is the general liturgical phrase frequently appended to Hallels, cf. $106^{1}$ or $118^{1}$; v.$^{8-9}$ are specifications from Gn. $1^{16. 18}$; v.$^{11-12}$ is a phr. of D.; v.$^{14-15}$ is a specification from Ex. $14^{27}$; v.$^{18}$ is a variant of v.$^{17}$; v.$^{19-20}$ are specifications from the history = $135^{11}$; v.$^{22}$ is inserted from $135^{12}$; v.$^{23-24}$ is a pentameter of entirely different style from any other part of the Ps., and by a different hand from the other glosses; v.$^{26}$ is a conclusion, using the term "God of heaven," over against the introduction v.$^{1}$. The original Ps. uses Dt. $10^{17}$ in v.$^{2-3}$, Je. $10^{12}$ in v.$^{4-5}$, Ps. $24^{1-2}$ in v.$^{6}$. It is probable that the Ps. had three stages in its development: (1) the original composition was of two hexastichs without the Rf. of the chorus; (2) it was enlarged to 22 lines with the chorus v.$^{2-22. 25}$; (3) last of all it received the glosses v.$^{1. 23. 24. 26}$.

Str. I. Syn. couplet with synth. line and syn. triplet. — **1–3.** *Give thanks*], once repeated, but implied in every line that follows. — The third hand prefixed the liturgical formula: *Give thanks to Yahweh: for He is good; for His kindness endureth forever. — to the God of gods* ‖ *sovereign Lord of lords*], both cited from Dt. $10^{17}$; implying the sovereignty of Yahweh, the God of Israel, over all the gods of the nations, cf. Ps. $135^{5}$. — The Rf.: *For His kindness endureth forever*], was attached to each line, probably by the second hand, and sung by a chorus in response to the leader, who gave in each line the theme. — **4.** *To Him that did great wonders*], a general term, comprehending all the divine deeds that follow. A glossator added "alone" to emphasize the uniqueness of the divine activities of Yahweh; but at the

expense of the measure. — **5–7.** *To Him that made*], at the creation; twice with the intervening ‖ *To Him that spread out*, a specific mode of creation in the style of Is. $42^{5}$ $44^{24}$, involving the image of the expanse of a tent or curtain spread *upon the waters;* usually applied to *heaven*, but here to *the earth*]. It is possible that there was a transposition of the Ptcs. by copyist's mistake. — *by His understanding*], cf. Je. $10^{12}$. The creative activity was an intelligent one, and the creations display the knowledge of their Creator. — *the great lights* only are mentioned in addition to heaven and earth. — **8–9.** A glossator specifies from Gn. $1^{16.18}$, *the sun for ruling over the day, the moon and the stars for ruling over the night.*

**Str. II.** Enumerates the several divine acts of redemption in six synth. lines. — **10.** *To Him that smote the Egyptians in their firstborn*], here as $135^{8}$, the supreme plague as a specimen. — To this a glossator adds: **11–12.** *And brought forth Israel from their midst by a strong hand and an outstretched arm*], in accordance with the Deuteronomic narrative. — **13.** *To Him that divided the Red Sea into parts*], the supreme act of divine deliverance as a specimen. — To this a glossator adds from the narrative Ex. $14^{27}$: **14–15.** *And made Israel pass over in the midst of it; and He shook off Pharaoh and his host into the Red Sea.* — **16.** *To Him that led His people in the wilderness*], a general statement covering the entire journey to the borders of Canaan. — **17.** *To Him that smote great kings*], a general statement, as $135^{10}$. The glossator varies the statement slightly by saying: **18.** *And slew noble kings*, cf. $135^{10b}$. It is quite possible that one of these originally was "nations" as $135^{10a}$, or "kingdoms" as $135^{11}$. He also specifies in **19–20**, as $135^{11}$, *Sihon, king of the Amorites, and Og, king of Bashan.* — **21.** *To Him that gave their land for a possession*]. This has in 𝔐 been assimilated to $135^{12}$, and so the second line has been added: — *A possession for Israel His servant.* — The third hand appends a pentameter in a different tone, and with different and later terminology: **23–24.** *Who in our low estate was mindful of us, and delivered us from our adversaries*, which probably refers to Maccabean afflictions. — **25.** *To Him that giveth bread to all flesh*]. This is a general conclusion. It is probable, however, that the original reference

was to provision for the wants of His people. — The latest glossator adds: **26.** as a conclusion, over against the introduction v.[1]: *Give thanks to the God of heaven*], a phr. of Ezr. $1^2$ Ne. $1^4$ $2^4$, which, however, in 𝕵 is interpreted as a summons to the heavens to praise their God, as in the Hallel $148^4$.

**3.** אֲדֹנֵי] pl. emphatic, ‖ אֱלֹהֵי as Dt. $10^{17}$. — **4.** לבדו] though in Vrss. makes l. too long and is gl. — **7.** אורים] for מאורים. — **8–9.** Gl. from Gn. $1^{16.\ 18}$; the l. too long for the measure. — **11–12.** Explanatory gl. from Dt., cf. $4^{34}$ $5^{15}$ +; prosaic sentence. — **13.** גֹּזֵר] Qal ptc., *v.* $88^6$. — גְּזָרִים] pl. † [גֶּזֶר] n.m. only pl.; here sections of sea; elsw. halves of animals Gn. $15^{17}$. — **14–15.** Explanatory gl.; last l. too long for measure. — נִעֵר] Pi. pf. *shake off*, cf. Niph. $109^{23}$. — חֵילוֹ]. חַיִל n.m., here *host, army*, as $33^{16}$, cf. $59^{12}$ $110^3$. — **16.** מוֹלִיךְ] ptc. Hiph. הלך as Dt. $8^{15}$ Is. $63^{12.\ 13}$ Je. $2^{6.\ 17}$ Zc. $5^{10}$ +. — **18.** Variant of v.[17] tacked on, cf. $135^{10b}$. — **19–20.** Gl. of specification, as $135^{11a.\ b}$. — **21.** וְנָתַן] but 𝔊^א. A. T *καὶ δόντι* implies ptc. whose ל has been omitted because of intervening gl., and which has been assimilated to $135^{12}$, but 𝔊^R *ἔδωκεν*. — **22.** Gl.; cf. $135^{12b}$. — **23.** שֶׁבְּשִׁפְלֵנוּ] † [שֵׁפֶל] n. *lowliness, low estate*, elsw. Ec. $10^6$. The שֶׁ' late form rel. Gl. of diff. structure from original sentences. — **24.** Sentence of diff. construction from the original l. and a dimeter. — **25.** נֹתֵן] for usual לנתן. ל has been omitted because of intervening gl. — **26** is a gl. whether אֵל be construct before השמים as 𝕳, 𝔊^א. c. a. R T, or השמים be vocative as 𝕵. 𝔊^א has *κυρίῳ*, manifestly error.

## PSALM CXXXVII., 3 STR. $4^5$.

**Ps. 137 narrates the bitter experience of the exiles when their captors demanded of them songs of Yahweh (v.[1-3]), which they could not sing in a foreign land, in forgetfulness of Jerusalem, whose remembrance was their chief joy (v.[4-6]). With a vivid recollection of the treacherous cruelty of the Edomites, they look forward to the time of vengeance upon them (v.[7-9]).**

BY the streams, there we sat down, yea, we wept;
By the poplars in the midst we hung up our harps:
For there our captors asked us words of song;
(Yea, they asked us), "Sing to us some of the songs of Zion."
"HOW can we sing the songs of Yahweh in a foreign land?"
If I forget thee, O Jerusalem, may my right hand be forgotten.
May my tongue cleave to my palate, if I remember thee not;
If I exalt not Jerusalem above my chief gladness.
REMEMBER to the sons of Edom the day of Jerusalem:
Who said: "Lay it bare! Lay it bare! To the foundation with it."
Happy be he who repayeth thee what thou didst deal to us.
Happy be he who taketh and dasheth thy sucklings against the crag.

Ps. 137 has no title in 𝔐. In 𝔊 however it has τῷ Δαυείδ. This certainly did not mean that it was composed by David, but that it was of the Davidic type. It is not probable that this Ps. was in 𝔇, although it intervenes between a series of Hallels and the Davidic group 138–145; *v.* Intr. § 27. The date of the Ps. from internal evidence cannot be long after the destruction of Jerusalem, when the treachery and cruelty of the Edomites was fresh in the minds of the exiles. The Ps. was evidently written early in the Babylonian exile, for it breathes the spirit of the bitter experience of those times. The Ps. is composed of three pentameter tetrastichs. בת בבל השדודה v.[8] is a late gl. against the context, which makes the Edomites the chief offenders. It was introduced at a time when the share of the Edomites in the destruction of Jerusalem had become effaced. בבל in the first line was also not in the original.

**Str. I.** Syn. and stairlike couplets. — **1–2.** *By the streams*], the canals uniting the Euphrates and the Tigris, and fertilizing the land of *Babylon*, which in the original was implied, but by a glossator inserted in the text. — ‖ *By the poplars in the midst*], between the canals: changed by the glossator into "her midst," the midst of Babylon, which certainly does not suit the locality of the parallel line. To these places the people had retired for solitary grief and reflection. — *there we sat down*], in the posture of sorrow, with head bowed in humiliation. — *Yea, we wept* — *we hung up our harps*], having no further use for them. It is not probable however that they were hung "upon" the trees as the EV[s]. have it. — **3.** *For there*], giving a special reason for the sorrow. — *our captors asked us words of song*], the measured lines of psalmody. The vb. *asked* is repeated for stairlike parall. acc. to a probable emendation. 𝔐 has a form α.λ. and there is no agreement among Vrss. or commentators. PBV. takes it as a noun "in our heaviness"; AV., RV., as a vb. "they that wasted us"; JPSV., "our tormentors"; none of which is sustained in form or usage. — *Sing to us some of the songs of Zion*], the songs of Yahweh, songs composed and used in the worship of Yahweh; not songs of a non-religious character, which might have been sung with propriety.

**Str. II.** Has an introductory line, and a syn. triplet. — **4.** *How can we sing the songs of Yahweh in a foreign land?*]. These songs were alone appropriate in the land of Yahweh in the temple of Yahweh. — **5–6.** *If I forget thee, O Jerusalem*], in

antithesis with the foreign land. — ‖ *if I remember thee not*], intensified in: *If I exalt not Jerusalem above my chief gladness*], finding the chief joy during the exile in the recollection of Jerusalem. — The psalmist imprecates paralysis upon himself, if it should be otherwise: *may my right hand be forgotten*], because paralysed and no longer felt, or within the experience of the mind. — ‖ *May my tongue cleave to my palate*], also paralysed and unable to move.

Str. III. A synth. and a syn. couplet. — **7.** *Remember*], an appeal to Yahweh to join with His people in recalling the bitter experience of the past. — *to the sons of Edom*]. The Edomites were especially zealous against the Jews in their tribulations, cf. La. $4^{21 sq.}$ Ob.$^{10 sq.}$ Ez. $25^{12 sq.}$. — *the day of Jerusalem*], the day when the city was captured and destroyed by the king of Babylon. — *Who said: "Lay it bare!"*], repeated for emphasis. — "*To the foundation with it!*"]. Let it be laid bare and stripped even to the foundation, so that nothing be left standing. — **8.** *Happy be he*], repeated at the beginning of the concluding line. — *who repayeth thee*], referring to Edom, whose cruel zeal against Judah exceeded that of the Babylonians, and who was the instigator of greater severity in dealing with Israel than the Babylonians themselves proposed. — But a later glossator at the expense of the measure prefixed: *O daughter of Babylon, waster*], thinking of Babylon as chiefly responsible for the destruction of the city, at a time when the part that Edom had taken had become obscured, and doubtless because of the mention of Edom in the previous couplet, unwilling that the chief oppressor should be left out. — *what thou didst deal to us*], in exact retribution, intensified by a glossator by the insertion of "thine own dealing" at the expense of the measure. — *who taketh and dasheth thy sucklings against the crag*], the cruel extermination of male offspring, according to the custom of the ancients: due to the principle of blood revenge transmitted as a duty to offspring, making it necessary to exterminate all males in order to prevent future vengeance, cf. Is. $13^{16}$ Ho. $10^{14}$ Na. $3^{10}$.

**1.** בָּבֶל] is dub. here as in v.$^{8}$. — **2.** † עֲרָבִים] only pl. *poplars*, Is. $15^{7}$ $44^{4}$ Lv. $23^{40}$ (H) Jb. $40^{22}$. — בְּתוֹכָהּ] sf. is improbable if בָּבֶל a gl. — כִּנֹּרוֹתֵינוּ] has two accents. — **3.** שׁוֹבֵינוּ] Qal ptc. שׁבה, *v.* $68^{19}$. — † תּוֹלָלֵינוּ] ἁ.λ. 𝔊 οἱ ἀπαγα-

γόντες ἡμᾶς, 𝔙 *qui abduxerunt nos*, so 𝔖, = מוליכינו as Jb. $12^{17}$, so Agellius; 𝔗 בזוזנא *our plunderers* = שוללינו, as Ez. $39^{10}$, so Hu., Gr., Bä., Kau., Valeton; Σ οἱ καταλαζονευόμενοι ἡμῶν; 𝔍 *qui adfligebant nos*. חלל does not exist. שלל does not explain any of the Vrss. except 𝔗. Ehr. suggests שאלונו, which best suits context. — שמחה is not in 𝔊, and is late gl. — מִשִּׁיר] 𝔊 ἐκ τῶν ᾠδῶν. — **5.** חשכח ימיני] *obj. omitted* in order to emphasize the idea of forgetfulness itself, an obj. being given in the next l. But 𝔊 ἐπιλησθείη, תִּשְׁכַּח, so 𝔍 *in oblivione sit*, 𝔙 *oblivioni detur*. — **6.** אזכרכי] sf. Aramaism, but prob. due to assimilation to אִם. — **7.** יהוה] gl. — עָרוּ] Imv. Pi. ערה: *make naked, lay bare, demolish*, cf. $141^{8}$. Hithp. *v.* $37^{35}$. — **8–9.** בת בבל השדודה] is doubtless a gl.; there is no place for it in measure and it is against the context, which makes Edom the enemy. — הַשְּׁדוּדָה pass. ptc., *be wasted*, as Rödiger, De., Bä., *vastata* 𝔍, *v.* Kö.$^{II. 1. 194}$. Bö., Hi., Ew., Hu.$^{2}$, הַשְּׁדוּדָה = *oppressor, waster;* Street, Dy., Kau., Gr. הַשּׁוֹדֵדָה. — אַשְׁרֵי] as $1^{1}$, so v.$^{9}$. — שֶׁיְשַׁלֶּם] late rel. with impf.; so with גמלת, also with יאחז v.$^{9}$. — את־גמולך] gl. of intensification, at cost of measure. — וְנִפֵּץ] ו consec. after impf.

## PSALM CXXXVIII., 3 STR. $6^{3}$.

**Ps. 138 is a thanksgiving to Yahweh for His kindness and faithfulness (v.$^{1-3}$). The kings of the earth share in this thanksgiving, for they have heard His words and mused upon His ways, and see and know His glory (v.$^{4-6}$). Though Israel must undergo trouble, Yahweh's hand saves him from enemies; therefore he prays Him to continue benefits, and not to discard His handiwork (v.$^{7-8}$).**

WITH my whole heart I give *Thee* thanks:
In the sight of divine beings I make melody unto *Thee*.
Thee I give thanks for *Thy* kindness,
And Thy name for *Thy* faithfulness:
For Thou hast magnified above all things *Thy* word,
And strengthened me in my soul with (*Thy*) strength.
ALL earth's kings give *Thee* thanks,
Because they have heard the words of *Thy* mouth;
And they muse, Yahweh, upon *Thy* way,
For great is *Thy* glory:
For exalted, Yahweh, they see *Thee*,
And lofty from afar they know *Thee*.
IN the midst of trouble must I walk,
Against mine enemies Thou stretchest forth *Thy* hand,
And Thou savest me with *Thy* right hand.
Yahweh, on my behalf be *Thy* benefits;
Yahweh, forever be *Thy* kindness;
Do not discard the works of *Thy* hands.

Ps. 138 was doubtless in 𝔇, as it begins a group of Pss. with לדוד in ℌ, extending to and including 145; of which 139, 140, were in 𝔇ℜ also, and of which 139, 140, 141, 143, were in 𝔐, 142 was a משכיל and also a תפלה, 145 a תהלה. None were in 𝔈. These were given their present place by the final editor of the $\psi$ (*v.* Intr. §§ 26, 27, 31, 33, 38). 𝔊$^{B.\aleph}$ of Ps. 138 had *τῷ Δαυεἱδ*, 𝔊$^{A}$ also *Ζαχαρίου*, 𝔊$^{T}$ *Ζαχαρίας*; 𝔍, Θ, 𝔗, have only "David"; but Aq. and Sexta have not even this. There is no good reason, however, to doubt its originality. The original Ps. had three trimeter hexastichs; but it was considerably modified by the insertion of glosses: v.$^{2a}$ from 5$^{8}$, v.$^{3a}$, and one in 𝔊 between v.$^{1a}$ and v.$^{1b}$; also by minor changes throughout the Ps., made at the expense of the measure and to the destruction of the assonance. The Ps. in its original form had every line ending in *ka*. It belonged to the Persian period in its happier times, after Nehemiah.

**Str. I.** Two syn. and a synth. couplet. — **1.** *With my whole heart I give Thee thanks*], PBV. after Vrss. adds "Yahweh" at the expense of the measure. 𝔊, 𝔙, also add from v.$^{4b}$, "because Thou hast heard the words of my mouth"; which was not original, though accepted by Gr., Bi., Du.; for there is no place for it in the Str. — *In the sight of divine beings I make melody unto Thee*]. The psalmist conceives that the temple worship is in the presence of heavenly beings, the angels, cf. 8$^{6}$ 89$^{6-9}$. — **2.** ℌ and Vrss. add from 5$^{8}$, *I worship toward Thy holy temple*], which is implied in the Ps. and needed no expression. This line has no place in the Str. — *Thee* ‖ *Thy name — I give thanks for Thy kindness* ‖ *for Thy faithfulness*]. This syn. couplet has been reduced to a prose sentence by a prosaic scribe. — *For Thou hast magnified above all things Thy word*]. The divine word of promise has been made great and glorious in its fulfilment. By a copyist's error the divine "name" came into the text from the previous line at the expense of the measure, and occasioned great difficulty to the Vrss. "Above every name" was so incongruous to "word" that the latter was easily mistaken by the Greek translators for the similar Greek word "holiness" which appears in the earliest Greek codices. 𝔍, however, retains "word." ℌ has "Thy name," and thus gives the rendering of AV., RV., JPSV., "Thy word above all Thy name," which cannot be satisfactorily explained; for how can the fulfilment of the divine promise or of any divine utterance be magnified above the divine name? — **3.** A glossator inserts the general statement, — *In the day I called, Thou didst*

*answer me*], which is true enough, but has no relation to the context. — *And strengthened me in my soul with Thy strength*], given me inward strength, by the comfort derived from the fulfilment of the divine promises. 𝔐 and Vrss. differ exceedingly in the form of the vb. But the rendering given above after 𝔊, 𝔙, 𝔖, 𝔗, so essentially PBV., AV., is more probable than 𝔐, followed by RV., JPSV., "didst encourage me," which has little support in OT.

**Str. II.** Two synth. and a syn. couplet. — **4.** *All earth's kings*], share in this praise of Israel; cf. 96, 97, 98, 100. — *Because they have heard the words of Thy mouth*], the prophetic words of promise with reference to Israel's deliverance, cf. Is. $41^{26\,sq.}$ $42^{9}$ $44^{6-8}$. — **5–6.** *And they muse upon*], more probable than "sing" of 𝔐, and Vrss., which is nowhere else used in this construction. — *Thy way*], required for assonance, changed by glossator into "ways of Yahweh." The divine ways are in accordance with the divine promises. — *For great is Thy glory*], required for assonance instead of "glory of Yahweh," of 𝔐 and Vrss. — *For exalted* ‖ *And lofty*]. These were predicates of *Yahweh* in the vocative, ‖ "glory" of previous line and continuing the reason for the thanksgiving of the kings. But an early scribe interpreted the second adj. of proud men against the ‖, for יהוה makes it necessary to interpret the first of God. Accordingly the insertion of an obj. with vb. became necessary, and "the lowly," the antithesis to "the proud," came into the text at the expense of the measure. The vbs. were originally in accordance with the context and the assonance: *they see Thee* ‖ *they know Thee from afar*], the recognition of the exalted majesty of Yahweh by the kings even of the most distant parts. But the interpretation already mentioned compelled the ignoring of the sfs., and so the text became that followed by Vrss. and EV$^{s}$., "though Yahweh be proud, yet hath He respect unto the lowly; but the proud He knoweth afar off"; which might be regarded as a good gnomic sentence though in bad measure, but which gives an abrupt change of person and results in a conception heterogeneous to its context and altogether inappropriate to the conclusion of a Str. whose theme is: the praise of Yahweh by all the kings of the earth.

**Str. III.** Two tristichs: the first, an introductory line followed by a syn. couplet; the second syn. throughout. — **7.** *In the midst*

*of trouble must I walk*]. The cohortative form was required for assonance, but was changed by a copyist into the more usual form. A glossator at the expense of the measure adds the apodosis here prematurely in the vb. "Thou revivest me." — *against mine enemies*]. The trouble had been occasioned by enemies. A glossator inserted "anger" in the text, after the prep., making it the anger of the enemies, against the measure. — *Thou stretchest forth Thy hand* ‖ *with Thy right hand*], the usual divine interposition on behalf of His people, cf. Ex. $15^{6.12}$ Ps. $20^{7}$ $77^{11}$ $98^{1}$. — *Thou savest me*], from the enemies and troubles; or possibly "givest me the victory" over them, for the Heb. word has both mngs., and we cannot always determine which the author had in mind. — **8.** *Yahweh, on my behalf be Thy benefits*]. The jussive of last line makes it necessary to interpret the two previous lines as jussive also. Moreover, the assonance could hardly have failed in the original, which prob. had a noun with sf. subsequently changed by a copyist into the jussive of a late Aramaic vb. of the same meaning. — *Yahweh, forever be Thy kindness*], resuming the thought of v.[2]. — *Do not discard the works of Thy hands*], the works of kindness and faithfulness undertaken in fulfilment of His promises, which need still to be carried on, in behalf of His people. To discard them would be to break them off before they had been completed, and prior to the complete accomplishment of their purpose.

**1.** אוֹדְךָ] transpose to end of l. for assonance. 𝔊, 𝔖, 𝔍, 𝔗, insert יהוה, so Bi., Che., Du. But it is not needed for measure or sense. 𝔊 ℵ. c. a. T, 𝔙, insert ὅτι ἤκουσας τὰ ῥήματα τοῦ στόματός μου, which is accepted by Gr., Bi., Du. It is not, however, in 𝔊[A]. — **2.** אשתחוה אל היכל קדשך] gl. from $5^{8}$. — וְאוֹדֶה אֶת־שְׁמֶךָ] cf. $44^{9}$ $54^{8}$ $99^{3}$ $142^{8}$. — עַל־חסדך ועל־אמתך] is prosaic; one belongs to each l. and the first l. should have sf. with vb., the second את־שמך. — הִגְדַּלְתָּ עַל־כֹּל] *magnify over all*, cf. $18^{51}$ Is. $42^{21}$. — שמך אמרתך] so Σ; 𝔊 ὄνομα τὸ ἅγιόν σου, but ἅγιον error for λόγιον; 𝔍 *nomen eloquium tuum;* שמך gl., as Bä. — **3.** תַּרְהִבֵנִי] Hiph. ‡ רהב, cf. Ct. $6^{5}$; Bu. denom. רֹהַב *pride*, and so *fill with pride;* Aq., 𝔍, *dilatabis animae meae*, interpret as רחב (cf. $18^{20}$). 𝔊, 𝔖, 𝔗, rd. prob. תַּרְחִבֵנִי. It is prob. that there has been a confusion between Heb. רחב and Aram. רהב. — עֹז] 𝔊[ℵ] ἐν δυνάμει πολλῇ, but πολλῇ not in 𝔊 ℵ. c. a. A. R. T. — **4.** יהוה] excessive gl., cf. v.[1]. — כל־מלכי ארץ] phr. $102^{16}$ ($2^{2.6}$). — אִמְרֵי] ($12^{7}$). — **5.** וְיָשִׁירוּ ב] not elsw. with ב. Gr. שיח, cf. $6^{7}$. Rd. דַּרְכֶּךָ for assonance. The ך of sf. fell off by haplog., and so after transposition of יהוה the noun was taken as cstr. — כבוד] used with רום $113^{4}$ $57^{6.12}$ = $108^{6}$.

Rd. כבורך for assonance, instead of כבור י׳. — **6.** ‡ שָׁפָל] adj. *lowly* 2 S. 6[22] Ez. 17[14] Mal. 2[9]. It is a gl. here, making l. too long. — ‡ מִמֶּרְחָק] *from afar* Pr. 31[14] Is. 10[3] 30[27] Je. 5[15] Ez. 23[40]. The vbs. require sf. for assonance; rd. ירעך, יראך. The form יְיֵדָע arose from dittog. of י. It cannot be rectified by pointing יֵידָע Ges.§ 69. 2. R. 3. — **7.** אִם־אֵלֵךְ בְּקֶרֶב צָרָה] cf. 23[4] כי אלך בגיא צלמות. Assonance requires אֵלְכָה. — תְּחַיֵּנִי] *preserve alive*, as 33[19] 41[3]. — עַל־אַף] אף expl. gl. — תִּשְׁלַח יָדֶךָ] Gn. 3[22] 8[9] 19[10] +. — וְתוֹשִׁיעֵנִי יְמִינֶךָ] cf. Ex. 15[6. 6. 12] Pss. 20[7] 77[11] 98[1] +. — **8.** יִגְמֹר] *be complete, come to an end*, 7[10] 12[2] 77[9]; trans. *bring to an end, complete*, 57[3]; but here as well as in 57[3] 𝕲 seems to have had גמל. The form is prob. glossator's change from an original גְּמָלְךָ, which gives the assonance needed. — בַּעֲדִי] *on my behalf*. — ידיך] should close l. for assonance, as also הסרך. — אל תֶּרֶף] Hiph. juss. רפה *abandon, forsake*, c. יד, ידים; so without יד c. acc. Ne. 6[3] Dt. 4[31] 31[6. 8] Jos. 1[5].

## PSALM CXXXIX.

**Ps. 139 is composite. (*A*) A didactic Ps., represents that the divine Spirit, which is identified with the divine Presence, is omnipresent, and that it is impossible to flee or to hide from it (v.[7-12]). (*B*) is also didactic, expressing the conviction that Yahweh searches and knows His people thoroughly and wonderfully in all their actions and in all their relations (v.[1-6]). This knowledge is based upon the creation of man, his protection even in the womb, and the predetermination of his days and fortune in life (v.[13. 15ab. 16]). The Ps. concludes with a prayer that this searching may be for everlasting guidance (v.[23-24]). (*C*) is also didactic, exclaiming at the numerous poor among the friends of God, with the petition that He would slay the wicked (v.[17. 19a. 20a]), and affirming hatred and loathing of them (v.[21-22]). Glosses express wonder at the divine works (v.[14. 18a]), confidence in the resurrection from the underworld (v.[15c. 18b]), and abhorrence of the wicked (v.[19b. 20b]).**

### *A*. v.[7-12], 3 STR. 4[3].

WHITHER can I go from Thy Spirit?
And whither can I flee from Thy presence?
If to heaven, Thou art there;
And if to Sheol, behold Thou art there.
WOULD I lift up my wings to the Dawn?
Would I dwell in the uttermost sea?
There Thy hand Thou wouldst cause to rest upon me;
And (there) Thy right hand would lay hold of me.

HAVE I said: "Surely my morning twilight shall be darkness;
And daylight about me be night";
Surely darkness maketh not too dark for Thee;
And the night shineth as the day.

*B.* V.[1-6. 13. 15ab. 16. 23-24], 6 STR. $4^3$.

YAHWEH, (Thou) dost search me,
And Thou dost know (me).
Thou knowest my downsitting and mine uprising;
Thou perceivest (my friends) from afar.
TO my path and my resting place Thou dost (turn aside),
And to all my ways Thou art accustomed:
For there is nothing, Yahweh, on my tongue,
But lo! Thou knowest it altogether.
BEHIND and before Thou dost watch me,
And put Thy palm over me.
(Thy) knowledge is too wonderful for me:
It is inaccessible; I cannot attain to it.
VERILY Thou didst beget my reins;
Thou screenedst me in my mother's womb.
My frame was not hid from Thee,
Which Thou didst make in the secret place.
MY (lot) Thine eyes did see,
And on Thy book was it all.
Days were inscribed, preordained,
When there was not one of them.
SEARCH me and *know* my mind,
Try me and *know* my thoughts;
And see if there be any wickedness in me,
And lead me in the way everlasting.

*C.* V.[17. 19a. 20a. 21-22], 2 STR. $4^3$.

O HOW precious are Thy (friends), O God!
How numerous (the poor) among them!
O that Thou wouldst kill the wicked, O God!
Those who speak with wicked intent.
DO not I hate them that hate Thee?
And loathe them that rise up against Thee?
I hate them with the perfection of hatred;
They are enemies to me.

Ps. 139 was in 𝔇 and 𝔐, and subsequently in 𝔇ℜ according to 𝔓 (*v.* Intr. §§ 27, 31, 33), to which $𝔊^{A. T}$ adds *Σαχαρίου*, and $𝔊^{A. a. (mg.) T}$ *ἐν τῇ διασπορᾷ* as in other instances, thinking of its composition in the times of the postexilic prophets. But it is impossible that the Ps. in its present form could have been in 𝔇; and it is improbable that it was in 𝔇ℜ, because of the numerous Aramaisms and late forms and expressions. It is true that many of these are dubi-

ous, the Vrss. having other readings; but a sufficient number remains to make a very late date for the present Ps. imperative. (1) רע v.[2. 17], usually taken as α.λ. and Aramaism; but more probably the usual רֵעַ *friend*, as 𝔊, 𝔍, 𝔙, v.[17]. (2) רבע v.[3] for רבץ; elsw. thrice in P in another sense. (3) זרית v.[3] in a sense unknown elsw. Vrss. differ. Probably error for זרת = סרת. (4) מִלָּה v.[4], Aram. דבר; possibly a gl. (5) צרתני v.[5], interpreted by Vrss. as from יצר; more probably error for נצרתני. (6) אֶסַּק v.[8], α.λ., Aramaism; prob. gl. (7) כַּנְפֵי שחר v.[9], α.λ.; error for כְּנָפַי שׁ׳, 𝔊, 𝔙. (8) ישופני v.[11], elsw. Gn. 3[15] Jb. 9[17], all dub. Vrss. differ; probably error for יְשַׂפֵּי as Jb. 7[4]. (9) בַּעֲדֵנִי v.[11], α.λ. for בעדי; 𝔊, 𝔙, otherwise. (10) עַל כי v.[14] for עַל אשר. (11) רקמתי v.[15] in a usage α.λ.; probably error for קִמַּתִי, as 𝔊. (12) גָּלְמִי v.[16], α.λ., Aramaism; probably error for גורלי. (13) יקרו v.[17], in the sense generally given, α.λ.; but probably the vb. has the usual sense; the difference due to different interp. of רע. (14) הקטל v.[19], Aram.; elsw. Jb. 13[15] 24[14]. (15) תכלית v.[22], elsw. in another sense Ne. 3[21] Jb. 3 t. (16) שרעפי v.[23], elsw. 94[19]. (17) עֹצֶב v.[24], elsw. 1 Ch. 4[9] Is. 14[18]. Of these only (6) (7) (8) (9) are in v.[7-12], and these all txt. err. or gl. The doctrine of the divine Spirit in v.[7-12] is in advance of anything in the O.T. But it is probable that Is. 63[9-10] lies back of it. There is also a similarity with Am. 9[2-3], which probably was in the mind of the author. This section of the Ps. is entirely independent of its context; has simplicity and parallelism; and is more poetic in style and conception. This was probably the original Ps. of 𝔇, 𝔐, and 𝔇ℜ, from the Persian period subsequent to Nehemiah. The other parts of the Ps. were later. V.[1-6] and v.[13-16], apart from glosses, belong together, and probably with them the conclusion, v.[23-24]. V.[17-22] seem to be later, in the Maccabean temper. The glosses v.[14. 15c. 18. 19b. 20a] are later still. Davies does not recognise the difference between *A* and *B*, but thinks v.[19-24] an interpolation.

## PSALM CXXXIX. *A*.

**Str. I.** has two syn. couplets. — **7.** *Whither can I go?* ‖ *whither can I flee?*], cf. Am. 9[2-3], where, however, escape from divine retribution was thought of; while here the question is raised in order to set forth by its negative answer the divine omnipresence. —*from Thy Spirit* ‖ *from Thy presence*]. In the OT. the divine Spirit is the divine energy: in the earliest times imparting religious enthusiasm to men; then later imparting other gifts and endowments, physical, intellectual and moral; also in Ezekiel the energy of theophanic manifestations. In Is. 63[9-10], the Spirit is identified with the angel of the presence of the Exodus; and in the postexilic prophets with the divine power restoring and guiding Israel at the Restoration. From this basis the poet rises to the supreme height of identifying the divine Spirit with the

divine presence, not only in the theophanic, but also in the invisible activities of God throughout the universe. — **8**. *If to heaven*, and its antithesis *if to Sheol*], the underworld, the abode of the dead; so Am. 9[2]. — *Thou art there* ‖ *behold Thou art there*]. The original had no vbs., as they were not needed and the measure was better without them. They were later insertions in the text by a prosaic scribe.

**Str. II.** has syn. couplets. — **9**. *Would I lift up my wings to the Dawn*], so 𝔊, cf. 11[1] 55[7]; to be preferred to 𝔐, followed by EV[s]., "wings of the Dawn," a phr. unknown to OT. and improbable, especially as it obscures the antithesis between the East whence the Dawn springs and the West, here as elsewhere indicated by, — *dwell in the uttermost Sea*], cf. Dt. 11[24]. — **10**. *There*], the place of the Dawn, the extreme East; and again, the place of the uttermost Sea, the extreme West. — *Thy hand* ‖ *right hand* — *would lay hold of me* ‖ *Thou wouldst cause to rest upon me*], a more natural explanation of the original (requiring no change in the unpointed text), than MT. followed by EV[s]., "lead me," which is of the nature of an anticlimax. The conception of the hand resting upon, laying hold of, is especially appropriate to the rays of both the dawning and the setting sun, cf. Jb. 38[13].

**Str. III.** also has syn. couplets. — **11**. *Have I said*], in resolution. — *Surely my morning twilight*], the most probable original reading, cf. Jb. 7[4]: ‖ *daylight about me*], for which by early copyist's mistake a vb. was substituted which is elsewhere used but twice and is in these cases dubious in form and meaning, and which here gives the Vrss. great difficulty and is variously rendered: PBV., AV., "cover" after Σ, 𝔍; RV. "overwhelm," or more properly after 𝔊, 𝔙, "crush me": but none of these give a sense suited to the parallelism. — *shall be darkness* ‖ *night*]. There shall be no day with its dawning light, but the darkness of night shall continue all day long. — **12**. *Surely darkness* ‖ *the night* — *maketh not too dark for Thee*], so that Thou canst not see distinctly in it where I am and what I do. — with the antithesis: *shineth as the day*]. To this a glossator adds the summary statement: "the darkness and the light are alike," which 𝔊[B] substitutes for the previous lines; and so 𝔊[B] reduces the Str., making it just one line too short; while 𝔐 lengthens the Str., making it

just one line too long. This singularly beautiful Ps. comes to a proper climax and conclusion here; and is complete and symmetrical in itself, needing no introduction and no conclusion.

## PSALM CXXXIX. *B.*

Str. I. is a syn. tetrastich. — **1.** *Yahweh, Thou dost search me* ‖ *And Thou dost know me*]. The structure of the Str., the measures, and the parallelism require two lines, which an ancient copyist has reduced to one. The poet is conscious that the people are searched through and through by their God, and are thoroughly known, cf. Je. $17^{10}$ Ps. $14^{2}$. — **2.** *Thou knowest* ‖ *perceivest from afar*], both kinds of knowledge, that of conception and that of perception. — *my downsitting and mine uprising*], cf. Dt. $6^{7}$: the entire activity of the day, looking backward from the coming home to rest to the rising up to go forth to the day's occupation. — *my friends*], so most probably, in accordance with the usual mng. of the word given by the letters of the unpointed text, rather than "my thoughts" based on a word used possibly v.[17], but nowhere else in OT. The latter emphasizes, it is true, the searching of the mind, as the complement to the searching of the external life; but it is improbable, as this line is followed by six lines, all of which refer to the external life. If the internal mind were to be referred to, we would expect at least one couplet out of the four to be given to it. Moreover, the previous line of the couplet referring to the external life suggests that its mate should do so also. This we have, if we think of association with friends during the interval between the rising up and the sitting down. Since this is sustained by the usual mng. of the original word, it is surprising that any other mng. should have been thought of.

Str. II. has a syn. and a synth. couplet. — **3.** *my path and my resting place*], the path followed when he rose in the morning and the resting place to which he returned for the night. — ‖ *all my ways*], between the two. The vbs. are unusual and difficult, and variously rendered by ancient and modern Vrss. The most probable vb. in the first line is *turn aside to*], visit, inspect, and so know; ‖ *Thou art accustomed to*. But 𝔐 gives a rare form, which can only be interpreted in an unnatural sense: PBV. "art

about," AV. "compassest," RV., JPSV., "searchest," RV$^m$. "winnowest."—**4**. *For there is nothing on my tongue*], ready to be spoken but not yet uttered. — *But lo! Thou knowest it altogether*], its meaning as well as the expression that will be given to it.

**Str. III.** has two syn. couplets. — **5**. *Behind and before*], on all sides round about. — *Thou dost watch me*], the probable mng. of an original which is dubious. 𝔐 seems to give a vb. meaning "beset," "besiege," so AV., RV., JPSV., implying the metaphor of a siege, cf. Jb. $19^{12}$; but this would imply hostility, which is alien to this entire Ps. and improbable in this couplet alone. 𝔊, Σ, 𝔖, 𝔍, had another vb. meaning "fashion," "form," of creation, so PBV.; but this conception belongs to Strs. IV. and V., and would be premature here. It is just as easy to think of the vb. "watch," "guard," suited to the context and to the ‖ *put Thy palm over me*]. This phr. has then the usual meaning of protection, which certainly suits the entire course of thought thus far much better than "lay Thine hand upon" of EV$^s$., due doubtless to the influence of v.$^{10}$ of the other Ps. — **6**. *Thy knowledge*], interpreting the article, which, according to the original text, belonged to this noun, as possessive, rather than demonstrative. — *is too wonderful for me*], to be wondered at, but not understood. — ‖ *It is inaccessible*], too high to be reached. — *I cannot attain to it*]. This completes the first part of the Ps., between which and the second part an earlier Ps. was inserted by a later editor.

**Str. IV.** Two syn. couplets. — **13**. *Verily*], asseverative particle, and not causal as EV$^s$. — *Thou didst beget my reins*], implying a paternal conception of creation, as Gn. $14^{19.22}$ Dt. $32^6$ Pr. $8^{22}$, weakened by JPSV. into "formed," and still further by EV$^s$. into "possessed" after 𝔊, 𝔙. The "reins" represent the inward man, cf. Ps. $7^{10}$ $16^7$ $26^2$. — *Thou screenedst me*], protecting me from all harm, *in my mother's womb*, after I was begotten; so "covered me" EV$^s$. This is the most natural interpretation, in accordance with $22^{10-11}$, and with the usual meaning of the Heb. word, of which 𝔊, 𝔙, give probably only a paraphrase. JPSV., "weave me," as a mode of creation, a common rendering among modern scholars, gives a meaning to the Heb. word unknown elsewhere; and while it gives a good conception of the mode of creation, has really no proper support in OT. — **14**. A glossator renews the wonder

expressed already in v.[6], *I thank Thee for (all) Thine awe-inspiring works; Thou art wonderful: wonderful are Thy works*]; a heaping up of terms of admiration of the creation of man and the providential care over him. This is the most probable interpretation of this difficult v., although it is given a more prosaic form in 𝔐, followed by EV[s].: "for I am fearfully and wonderfully made: marvellous are Thy works." The last clause in 𝔐, 𝔍, followed by EV[s]. is: "my soul knoweth right well." This is not so probable as "Thou knowest right well my soul"; which is suited to the entire course of thought of the Ps., which emphasizes divine knowledge and not human. — **15.** *My frame was not hid from Thee*], the frame as constituted of bone, in its earliest formation in the mother's womb. — *Which Thou didst make in a secret place*]. It was not hidden from God, though in the hidden place of the womb it might well be; because He indeed had made it. This rendering of 𝔊, and most other Vrss. is more probable than that required by 𝔐 followed by AV., RV., JPSV., "when I was made," or "though I be made" PBV. — An original marginal note, which eventually crept into the text, has given untold difficulty to Vrss. and interpreters. It doubtless was an expression of confidence in the resurrection of the body suggested by its original formation: *I certainly shall rise from the underworld*], 𝔊, 𝔙, interpret the Heb. word as a noun, "my substance" ‖ "my frame"; which then involves either the conception of the creation of the substance of the human body in Sheol, the abode of the dead, beneath the earth, with the suggestion of preëxistence, a thought elsewhere unknown to the OT. and improbable in itself; or else the conception that the womb is the underworld, which has no usage to justify it, even if we regard the conception as virtually a metaphor. 𝔐 by dittography gives a vb. with the meaning "I embroidered," "wove together of various colors," which gives an interesting conception of the mode of creation, but one which is not exactly represented in AV., RV., "curiously wrought," still less in the more general "fashioned" PBV., "wrought" JPSV.; and which in any case does not escape the difficulties attached to the use of the term "underworld."

**Str. V.** Two synth. couplets. — **16.** *My lot*], the word suggested by 𝔖 and suited to the context. This is more probable

than the a.λ. "embryo," "unformed substance," though sustained by other Vrss. — *Thine eyes did see*], the entire lot in life assigned to man was foreseen by the eyes of God. — *And on Thy book was it all*]. It was all registered and so predetermined before the birth of man. 𝔊, 𝔍, 𝔙, have only "all," which refers to the antecedent "lot" or "fortune" in life. But 𝔥 interprets by a pl. sf. "all of them," interpreting the "embryo" in its constituent elements. — *Days*], of human life, syn. with the fortune or lot in life. — *were inscribed*], in the book, as that was. The pl. of the vb., as well as the measure, requires "days" as the subj. — *preordained*], literally "formed," "constituted," in accordance with the usage of the vb., which is appropriate to all divine originations. — *When there was not one of them*], before a single one of these days of human life took its place in its temporal order.

**Str. VI.** Syn. and synth. couplets. — **23.** *Search me* ‖ *Try me*], renewing the statement of fact of v.[1], in the form of imv. — *and know*], repeated in each line for emphasis. — *my mind* ‖ *my thoughts*], the inner man, in addition to the outer man of Str. I. — **24.** *And see if there be any wickedness in me*], enlarged by a glossator against the measure by the insertion of "way" from the following line. The thought is, that God might see wickedness of which the poet himself was unconscious, cf. $19^{13 sq.}$. — *And lead me in the way everlasting*], the way which knows no end, as 𝔊, 𝔙, 𝔍, cf. $1^6$ $25^{4-5}$; not "the way leading to everlasting life," which, while true enough as a deduction from the statement, is not in accord with OT. usage of these terms; nor "the way of old," as Ols. after 𝔗, cf. Je. $6^{16}$ $18^{15}$, which is not suited to the context.

## PSALM CXXXIX. *C.*

**Str. I.** Two syn. couplets in antithesis. — **17.** *O how precious are Thy friends*], so all Vrss.; but EV[s]. interpret the Heb. word here as in v.[2] in the sense of the divine "thoughts," without justification in OT. — *How numerous the poor among them*], so 𝔍, Θ, which is more probable and better suited to the context than "their chiefs" of 𝔊, 𝔙, or "their sum" of EV[s]. The poor are such as have become poor through the wickedness of the enemies of v.[19]. — **18.** Is in the first line a gloss of expansion: *Would I count them? they are more in number than the sand;* in the

second line an expression of faith in the resurrection: *Have I wakened*, from the sleep of death, *I am still with Thee*, cf. v.[15c] $73^{24-25}$. — **19–20.** *O that Thou wouldst kill the wicked*], an imprecation on the wicked enemies of the poor friends of God. — *Those who speak with wicked intent*], slanderous enemies, those who seek to injure by falsehood and misrepresentation, as frequently in ψ. — An ancient glossator has, by the insertion of an interpretative sf., against the usage of the word, introduced grave difficulty into the passage, which is then variously rendered by other Vrss. — An earlier glossator added to v.[19] an imprecation in the form of a wish: *Ye men of blood depart from me*, and to v.[20] a line: *who take Thy name in vain*, which interprets the speech of the previous line as blasphemy in violation of the Third Word, Ex. $20^7$; and concludes with an emphatic restatement of the subject: *even Thine adversaries;* so Aq. Σ, 𝕴, 𝕿, followed by EV[s]. But 𝕲, 𝖁, 𝕾, following the most natural interpretation of the text given in 𝕳, render: "in vain they take Thy cities," which, however, is so difficult in the present context, that modern scholars make various emendations, or else regard the text as hopelessly corrupt.

Str. II. Two syn. couplets. — **21.** *Do not I hate them?* ‖ *loathe them?*], implying a positive answer. The temper of the Maccabean wars is unmistakable in this Str. — *that hate Thee* ‖ *rise up against Thee*], identifying the enemies of the Jews with the enemies of their God. — **22.** *I hate them with the perfection of hatred*], with such a degree of hatred, with such an intensity, that no higher degree can be thought of. — *They are enemies to me*], my personal enemies.

CXXXIX. *B.*

**1.** חֲקַרְתַּנִי] elsw. ψ, $44^{22}$; Je. $17^{10}$ +. — וַתֵּדָע] ו consec. result: 𝕲, 𝕴, sf. וַתֵּדָעֵנִי, which has two beats and belongs to l.[2]. אתה was used at the end of each l., a relic of which is the אתה of v.[2], which makes l.[3] too long. — **2.** בַּנְתָּה] fully written pf. 2 m. sg. בין. — לְרֵעִי] 𝕲[B. ℵ] *πάντας τοὺς διαλογισμούς μου* כל רעי, more prob. and better measure than ל of late style for acc., but 𝕲[ℵ. c. a. A. R. T] have not *πάντες*. † [רֵעַ] n.[m.] *purpose, aim*, BDB., elsw. v.[17]; cf. רְעוּת *longing, striving*, Ec. $1^{14\ (+\ 6\ t.\ Ec.)}$; in Aram. *thoughts, will;* but this does not suit the context. 𝕴 *malum meum* רַעִי improb. Rd. רֵעַי *my friends*, as 𝕲, 𝖁, 𝕴, in v.[17]. — מרחוק] as $38^{12}$, cf. $138^6$ מִמֶּרְחָק. — **3.** ארחִי] *my path* (of life), cf. $142^4$. — רִבְעִי] Qal inf. † רבע Aram. for רבץ; elsw. Lv. $18^{23}$ $20^{16}$, Hiph. Lv. $19^{19}$, but these in another sense. 𝕲 *σχοῖνον*, 𝖁 *funiculum* =

‡ רֶבַע n.[m.] *resting place*, the *mat* or *spread*, cf. Pr. 24[15]. — זֵרִיתָ] Pi. pf. ‡ זרה Piel (1) *scatter, disperse*, 44[12] 106[27], not suited to context and so (2) *winnow, sift*, *B*DB., Dr., a mng. not elsw. in Pi. and improb. 𝔊 ἐξιχνίασας, 𝔙 *investigasti*, 𝔍 *eventilasti*, Bu., take it as possible Aram. זור = סור *turn aside to visit*. This best suits context. — הִסְכַּנְתָּה] Hiph. pf. fully written 2 m. ‡ [סכן] vb. Qal *be of use* or *service* Is. 22[15] 1 K. 1[2. 4], (2) *benefit* Jb. 15[3] (+ 4 t. Jb.). † Hiph. *be used, wont, accustomed to do* a thing, Nu. 22[30. 30] (J) Jb. 22[21] and here. 𝔊 προίδες, 𝔍 *intellexisti*. — **4.** מִלָּה] 𝔊 λόγος ἄδικος, Aram. word, cf. עַל לשוני 2 S. 23[2]; elsw. Ps. *19*[5] Pr. 23[9] Jb. (34 t.). Prob. the word is a gl., and יהוה belongs in this l. It makes the next l. too long. — **5.** אחור וקדם]. 𝔊 attaches to ידעת τὰ ἔσχατα καὶ τὰ ἀρχαῖα. — צַרְתָּנִי] 𝔊, Σ, 𝔖, 𝔍, from צור = יצר *fashion*; but *B*DB., Dr., ‡ צור *confine, besiege, enclose, shut up*. Neither of these suited to context: rd. נצרתני *watch*. — כַּפֶּכָה] sf. 2 sg. full form. — **6.** פלאיה] Qr. פְּלִיאָה; Kt. פְּלִאִיָּה ‡ [פלאי] adj. *wonderful, incomprehensible*; elsw. only Ju. 13[18] (of name of theophanic angel). The ה belongs to דעת as 𝔊.

CXXXIX. *A*.

**7.** אֶבְרַח] Qal impf. ‡ ברח vb. *flee*, c. מן; elsw. in ψ only titles 3[1] 57[1]. — **8.** אֶסַּק] = אֶסְלַק Qal impf. סלק Aram., α.λ. *ascend*; prob. late gl., for the cohort. form could hardly be missing in the first l. when it appears in the second. — אַצִּיעָה] Hiph., † יצע only Hiph. *spread out* (as bed), elsw. only Is. 58[5], Hoph. Is. 14[11] Est. 4[3]. 𝔊 καταβῶ, so 𝔖; 𝔍 *jacuero*, Σ, Quinta, στρώσω. These vbs. are interp. The ll. were both without vbs., but with assonance in אם. — שאול] acc. direction 𝔊 εἰς τὸν ᾅδην; acc. vb. Bä., Dr. — **9.** כַּנְפֵי שַׁחַר] phr. α.λ., cf. wings of wind 18[11] 104[3], of sun of righteousness Mal. 3[20]; כנפי also extremities of the earth and so of dawn; but 𝔊 more prob., τὰς πτέρυγάς μου κατ' ὄρθον, כְּנָפַי. — אֶשָּׂא] Qal impf. נשא, cf. נ׳ כנפים *lift up wings* to fly Ez. 10[16. 19] 11[22], נ׳ רגלים *lift up feet* to walk Gn. 29[1]. — † באחרית ים] only here of place, elsw. of time or persons; *after part, end*; cf. הים האחרון *the hinder sea*, the Western, *e.g.* Mediterranean Dt. 11[24] +; cf. Gn. 49[1] for the phr. באחרית הימים *in the end of days*. — **10.** תַּנְחֵנִי] 𝔊 ὁδηγήσει με, √נחה not suited to ‖; rd. תנחני, √נוח *rest*, sq. acc. יד Ex. 17[11] (E). — וְתֹאחֲזֵנִי] Qal impf. ו coörd. Line too short; prefix שם, repeated as אנה v.[7]. — **11.** וָאֹמַר] ו consec. impf., protasis conditional clause, *have I said*. — יְשׁוּפֵנִי] Qal impf. † שוף, vb. as Gn. 3[15] Jb. 9[17], all passages dub. Ew., Bä., Dr., Du., יְשׂוּכֵּנִי √שכך for סכך *cover* (*5*[12]), after Σ, 𝔍. 𝔊 καταπατήσει με. Rd. נִשְׁפִּי *my morning twilight* as Jb. 7[4], cf. Ps. 119[147]. — בַּעֲדֵנִי] α.λ. for בַּעֲדִי, assimilated to previous vb. 𝔊 ἐν τῇ τρυφῇ μου = בעדני. — **12.** 𝔊[B. a. b. mg. inf. א. R. T] have v.[12ab] and 𝔊[A] v.[12a], but 𝔊[B] has only כחשיכה כאורה, which is regarded by Bä., Du., as gl. of interp. It makes the Str. too long. חֲשֵׁיכָה α.λ. variant of חֲשֵׁכָה n.f. (*18*[12]). † אוֹרָה n.f. *light*, elsw. Est. 8[16], light of joy; Is. 26[19] pl. light of life.

CXXXIX. *B*.

**13.** כי אתה]. כי can hardly be causal; it is rather asseverative. It is regarded by Hi., We., Du., as transposed from after v.[14b]. But it is more likely that

v.[14] is a gl. — כליתי] *my kidneys, reins*, as seat of emotions $7^{10}$ $16^{7}$ $26^{2}$ $73^{21}$. 𝔊 inserts κύριος, but it makes l. too long. — תְּסֻכֵּנִי] impf. Qal † סכך vb. α.λ. *weave together*, BDB., Dr., Bä., cf. Jb. $10^{11}$ תשככני; but סכך elsw. = *screen, cover;* so prob. 𝔊 ἀντελάβου μου; 𝔙 *suscepisti me*, so 𝔖. — **14.** על כי] = על אשר; Du. על כל. — נוראות] adverbial ptc. Niph. ירא as $65^{6}$; *v.* $45^{5}$. — נִפְלֵיתִי] Niph. pf. פלה Niph. *be separate, distinguished*, as Ex. $33^{16}$ (J). But context urges פלא ($9^{2}$) *be extraordinary, wonderful*, cf. for נפלא Ps. $118^{23}$ $119^{18}$. Vrss. 2 pers. *Thou art wonderful*, so Hu., Now., Bä., We. — נפלאים] Niph. ptc. as adj. α.λ.; *v.* $9^{2}$. — נַפְשִׁי יֹדַעַת] so 𝔍. — **15.** אשר]. All Vrss. refer to עצמי; so Bä.; most moderns interpret as rel. time. — עֻשֵּׂיתִי] Pu. pf. 1 sg.; 𝔊 ὃ ἐποίησας עָשִׂיתָ, so 𝔖, Θ, 𝔙. — בַּסֵּתֶר] ($8^{12}$) *in a secret place.* — רֻקַּמְתִּי] Pu. pf. α.λ. ‡ רקם; *woven, embroidered of various colours*. Qal freq. in ptc. *variegator, weaver in colours* Ex. $26^{36}$ + 7 t. (P). Aq, Σ, ἐποικίλθην, 𝔍 *imaginatus sum*. 𝔊 ἡ ὑπόστασίς μου = קָמָתִי. ר is dittog.; rd. קמתי ‖ הקיצתי v.[18]. — בתחתיות ארץ] *underworld* ($63^{10}$), as Is. $44^{23}$ Ez. $26^{20}$ $32^{18.24}$; inappropriate here. The whole l. is a gl. as v.[18b], expressing confidence in a resurrection. — **16.** גָּלְמִי] α.λ. *embryo*, BDB. = N.H. גּוֹלֶם. Σ ἀμόρφωτον, 𝔍 *informem*, 𝔊 ἀκατέργαστόν, 𝔙 *imperfectum*. But 𝔖 suggests גרלי, which is prob. the correct reading. — על ספרך] *on Thy book of record.* — כֻּלָּם] requires pl. antecedent. 𝔊, 𝔍, have only כל and are doubtless correct. The measure requires that יכתבו should be construed with יָמִים. — יֻצָּרוּ] Pu. α.λ. *days* that were *preordained.* — ולא אחד] circumstantial clause.

## CXXXIX. *C.*

**17.** ולי] is an interp. gl. — יקרו] *be precious*, 𝔊, 𝔙, cf. $49^{9}$; but Ew., Hi., Hu., Bä., Du., Aram. יקר *hard, difficult*, or *weighty* (not elsw. Bibl. Heb.). — רֵעֶיךָ] 𝔊, 𝔙, 𝔍, οἱ φίλοι σου. — אֵל] divine name. — מה עצמו] *how numerous*, strong, mighty in number, as $38^{20}$ $40^{6.18}$ $69^{5}$. — ראשיהם] 𝔊 αἱ ἀρχαὶ αὐτῶν, 𝔙 *principatus eorum;* but 𝔍 *pauperes eorum*, so Θ οἱ πένητες αὐτῶν, רשיהם from רָשׁ. — **18.** מחול ירבון] fig. Je. $15^{8}$ Gn. $22^{17}$ (J) $32^{13}$ (E). — הקיצתי] is usually taken as a waking from the sleep of death, Is. $26^{19}$ Jb. $14^{12}$ so Σ, T. It is then a gl. — **19.** תקטל] † קטל Aram.; elsw. only Jb. $13^{15}$ $24^{14}$. — אֱלוֹהַּ] rare in ψ (*v.* Intr. p. lxxi.); gl. — אנשי דמים] $26^{9}$ $55^{24}$ $59^{3}$ Pr. $29^{10}$. — סורו] imv. incongruous. Either l. is a gl. (cf. $6^{9}$), or we must rd. יסורו as 𝔖, 𝔗. In any case מני makes the l. too long. — **20.** יֹמְרוּךָ] contr. of יֹאמְרוּךָ; but אמר is not used with sf. elsw., and it is doubtless a gl. 𝔊 only ἐρεῖς, 𝔙 *dicitis;* Aq. ἀντιλέξουσί σοι, 𝔍 *contradicent tibi*, Σ ἀντελάλησάν σοι interpret אמר and do not imply מרה, Hiph., *shew disobedience*, Dr. *defy* ($78^{17.40.56}$ $106^{7.33.43}$ $107^{11}$), as Houb., Hu., Dr., Du., who rd. יַמְרוּךָ. — מְזִמָּה] *wickedness* in intention ($10^{2}$) as 𝔍 *scelerate;* but 𝔊$^{B.\aleph}$ εἰς διαλογισμόν, 𝔊$^{\aleph.c.a.T}$ διαλογισμούς, 𝔊$^{R}$ ἐν διαλογισμῷ, 𝔙 *in cogitatione.* — נשוא לשוא] refer to Third Word, Ex. $20^{7}$. Bö., Ol., Kau., rd. נשאו. — עָרֶיךָ] *cities*, 𝔊 πόλεις, so 𝔙, 𝔖, gives no good sense; rd. צריך as Aq. Σ, 𝔍, 𝔗. So De., Eck. Modern scholars suggest various emendations: Hu., Now., עליך, but admit that there is no usage to justify this construction; Hi. עָדֶיךָ; Bö., Ols., Bruston, Gr., Bi., Du., Minocchi., שְׁמֶךָ. — **21.** יהוה] gl. — ובתקוממיך]

Du. מתקוממיך.—אֶתְקוֹטָט] Hithp. קוט *feel a loathing*, as $119^{158}$, cf. $95^{10}$.— **22.** † תַּכְלִית] n.f. *completeness*, late word; elsw. *end* Ne. $3^{21}$ Jb. $11^{7}$ $26^{10}$ $28^{3}$.

### CXXXIX. *B.*

**23.** לבבי] full form for euphony.—בחנני ודע] *test, try*, and *know*.—שרעפי] *thoughts*, elsw. Ps. $94^{19}$.—**24.** דרך עצב]. 𝔊$^{B. \aleph}$ εἰ ἴδες ἀνομίας; εἶδες, 𝔊$^{B. a. b. \aleph.* A}$ err. for ὁδὸς 𝔊$^{\aleph. c. a. R. T}$. דֶּרֶךְ is a gl. † עֹצֶב n.[m.] *pain, hurt, sorrow*, as 1 Ch. $4^{9}$ Is. $14^{3}$.

## PSALM CXL., 3 STR. $6^4$.

**Ps. 140 is a prayer for rescue from violent and crafty enemies (v.$^{2-4}$); for preservation from the snares they have laid (v.$^{5-6}$); with expression of confidence in Yahweh and a final plea that the desires of the wicked may not be accomplished (v.$^{7-9}$). Subsequent additions were: (1) A Maccabean imprecation (v.$^{10-12}$). (2) A liturgical gloss expresses confidence in Yahweh (v.$^{13-14}$).**

RESCUE me, Yahwéh, from evil men,
From men of violent deeds preserve me;
Who have devised evil things in their mind,
All the day stir up wars;
Who have sharpened their tongue like a serpent,
Who have the poison of a viper under their lips.
KEEP me, Yahweh, from the hands of the wicked,
From men of violent deeds preserve me;
Who have devised to trip up my feet:
From the proud who have hid traps for me,
And cords have spread as a net (for me),
At the side of the track have set snares.
I SAY unto Yahweh: "My God art Thou.
O give ear, Yahweh, to the voice of my supplications.
Yahweh, my sovereign Lord, my stronghold, my salvation,
Who hast screened my head in the day of weapons.
Do not promote, Yahweh, any of the desires of the wicked:
They have plotted; grant not that they lift up the head."

Ps. 140 was in 𝔇 and 𝔐, and later in 𝔇𝔎 (*v.* Intr., §§ 27, 31, 33). There is no reason to doubt these statements, so far as v.$^{2-9}$ is concerned. But they are untenable for v.$^{10-14}$. Indeed, the former only was the original Ps., of three tetrameter hexastichs, symmetrical and poetical. Its language and conceptions are those of 𝔇; cf. חלצני v.$^{2}$ with $18^{20}$ $34^{8}$; איש חמסים v.$^{2}$ with $18^{49}$; תנצרני v.$^{2.5}$ with $12^{8}$ $32^{7}$ $64^{2}$; יגורו v.$^{3}$ with $56^{7}$ $59^{4}$; v.$^{4}$ with $58^{5}$ or $64^{4}$; רחות v.$^{5}$ with $35^{5}$ $36^{18}$ $56^{14}$; פעמי v.$^{5}$ with $57^{7}$ $58^{11}$; רשת and טמן v.$^{6}$ with $9^{16}$ $31^{5}$ $35^{7.8}$ $64^{6}$; מעגל v.$^{6}$ with $17^{5}$ $23^{3}$ $65^{12}$; מקשים v.$^{6}$ with $18^{6}$ $64^{6}$ $69^{23}$;

קול תחנוני v.$^7$ with $28^{2.6}$ $31^{23}$ $86^6$; עז ישועה v.$^8$ with $28^8$. The only difficulties are these: יהוה אדני v.$^8$, but אדני is to be interpreted, not as a divine name, but in the original sense of "my sovereign lord"; ביום נשק v.$^8$, phr. α.λ., but cf. Jb. $39^{21}$; מַאֲוַיֵּי v.$^9$ α.λ. Aramaism, was not in 𝔊 which rd. מַאֲוָתִי, which is not uncommon in early Heb. Rd. מַאֲוֹת. זממי v.$^9$ noun with sf. α.λ., not in 𝔊 which rd. זָמְמוּ vb. Gn. $11^6$ Dt. $19^{19}$ Je. $4^{28}$ +; אל תפק v.$^9$, cf. $144^{13}$, though in sense of Aramaic נפק is yet in Is. $58^{10}$. The Ps. was composed in the troublous times prior to Nehemiah's reforms. The remainder of the Ps. is composed of glosses: v.$^{10-12}$ a Maccabean imprecation. מהמרות v.$^{11}$, מרחפת v.$^{12}$ α.λ., terms for the Pit in Sheol. V.$^{13-14}$ was a still later gloss of confidence in Yahweh, necessary for the liturgical use of the Ps.

**Str. I.** A syn. couplet and a syn. tetrastich. — **2.** *Rescue me, Yahweh* ‖ *preserve me*], importunate plea of Israel when in peril, cf. $6^5$ $12^8$ $18^{20}$ $32^7$ $34^8$. — *from evil men* ‖ *men of violent deeds*], cf. $18^{49}$; bitter enemies who are evil in their character, and, so far as practicable, commit deeds of violence. These are then described in four syn. lines. — **3.** *devised evil things in their mind*], conceived and planned evil. — *All the day stir up wars*], strive to stir up the Persian government to make war upon the feeble community in Jerusalem; or to rally the neighbouring nations against them. — **4.** *Who have sharpened their tongue like a serpent* ‖ *Who have the poison of a viper under their lips*]. They strive to accomplish their purpose by craft, with the subtlety and venom of a serpent, making misrepresentations and slanders of every kind against the people of God, cf. $52^4$ $55^{22}$ $57^5$ $58^5$ $64^4$ Rom. $3^{13}$.

**Str. II.** Syn. to the previous Str. and of the same structure. — **5–6.** V.$^5$ a variation only of v.$^2$, the second line being identical, the first varying in the use of *Keep me* and *from the hands of the wicked* ‖ *the proud.* — Their wickedness is also described in four syn. lines: *Who have devised*], v.$^{3a}$, only here more specifically. — *to trip up my feet* ‖ *hid traps for me* ‖ *cords have spread as a net* ‖ *At the side of the track have set snares*], using, instead of the image of the venomous, crafty serpent, that of the hunter in his various efforts to ensnare and capture animals, cf. $9^{16}$ $31^5$ $35^{7.8}$ $64^6$ $141^9$ $142^4$ Mt. $22^{15}$.

**Str. III.** Two synth. and one syn. couplets. — **7–8.** *I say unto Yahweh*], cf. $16^2$ $31^{15}$, a profession of faith and confidence. — *My God art Thou*], the personal God of Israel His people,

belonging to them as they to Him in a unique relation. — ‖ *my sovereign lord*], the sovereign lord of Israel. — *O give ear to the voice of my supplications*], phr. 28^2.6 31^23 86^6 130^2. — *my stronghold, my salvation*], the stronghold or refuge in which salvation is found, cf. 28^8. — *Who hast screened my head in the day of weapons*]. In the battles in which Israel had been engaged in her national history, Yahweh had been as a helmet, protecting the head from weapons, cf. 60^9. — **9**. *Do not promote* ‖ *grant not*], the final pleading. — *any of the desires of the wicked*], to be accomplished; those expressed in the devisings of v.^3.5. — *They have plotted*], so 𝔊, 𝔙, Σ; to be preferred to the noun "their plot" or "wicked device" of 𝔐, followed by EV^s. — *that they lift up the head*], by success, in accordance with their pride, cf. v.^5d. The error of an early copyist, attaching ראשׁ to the next line, injures the measure of both and makes the interpretation difficult. The Vrss. vary. The original Ps. ends here; but later glossators enlarge it.

The first of these gls., 10–12, is Maccabean in character, and is an imprecation on the enemies, of an entirely different temper and language from that of the original Ps.

As for those round about me, with the trouble of their own lips may He overwhelm them.
May He rain coals of fire upon them.
May He make them fall into the Pit of deep waters, that they may rise no more.
Let not the men of tongue be established in the land.
Let evil hunt the men of violence to the Pit of utter banishment.

This is a syn. pentastich. — **10**. *As for those round about me*], the enemies of the Ps. — *with the trouble of their own lips*], that which they in their speech would bring upon the people of God. — *may He overwhelm them*], taking God as the subj. of this and the following vbs., and not "the trouble" as EV^s. — **11**. *May He rain coals of fire upon them*], as most recent scholars in accordance with usage, cf. 11^6; instead of the expression of 𝔐, though favoured by Vrss., which is peculiar and which is rendered in EV^s. "fall" with "coals" as subj.: "Let them be cast into the fire," EV^s., is based on 𝔐, which interprets by the insertion of a preposition. The author is thinking of divine retribution through a theophanic storm coming upon the enemies; possibly such as

that upon Sodom, but more probably such as decided the battles of Beth-horon and the Kishon, Jos. $10^{11\ sq.}$ Ju.[5], cf. also Ps. $18^{7-16}$. — *May He make them fall into the Pit of deep waters*]. This is the Pit in Sheol, whither the enemies of Yahweh are cast, cf. Is. $14^{15\ sq.}$ Pss. $9^{18}$ $88^{11\ sq.}$ Ez. $26^{20}$ $32^{17-30}$. — *that they may rise no more*], have no resurrection, as Is. $26^{14}$. — **12.** *Let not the men of tongue*], graphic phr. for the venomous slanderers of v.[4]. — *be established in the land*], gain the supremacy, and so become firmly fixed in the land of Yahweh in place of His people. — *Let evil hunt the men of violence*]. Evil is personified as a hunter, hunting those who hunted the people of God, cf. v.[6]. — *to the Pit of utter banishment*], a syn. term to the Pit of deep waters of v.[11], the Pit of Sheol, as a place whither there is the utter, complete, and final driving, or thrusting forth of the wicked. This is the conception of the Vrss., well paraphrased by 𝔗: "the angel of death shall drive him down to hell." The interpretation of the form as a vb. "to overthrow him," EV[s]., cannot be sustained.

A liturgical gloss was finally added, v.[13-14], to make the Ps. more appropriate for public worship. — **13.** *I know*], affirmation of confidence in God as v.[7]. — *that Thou maintainest the cause of the afflicted, the right of the poor*], thinking of Israel, and not of individuals, as $9^5$. — **14.** *Surely the righteous will give thanks to Thy name*], ritual worship in the temple, cf. $106^{47}$ $122^4$. — *the upright will dwell in Thy presence*], have a permanent right of entrance into the temple as the guests of Yahweh, cf. $11^7$ $15^1$ $23^6$ $84^5$.

**2.** תְּנַצְּרֵנִי] = v.[5]. L. is defective; substitute נפשי for sf. — **3.** כל־יום] rd. for measure כל־היום, 𝕲 ὅλην τὴν ἡμέραν, as Kenn., Street, Che.; two beats are necessary. — יָגוּרוּ מלחמות] Qal impf. גור (II.) *stir up strife, quarrel*, cf. $56^7$ $59^4$ $94^{21}$, but all dub. Ols., Hu., Che., Dr. rd. here יְגָרוּ √ גרה *stir up wars*, 𝕲 *παρετάσσοντο πολέμους*. — **4.** שננו לשונם] phr. $64^4$. — † עַכְשׁוּב] α.λ., *asp, viper*, so 𝕲, 𝔙, 𝔍; dub. cf. עכביש *spider*. — **5.** לִדְחוֹת] Qal inf. cstr. דחה *push, thrust*; 𝕲 *ὑποσκελίσαι*, 𝔍 *subplantare*, cf. $35^5$ דֹּחֶה, Pu. $36^{13}$, also [דְּחִי] n. $56^{14}$ = $116^8$; Che. *trip up my feet*. — **6.** טמנו פח־לי] = $142^4$; but pl. פחים is needed for measure; 𝕲 *παγίδα μοι*. — גֵּאִים] not subj., but in apposition with subj. which is in relative clause as other ll. — לְיַד מַעְגָּל] 𝕲 *τοῖς ποσίν μου ἐχόμενα τρίβου*. — שָׁתוּ־לִי. The לי has come down from previous l., where it is needed for measure. It is superfluous here. — **8.** יהוה ארני] both needed for measure. — עז ישועתי] phr. α.λ.; so 𝕲, but cf. מעוז ישועות $28^8$; rd. prob. עזי. — סַכֹּתָה]

fully written 2 m. sg. pf. סכך Qal *screen, cover,* usually c. על of thing covered; c. ל elsw. La. $3^{44}$. — [בְּיוֹם נָשֶׁק] *in the day of equipment, battle;* phr. α.λ., cf. Jb. $39^{21}$ ‡ נֶשֶׁק n.(m.) elsw. 1 K. $10^{25}$ Ez. $39^{9}$+. — **9.** [מַאֲוַיֵּי] α.λ., cstr. pl. [מַאֲוָי] BDB.; so Aq., 𝔍 *desideria impiis,* 𝔊 ἀπὸ τῆς ἐπιθυμίας μου ἁμαρτωλῷ; rd. מַאֲוֹת. — [זְמָמוֹ] (זמם) n.m. α.λ., *plan, device* (in bad sense); but dub.; 𝔊 διελογίσαντο κατ' ἐμοῦ, Σ ἐβουλεύσαντο, זָמְמוּ לִי, cf. $37^{12}$. — [אַל־תָּפֵק]. † פוק vb. only Hiph.: (1) *produce, furnish,* Is. $58^{10}$ Ps. $144^{13}$; (2) *elicit, obtain,* Pr. $3^{13}$ $8^{35}$ $12^{2}$ $18^{22}$; (3) *promote,* so here. Bu., cf. Aram. נפק *grant.* 𝔊 ἐγκαταλίπῃς με, Ki. אל תוציא, Ra. אל תצליח. — [יָרוּמוּ] transposed to next l., Du., Dr., al.; but needed here for measure and to complete the Str. — **10.** [ראשׁ] the obj. of ירומו; either *head,* 𝔊, Aq., Θ, 𝔖, 𝔗, or *poison,* Σ, 𝔍. — [מְסִבָּי] cf. מסבות Jb. $37^{12}$ and also 1 K. $6^{29}$. 𝔊 τοῦ κυκλώματος αὐτῶν, 𝔍 *convivarum eorum*; Hiph. ptc. Ginsb., cf. Je. $21^{4}$. Aq. καταστρεφόντων με, Σ τῶν κυκλούντων με, *those encompassing me,* so Dr. — [יְכַסֵּימוֹ] Qr. is to be preferred, with God as subj. 𝔊 καλύψει αὐτούς ($32^{1}$). — **11.** [יִמּוֹטוּ] Kt. Hiph. form elsw. $55^{4}$ *let drop;* Qr. Niph. *be shaken, overthrown,* Dr. *dislodged;* but Hu., Dys., Gr., Bi., Bä., Du. rd. ימטיר. 𝔊 πεσοῦνται favours 𝔐. For ordinary usage *v.* $10^{6}$. — [באשׁ] $𝔊^{B. ℵ}$, 𝔍 omit ב, but $𝔊^{ℵ. c. a. A. R. T}$ ἐν πυρί; it is interpretive. — [בְּמַהֲמֹרוֹת] α.λ. (√ המר) *BDB. watery pit,* Dr. *waterfloods;* Gr. במכמרות *nets,* √ כמר, as Is. $51^{20}$, but that is α.λ. and dub. also. 𝔊 has ἐν ταλαιπωρίαις, 𝔍 *in foveas,* so Σ, 𝔗. Du. thinks it is *Hölle.* — **12.** [יְצוּדֶנּוּ] ‡ צוד vb. *hunt,* as La. $3^{52}$ Mi. $7^{2}$ Je. $16^{16}$. 𝔊 has θηρεύσει without sf., which is interpret. of 𝔐. — [מַדְחֵפֹת] α.λ., *v.* [† דחף] vb. Qal *drive, hasten,* Est. $3^{15}$ $8^{14}$; Niph. Est. $6^{12}$ 2 Ch. $26^{20}$. Che., Dr., *BDB.,* "*thrust upon thrust,*" so Bä., Du., dub. 𝔊 εἰς καταφθοράν, 𝔍 *in interitu;* prob. the מ is local, the place of utter thrusting out. — **13.** [ידעת] Qr. 1 sq., 𝔊 ἔγνων; Kt. 2 sg. Du. changes to ידעו. — [דִּין עָנִי] with עשה *maintain the cause of, v.* $9^{5}$. — **14.** [יודו לשמך] of ritual worship, as $106^{47}$ $122^{4}$.

## PSALM CXLI., 4 STR. $4^{4}$.

**Ps. 141 is a prayer at the evening sacrifice (v.$^{1-2}$), that Yahweh would guard the mouth, and prevent evil thoughts and wicked deeds (v.$^{3-4ab}$), renouncing social intercourse with evil doers (v.$^{4cd. 5bc}$), and begging salvation from their snares (v.$^{6b. 8. 9a}$). There are Maccabean glosses of imprecation upon enemies (v.$^{6a. 7}$), and other glosses, of qualification (v.$^{5a}$), of expansion (v.$^{9b}$), and of harmonistic conclusion (v.$^{10}$).**

YAHWEH, on Thee I call: O make haste to me.
O give ear to my voice, while I call to Thee.
My prayer is prepared at the Incense before Thee,
The lifting up of my hands at the evening Minchah.

O SET a guard, Yahweh, to my mouth:
O keep ('Elyon) the door about my lips.
Incline not my mind to an evil thing,
To practise practices of wickedness.

AS for men who are workers of trouble,
I will not eat of their dainties.
The oil of the wicked, let it not grease my head.
While I live, my prayer will be against their wickedness.

HEAR my words; for it will be lovely:
For mine eyes are unto Thee, Yahweh.
In Thee I seek refuge; do not pour out my life.
Keep me from the power of the snare they have laid for me.

Ps. 141 was in 𝔇 and 𝔐, but not in any other of the major Psalters (*v.* Intr., §§ 27, 31). There is no reason to doubt this, as to the original Ps.; but like others, especially of this group, it has been greatly changed by glosses and assimilated to them. In its original form it was a simple and beautiful prayer of four tetrameter tetrastichs, v.[1-2. 3-4b. 4cd. 5bc. 6b. 8. 9a]. In the original there are rare terms and expressions: משאת כפי v.[2] α.λ., but the phr. though original is quite simple and natural; מנחת ערב v.[2] as 2 K. $16^{15}$ Ez. $9^{4.5}$ Dn. $9^{21}$ implies the fully established sacrifice in the temple at evening prayer; שמרה v.[3] is α.λ. as pointed by MT. as a noun, but it is prob. a ptc. and without difficulty. על דל v. 3 is improbable, rd. דלת עלי as 𝔊, and the strangeness is removed; התעולל עללות v.[4] phr. α.λ. but not late; אישים v.[4] elsw. Is. $53^{3}$ Pr. $8^{4}$; אלחם v.[4] poetic as Dt. $32^{24}$; מנעמיהם v.[4] α.λ., but rd. בםי נעםיהם, cf. Ps. $16^{6.11}$; אל תער v.[8], cf. Is. $53^{12}$. The Ps. belongs to the peaceful times of temple worship in the Persian period subsequent to Nehemiah. V.[6a. 7] are imprecations of the Maccabean times. V.[5a] came into the text from the margin. V.[9b] is a gloss of expansion. V.[10] is a late harmonistic conclusion.

**Str. I.** Two syn. couplets. — **1.** *Yahweh, on Thee I call* ‖ *while I call to Thee*]. The people are engaged in prayer. It is not a general statement "when" as EV[s]. — *O make haste to me*], give a speedy answer, cf. $22^{20}$ $38^{23}$ $40^{14}$ $70^{2.6}$ $71^{12}$. ‖ *O give ear to my voice*], enlarged in 𝔊 into "voice of supplication," as $140^{7}$, a true explanation but against the measure. — **2.** *My prayer* ‖ *The lifting up of my hands*], the gesture of invocation and supplication, cf. $28^{2}$ $63^{5}$ La. $3^{41}$ 1 Tim. $2^{8}$. — *at the Incense* ‖ *the evening Minchah*], the time of the offering up of incense at the altar of incense in the temple, and of the grain offering on the altar of burnt offering in the court, at evening prayer according to the ritual of the temple worship Ex. $29^{38-42}$ 2 K. $16^{15}$ Ez. $9^{4.5}$ Dn. $9^{21}$. The people are actually engaged in prayer in the temple. It is not a comparison of prayer with incense and sacrifice as EV[s].

**Str. II.** A syn. and a synth. couplet. — **3.** *O set a guard* ‖ *O keep the door*], for safety from without, but also and here especially, against that which was within. — *to my mouth* ‖ *about my lips*], against the peril of evil speech. The congregation feel the need of protection from themselves from the evil that was within them, showing the high ethical sense of the late Persian period. — **4** *ab*. *Incline not my mind*], going back of the mouth and lips into the mind, that controls and directs them. The mind needs the divine restraint from evil as well as the lips. Cf. the words of Jesus Mk. $7^{15-23}$. — *to an evil thing* ‖ *To practise practices of wickedness*]. The wickedness of external practice originates in the mind and issues forth from the mouth and lips. The congregation pray to be restrained from all evil, internal and external.

**Str. III.** Synth. couplets. — **4** *cd*. *As for men who are workers of trouble, I will not eat of their dainties*], partake of their hospitality in social meals, be their guests. These lines do not belong to the previous Str. as $EV^s$. after 𝔐, but begin this Str. in an emphatic position. — **5**. *The oil of the wicked, let it not grease my head*], the oil with which honoured guests were anointed before the feast, cf. $23^5$. He will not accept such an honour from the wicked. This seems to be the most natural interpretation of a difficult passage, after 𝔊, 𝔙, 𝔖. But the gloss: *Let the righteous smite me in kindness, and let him reprove me*, made the whole difficult. It asserted that the blows given by a righteous man would be more acceptable than the hospitality however honourable of the wicked. And so $EV^s$. interpret the oil after 𝔐 as "oil for the head," and make it a metaphor of the discipline; but interpret the vb. as "break my head," PBV., AV., which is without justification; "let not my head refuse it," RV., JPSV., which may be sustained, but is awkward in the context both in grammar and in sense. — *While I live*], as JPSV., cf. $104^{33}$ $146^2$, alone suited to the context. "Yea" PBV., "For yet" AV., "For even" RV., show the difficulty in the minds of the translators, and indicate that they did not see their way. — *my prayer will be against their wickedness*], as it had been in the previous Str. against wickedness of themselves, in mind, lip, or deed.

**Str. IV.** Two stairlike couplets. — **6**. *Hear my words*], a renewal of the prayer, continued in $v.^{8.9b}$. — *for it will be lovely*], so

to do, as elsewhere other actions are, 133[1] 135[3] 147[1]. — The insertion of an imprecatory gloss, which came into the text from the margin, partly before v.[6a] and partly after v.[7], entirely changed the interpretation of it. The gloss was Maccabean in origin: *O that their governors had been thrown down by the sides of the crag*], cast over a precipice to their destruction, cf. 2 C. 25[12] Lk. 4[29]. These were doubtless the Syrian governors and oppressors. The pf. in an optative sense, as Hu., Gr., alone suits the situation; rather than the statement of the fact as EV[s]. — The result of their fall is then given: **7.** *As one splits open and bursts asunder on the ground*]. Falling down to the ground, the body bursts asunder, as did that of Judas Acts 1[18]. This simple and natural explanation became confused, when this line was separated from its mate by v.[6b]; and that line was interpreted as referring to the wicked governors in the rendering: "And they shall hear my words, that they are lovely"; that is, the people will hear the words predicting the downfall of those governors and only then appreciate their loveliness. But this thought is not at all natural to the context, and is a makeshift of interpretation. It moreover made the subsequent line difficult, and forced its connection with v.[7b] rather than with v.[6a]. 𝔖 and Lucian alone of Vrss. give the correct interpretation. — *O that their bones were scattered at the mouth of Sheol*], the bones of those governors, their bodies burst asunder and their bones scattered about at the entrance to the abode of the dead. But 𝔐 and most Vrss. as EV[s]. interpret the bones as the bones of Israel, which would seem to imply that Israel was practically dead, as in Ez. 37[1-14], needing resurrection to national life. But that is certainly against the context, which implores deliverance from snares, and preservation of life. The limitation of the reference to the slaughtered among the people can hardly be justified in this Ps. But that interpretation forced the interpretation of v.[7a] to the bones; and accordingly, after 𝔐, EV[s]. render: "like as one breaketh and heweth (wood) upon the earth" PBV., "as when one cutteth and cleaveth (wood) upon the earth" AV., thinking of the chips as a simile of the bones; or more correctly: "as one plougheth and cleaveth the earth" RV., JPSV., after Aq., Σ, 𝔍, 𝔗, but it is then difficult to see a point of comparison with scattered bones. — **8.** *For mine eyes are unto Thee, Yahweh* ‖ *In thee I*

*seek refuge*], cf. $25^{15}$, the attitude of supplicatory prayer. — *do not pour out my life*], as Is. $53^{12}$. The people are in mortal peril from enemies, and supplicate Yahweh for the salvation of their life. — **9.** *Keep me from the power of the snare they have laid for me*]. These enemies are crafty and treacherous, cf. $140^{6}$. — The v. is enlarged by the gloss: *the snares of the workers of trouble*], referring back to v.$^{4c}$. — The Ps. received a harmonistic conclusion in **10.** *Let the wicked fall into their own toils*], a usual imprecation of exact retribution, cf. $7^{16.17}$ $9^{16.17}$ $140^{10}$. — In antithesis: *I, on my part, shall rejoice, while I pass by*], so by an easy emendation of a difficult text, which varies in 𝔐 and 𝔊, and is variously interpreted in Vrss. The variation of EV$^{s}$.: "and let me ever escape them" PBV., "whilst I withal escape" AV., "while I pass by safely" JPSV., "whilst I at the same time pass by" Dr.; show sufficiently their perplexity.

**1.** חוּשָׁה לִי] = $70^{6}$(?); elsw. לְעֶזְרָתִי $22^{20}$ $38^{23}$ $40^{14}$ $70^{2}$ $71^{12}$ (Qr.), so 𝔍 *festina mihi;* 𝔊 *εἰσάκουσόν μου*. — **2.** תִּכּוֹן תפלתי] phr. α.λ., but cf. 2 Ch. $29^{35}$ $35^{10.16}$ of temple service, cf. 2 Ch. $8^{16}$ Pr. $19^{29}$. — מַשְׂאַת כַּפַּי] phr. α.λ., but cf. Ez. $20^{40}$. — מִנְחַת עָרֶב] phr. elsw. 2 K. $16^{15}$ Ezr. $9^{4.5}$ Dn. $9^{21}$, cf. Pss. $20^{4}$ $40^{7}$. — **3.** שִׁיתָה] cohort. Imv. שית. — שָׁמְרָה] n.f. *watch*, α.λ.; dub. rd. שֹׁמְרָה Qal ptc. 𝔊 has *θύραν περιοχῆς περὶ τὰ χείλη μου*. — עַל דַּל שפתי] † [דַּל] *door*, α.λ., dub. rd. דֶּלֶת, fig. for lips Ec. $12^{4}$. עַל not used with vb.; rd. עֶלְיוֹן; needed for measure. — **4.** הִתְעוֹלֵל] Hithpo. עלל α.λ.; BDB. *practise practices*, in wickedness, Dr. *occupied in deeds*. Poel *act severely* toward La. $1^{22}$ $2^{20}$ $3^{51}$. Hith. *busy, divert one's self with*, Ex. $10^{2}$ (J.), *deal ruthlessly with* c. ב 1 S. $6^{6}$ Nu. $22^{29}$ (JE.) Ju. $19^{25}$ +. — אֶת־אִישִׁים] אישים elsw. Is. $53^{3}$ Pr. $8^{4}$, for אנשים. — אֶלְחַם] Qal. impf. † לחם denom. לחם; *eat as food*, elsw. Dt. $32^{24}$ Pr. $4^{17}$ $9^{5}$ $23^{1.6}$. — מַנְעַמֵּיהֶם] α.λ. two tones, *delicacies, dainties*, as נעמים Ps. $16^{6}$, נעמות $16^{11}$. — **5.** שמן ראש] *choice oil* 𝔗, Dr.; but 𝔊 שמן רשע *oil of the wicked*, better suited to context, 𝔍 *oleum amaritudinis*. — אַל יָנִי] Hiph. juss. נוא] *forbid*, cf. $33^{10}$, *frustrate* elsw. vb. only in P. 𝔊 has *μὴ λιπανάτω*, so 𝔖, 𝔍, after Arab. *be fat*. — כי עוד] rd. כי עורי. — ברעותיהם] two accents. 𝔊 has *ἐν ταῖς εὐδοκίαις αὐτῶν* ברצוניהם. — **6.** נשמטו] Niph. α.λ. ‡ שמט Qal *throw down* 2 K. $9^{33}$ (rare word), so here *be flung down*. Pf. in the sense of optative as Hu., Gr. — בידי סלע] *by the sides of the crag*. This l. is a gl. — ושמעו] has no appropriate connection with foregoing. Rd. שמע *Hear!* Imv. beginning new Str. — נָעֵמוּ] not used elsw. of words; dub. unless we consider them the words of prayer; vb. elsw. Gn. $49^{15}$ 2 S. $1^{26}$ + ; pl. adapted to previous vb.; rd. נָעִים adj. (cf. Pss. $135^{3}$ $147^{1}$ (of praise)). — **7.** כמו] full form prep. — פֹּלֵחַ] Qal ptc. † פלח *cleave*, elsw. Pi. *cleave open, cut open, split*, Jb. $16^{13}$ Pr. $7^{23}$ 2 K. $4^{39}$, of animals bringing forth young Jb. $39^{3}$. — ובֹקֵעַ בארץ] *cleave the earth*, בקע

($74^{15}$). There is no Biblical usage to justify our thinking of *ploughing* here. Vb. means *burst open*, in Niph., cf. 2 Ch. $25^{12}$, of men hurled from a rock. This best suits the context here. — נפזרו] Niph. פזר only here; rd. עצמיו *his bones*. Qal Je. $50^{17}$. Pi. Ps. $53^{6}$ +, *v.* *$14^{5}$*. — **8.** יהוה ארני] conflation of divine names. ארני makes l. too long. — בְּכָה] prep. with fuller sf. — אל תְּעַר] Pi. impf. juss. *pour out* my life, as Hiph. Is. $53^{12}$, Niph. Is. $32^{15}$ *lay bare*, Ps. $137^{7}$, cf. *$37^{35}$*. — **9.** מֹקְשׁוֹת] pl. fem. *a.λ.*; pl. in ים $64^{6}$ $140^{6}$, cstr. מוקשי *$18^{6}$*. — **10.** מַכְמֹרָיו] *a.λ.* unless with Gr., Che., for מהמרות $140^{11}$, which is expl. of one dub. word by another of the same kind; cf. מִכְמָר Is. $51^{20}$. The v. is however a late gl. — יַחַד] BDB. *at the same time;* but dub. 𝔊 *κατὰ μόνας* = יחיד *solitary*. 𝔍 *simul*, attached to the previous clause. But none of these give good sense. A vb. is required; rd. אחד Qal impf. 1 S. חדה, *I shall rejoice*, cf. $86^{11}$ (𝔊) Jb. $3^{6}$.

## PSALM CXLII., 2 STR. $10^{3}$.

**Ps. 142 is a prayer of the congregation to Yahweh in great trouble (v.$^{2-4a}$). Yahweh knows that they are friendless and without any way of escape (v.$^{4b.5}$). Yahweh is their only refuge in their extremity (v.$^{6-7ab}$). Therefore they implore Him to save their life, delivering them from prison, that the righteous may recognize that He does good to His people (v.$^{7c-8a.8cd}$). There are glosses of explanation (v.$^{4c}$) and liturgical expression (v.$^{8b}$).**

UNTO Yahweh I cry with *my* voice;
Unto Yahweh I make supplication with *my* voice.
I pour out before Him *my* plaint;
I declare before Him *my* trouble:
Because that within me fainteth *my* spirit.
But Thou knowest *my* path;
Lookest and seest on *my* right hand,
That there is none that recogniseth *me;*
Escape fails *me*,
There is none that careth for *me*.

UNTO Thee, Yahweh, do *I* cry,
I say: "Thou art *my* refuge;
In the land of the living *my* portion."
O attend unto *my* yell,
For very low am *I* brought.
Deliver me from them that pursue (*my* life),
For they are too strong for *me*.
O bring forth from prison *my* person;
That the righteous may recognise with *me*,
That Thou doest good to *me*.

Ps. 142 was in 𝔐, of the class משכיל like the group 52–55. But the original title was doubtless תפלה (*v.* Intr. §§ 1, 26, 27). The Ps. shares with the group 51–63 in historical references, which in all cases are conjectural of appropriate situations for the thought of the Ps. בהיותו במערה, cf. $57^1$; whether the cave of Adullam (1 S. 22), or of Engedi (1 S. 24), is difficult to determine. The Ps. is composed of two trimeter decastichs, each line ending in assonance in ־ִי. There is nothing in Ps. to suggest a late date, except v.[8] יכתרו, a dubious form, which is probably a txt. err. The phr. v.[4] בהתעטף עלי רוחי, as $143^4$, is used Jon. $2^8$. ארץ החיים v.[6] = Is. $38^{11}$ $53^8$ Je. $11^{19}$ Pss. $27^{13}$ $52^7$. דלותי v.[7], cf. $79^8$ $116^6$. מסגר v.[8] cf. Is. $24^{22}$ $42^7$. V.[4c. 8b] are glosses injuring the measure, the former expansive, the latter liturgical. The Ps. was composed during the early exile at Babylon, when the life of the nation was in peril and the people were prisoners v.[7–8a].

Str. I. A pentastich of four syn. lines followed by a synth. one, and a pentastich of syn. couplet and triplet. — **2–3.** *Unto Yahweh*], repeated for emphasis; ‖ *before Him*], also repeated for emphasis. — *I cry* ‖ *I make supplication*], of importunate prayer. — *with my voice*], repeated to emphasize the fact that it was oral; it could not be restrained within the secret breast, but burst forth in loud cries. — *I pour out*], in a stream of words: ‖ *declare*. — *my plaint*], defined by *my trouble*. — **4.** *Because*], the reason, and not temporal: "when" as EV[s]. — *within me fainteth my spirit*], discouraged and in the extremity of weakness, cf. $77^4$ $107^5$ $143^4$ Jon. $2^8$. — *But Thou*], emphatic: and no other. — *knowest my path*], the way in which the people have been compelled to go in their exile. — A glossator in a different situation explains: *in the way that I walk they hid a trap for me*], cf. $140^6$, suiting the situation of the congregation of the Restoration, but not that of the Exile. Moreover, the measure of the line is different, and it makes the Str. just this much too long. — **5.** *Lookest and seest*], so 𝔊, 𝔖, 𝔙, 𝔗, as inf. abs., carrying on previous pf.; interrupted by gloss, and thus in MT., followed by EV[s]., rendered as imv.: "look and see," as a renewal of the petition. — *on my right hand*], the sf. required for assonance and by the ‖ *my path*, v.[3b]. The right hand is the place of the advocate, cf. $16^8$ $109^{31}$ $110^5$ $121^5$. — This missing advocate is defined: *That recogniseth me*, ‖ *that careth for me*], and intermediate *Escape*, which cannot, therefore, be interpreted as the act of escaping, or the place of escape, but as the person to whom they would escape as a refuge. — Such an

advocate is emphatically denied in the repeated: *There is none*, and also in the intermediate *fails me*], literally "is perished," utterly lost away from me.

**Str. II.** A pentastich, composed of a syn. couplet preceded by an introductory line and followed by a synth. couplet; and also a pentastich, composed of synth. couplet and triplet. — **6.** *Unto Thee, Yahweh, do I cry*], a renewal of the petition of v.$^{2-3}$. — *Thou art my refuge*], Yahweh, and no one else; in antith. v.$^{5c}$; ‖ *my portion*, cf. $16^5$, as the share or allotted section *In the land of the living*], cf. $27^{13}$ $52^7$. Even in the holy land, where each one of the congregation had his portion, Yahweh was yet the supreme portion, cf. $73^{25-26}$. — *O attend unto my yell*], renewing v.$^2$, the loud, importunate pleading. — *For very low am I brought*], cf. $79^8$ $116^6$, reduced to the lowest degree of misery; cf. v.$^{4a}$. — *Deliver me from them that pursue my life*], reduced to "me" in text at the expense of the measure, and to the ignoring of the peril to the life of the nation. — *For they are too strong for me*], the Babylonians have overcome them, and they are helpless captives in their hands. — **8.** *O bring forth from prison my person*]. The captives were at first prisoners of war, and many of them at least were kept in prisons. What was immediately needed, next to preservation of life, was deliverance from imprisonment. — *That the righteous may recognise with me*], the most probable rendering of a difficult passage, where 𝔐 and Vrss. greatly vary. The chief Vrss. with 𝔊, after Aramaic, render: "the righteous will wait for me." AV., RV., "compass me about," has no support in Vrss. RV.$^m$ "crown themselves because of me," JPSV. "will glory in me," Dr. "shall put out crowns because of me," are based on Σ, 𝔗, and ancient Jewish authorities, and is most probable, if the text be correct. But the text is probably corrupt, and the change of a single letter gives the reading followed above. — *That Thou doest good to me*], in giving me the deliverance implored throughout the Ps. — A glossator inserts a liturgical gloss: *that I may give thanks unto Thy name*], in public worship.

**2.** קוֹלִי] in both instances changed for emph. from the original order at close of l. as assonance required. — **3.** אשפך שִׂיחִי] cf. $102^1$. — צָרָתִי] cf. $22^{12}$ $78^{49}$ $116^3$; originally at close of l. — **4.** בְּהִתְעַטֵּף עָלַי רוּחִי] causal and not temporal, cf. $77^4$ $107^5$ $143^4$ Jon. $2^8$. — ‡ נְתִיבָתִי] n.f. sf., as $119^{105}$ = נָתִיב $78^{50}$ $119^{35}$.

— זו] rel.; l. is a pentameter gl. — טמנו פח] = 140[6]. — **5.** הַבֵּיט] fully written Hiph. imv., as 𝕵; but better as 𝔊, 𝔖, 𝔙, 𝔗, Bä., inf. abs. and so for pf. 1 sg.; so רָאֵה for רְאֵה. — ימין] should be at the end of l. with sf. for assonance; so also לי of next l. — מַכִּיר] Hiph. ptc. נכר *recognise, acknowledge*, as Dt. 21[17] 33[9] Is. 63[16], cf. 61[9]; *be acquainted with* Ps. 103[16]. — אבד מנוס מן] phr. elsw. Am. 2[14] Je. 25[35] Jb. 11[20]. — **6.** זעקתי] goes to end of l. for assonance; so also חֶלְקִי. — **7.** דַלּוֹתִי] pf. דלל *hang down, be brought low*, as 79[8] 116[6]; should be at the end of l. — רֹדְפַי] for רדף נפשי; assonance requires sg. sf. — **8.** † מַסְגֵּר] *dungeon*, elsw. Is. 24[22] 42[7], cf. מִסְגֶּרֶת Ps. *18*[46]. — להודות את שמך] is a gl., destroying measure. — בי יַכְתִּרוּ] Hiph. impf. ‡ כתר vb. Pi. *surround*, c. acc. *22*[13] Ju. 20[43]. Hiph. elsw. Pr. 14[18] (dub.), ptc. Hb. 1[4] *surround* c. acc. The construction with בִּי α.λ. and difficult, and this derivation not sustained by any ancient Vrs. 𝔊 *ἐμὲ ὑπομενοῦσιν*, 𝕵 *me expectant justi;* so 𝔖, 𝔙, Aq.: all derive from כתר Aram. *wait, hope for*, cf. Jb. 36[2]. But Σ, 𝔗, Ra., AE., and prob. MT., regarded it as denom. of כֶּתֶר *crown;* so Thes., De., Dr., JPSV., which, however, is only used in Est. 1[11] 2[17] 6[8] and prob. as Persian loan word. There is doubtless a txt. err. בי, as assonance requires, should be at end of l.; and so connected with צדיקים rather than with the vb. The original vb. was prob. יַכִּירוּ; see v.[5b]. — תגמל על] 𝔊 *ἕως οὗ ἀνταποδῷς μοι*, 𝕵 *cum retribueris mihi*, so Aq.; but Σ *ὅταν εὐεργετήσῃς με*. עָלָי has been assimilated to 116[7] 119[17]; but assonance requires sg. sf. The original was doubtless לִי.

## PSALM CXLIII., 2 STR. 5[5].

**Ps. 143 is an importunate prayer of the congregation to Yahweh in great peril for speedy deliverance, pleading His faithfulness, righteousness, and kindness (v.[1. 4b. 6–7a. 8]); that He would deliver from enemies, teach, lead, and quicken them (v.[9–11]). Many glosses, chiefly citations, emphasize the perils (v.[3–4a. 7b]), recall former deliverances (v.[5]), express the dogma that no living being can be righteous in Yahweh's sight (v.[2]), and imprecate ruin upon enemies (v.[12]).**

MY prayer, O hear, in *Thy* faithfulness; O give ear to *my* supplication.
Answer *me* in *Thy* righteousness; within me is bewildered *my* heart.
*I* spread out unto *Thee*, as a weary land, *my* soul.
Answer *me* speedily (in *Thy* righteousness): pine doth *my* spirit.
Make *me* hear in the morning *Thy* kindness; for in Thee do *I* trust.

MAKE *me* know *Thy* way; for unto Thee I lift up *my* soul.
Deliver *me*, Yahweh, from *Thine* enemies; for unto Thee *I* (flee).
Teach *me* to do *Thy* will; for Thou art *my* God.
Lead *me* for *Thy* name's sake in uprightness, *my* God.
Quicken *me* in *Thy* righteousness: bring out of trouble *my* soul.

Ps. 143 was in 𝔇 and 𝔐, *v.* Intr., §§ 27, 31. In 𝔊 it has also *ὅτε αὐτὸν ὁ υἱὸς καταδιώκει*, which is a late conjecture of an appropriate historical illustration. It is the last of the Penitential Pss. of the Church. It, like all others of this group, has been greatly changed from its original form, in which it was a prayer of two pentameter pentastichs, v.$^{1.\,4b.\,6b.\,7a.\,8-11}$. It doubtless belonged to the troublous times before Nehemiah. The language and style are those of 𝔇. The original was ornate, with threefold assonance in every line: in ַי, ךָ, and ֵי. This has been obscured by transpositions in some cases by late copyists; but it is evident in most lines and easily restored in others. There are many glosses, which lack this assonance and are chiefly citations or adaptations of older Pss. V.$^{2}$ reminds of Jb. $9^{32}$ $22^{4}$ in its recognition of universal lack of righteousness before God; is dogmatic in spirit, and tetrameter in form, if not prosaic. V.$^{8b}$ is from $7^{6b}$. V.$^{8c}$ was derived from La. $3^{6}$. V.$^{4a.\,5}$ are adaptations to $77^{6.\,12.\,13}$. V.$^{7b}$ is from $28^{1}$, and v.$^{7a}$ is a phr. common in 𝔇. V.$^{12}$ is a Maccabean imprecation. V.$^{10b}$ רוחך טובה is a gloss from Ne. $9^{20}$. All evidences of late date are in the glosses.

**Str. I.** Syn. pentastich. — **1.** *My prayer* ‖ *my supplication*], expressed by the gesture, *I spread out unto Thee*], v.$^{6a}$, defined by gloss as "my hands," but really *my soul*, as La. $3^{41}$, the heart into the outspread hands; and so ‖ *lift up my soul*], v.$^{8b}$. This attitude of soul is compared to a *weary land*], thirsting for refreshing rain, cf. $63^{2}$; and is interpreted as: *pine doth my spirit*], v.$^{7a}$, cf. $71^{9}$ $73^{26}$, and qualified by *in Thee do I trust*], v.$^{8a}$. — Notwithstanding the desperate situation, described as: *bewildered my heart*], v.$^{4b}$ (stupefied by the extreme peril from which there is no escape unless divinely given), and the importunity of the prayer; their trust in Yahweh is firmly maintained. — *O hear* ‖ *O give ear* ‖ *answer me*], repeated in v.$^{7a}$ with the adv. *speedily*] and the ‖ *make me hear in the morning*], after the night of trial, cf. $30^{6}$. — The divine attributes are the sanctions of the pleading: *faithfulness*], to His covenant and people; *righteousness*], in their vindication against their enemies, repeated v.$^{7a}$; and *kindness*], v.$^{8a}$, which in earlier literature is the nearest syn. to the divine love rather than "mercy," the usual mistaken translation. This Str. has been greatly enlarged by glosses of various kinds. — **2.** *And*], an additional petition, not homogeneous with the original Ps. — *enter not into judgment with Thy servant*]. Israel as the servant of Yahweh is here conscious of sin and guilt, that makes him dread the divine judgment, which the previous context has implored. — *for no living being is righteous before Thee*], a dogmatic statement

corresponding with Jb. $9^{2}$ $25^{4}$, as regards man, and extended even to the angels Jb. $4^{17-18}$ $15^{14-15}$. This v. is cited by St. Paul, Rom. $3^{20}$ Gal. $2^{16}$. It adds the penitential element to the pleading, and justifies the use of the Ps. as the seventh of the Penitential Pss. of the Church. Doubtless the Ps. thereby became more suited to public worship, notwithstanding inconsistency with the context, which pleads for divine interposition in righteousness and a righteous judgment on enemies. — **3 a.** *For the enemy doth pursue my life*], a gloss from $7^{6}$. The enemies are mentioned in the original for the first in v.$^{9}$. — *He hath crushed my life to the earth*]. The people are utterly crushed and prostrate on the ground before their enemies. — **3 c.** *In the region of dense darkness he hath made me dwell as those long dead*], a citation from La. $3^{6}$. There is no good reason to think of a different meaning here from there. The people after the destruction of Jerusalem, in exile, are conceived as having died and descended into Sheol, which is a region of dense darkness and gloom, where the shades of the dead dwell, even those dead from ancient times. It is possible to interpret the term as "dead forever," having no hope of resurrection, in accordance with the denial of resurrection to the wicked Is. $26^{14}$. But it is not probable that the question of a resurrection was in the mind of this glossator any more than in that of the author of La.; or that he was thinking even of a long-continued, indefinite period for the continuation of the dead in Sheol. It is most natural with EV$^{s}$. after most ancient Vrss. to think of those who had been long dead; so that the glossator is complaining here of the long continuance of the death of the nation. — **4.** *And my spirit fainteth upon me*], is a gloss from $77^{4b}$ adapted to $142^{4}$. — **5.** *I remember the days of old*], adapted from $77^{6}$ ‖ *I meditate on all Thy work,* citation from $77^{13}$ ‖ *I muse on the work of Thy hands,* variation of $77^{12}$. — **7 b.** *Do not hide Thy face from me*], a phr. common in Pss., $13^{2}$ $22^{25}$ $27^{9}$ $69^{18}$ $88^{15}$ $102^{3}$; in different measure from the context, and a gloss of intensification. — *I become like them that go down to the Pit*], derived from $28^{1}$ by glossator and tacked on without care for grammatical construction. It really implies the protasis "lest if Thou be silent unto me"; but there is no sufficient reason for inserting it with Che., whose reconstruction of this Ps. is of the most arbitrary character.

This glossator conceives of the nation as in extreme peril of death and of descending to the Pit of Sheol; and is accordingly at variance with the glossator of v.[3c], who thought of the nation as already for a long time dead. Such different points of view are not uncommon in such mosaics of religious phrases, and do not really disturb their liturgical use.

**Str. II.** Syn. pentastich. — **8 *b*–11.** *Make me know* ‖ *teach me* ‖ *lead me*]. Petition for divine instruction and guidance quite frequently is intermingled with petitions for deliverance, cf. 25[4-5]. — *Thy way*], the course of life prescribed by the divine Law; enlarged by a copyist, by assimilation to 32[8], into "the way wherein I should go." — *Thy will*], the divine will as the norm of human conduct, elsw. 40[9]; even of angels 103[21]. — *in uprightness*], interpreted and enlarged into "in a land of uprightness"; probably an error for "path of uprightness" as 27[11], which certainly is better suited to the context. These petitions are ‖ with petitions for deliverance, resuming those of the previous Str. — *Deliver me, Yahweh, from Thine enemies*]. The enemies of the people of Yahweh are the enemies of Yahweh Himself, as usual. A later scribe destroyed the assonance by substituting "mine" for "Thine." — In the climax, v.[11], two petitions appear: *quicken me*, revive my life, *in Thy righteousness*, as v.[4b. 7a]; ‖ *bring out of trouble my soul*], my person, me, myself. — Three of the lines in their complementary parts assign reasons for the petition introduced by "for": *unto Thee I lift up my soul*], resuming the attitude of soul of v.[6]; ‖ *unto Thee I flee*], so 𝔊. This by an early error of a single letter in 𝔐 and most Vrss. was changed into a vb. meaning to cover, conceal, overwhelm; but having no meaning suited to the preposition used here or to the context. The Vrss. and interpreters dependent on 𝔐, therefore resort to paraphrases; or seek meanings for the vb. unknown elsewhere, or unsuited to it, such as "flee to hide me," EV[s]. Most modern critics recognise an error in the text and propose various remedies. The simplest is that given above. — *For Thou art my God*], the personal relationship of Israel to Yahweh as their own national God inspires them with confidence and the right to expect guidance and the obligation of obedience. — *for Thy name's sake*], is a syn. thought, though varied in expression.

The name, reputation, and honour of Yahweh is involved in the guidance of His people, and that is a reason for their petition for it. — A glossator inserts in v.$^{10a}$, at the expense of the measure, from Ne. $9^{20}$, *Thy good Spirit*], which represents the divine Spirit as having the attribute of goodness, in being good, benignant, and the benefactor of the nation; and also that the divine Spirit is the teacher and guide, a doctrine which appears also in the "holy Spirit" of Ps. $51^{13}$ Is. $63^{10.11}$. — **12.** A Maccabean glossator appended this prosaic v. of imprecation on enemies. — *And in Thy kindness*], that is, to Israel. — *mayest Thou exterminate mine enemies, and destroy all the adversaries of my life*]. It is difficult for a modern to reconcile the divine attribute of kindness with the extermination of the enemies of Israel. But even to the author of the original Ps. the enemies of Israel were the enemies of Yahweh; and in the Maccabean times it was indeed a kindness of Yahweh to Israel to exterminate their implacable foes. — *for I am Thy servant*]. It is a sufficient reason for this imprecation, as indeed for all the petitions of the Ps., that Israel was in a special relation to Yahweh as His own servant and worshipper, cf. v.$^{2}$ $86^{16}$ $116^{16}$ $136^{22}$.

**1.** יהוה] is gl., making l. too long. — שמע תפלתי]. The usual order; but assonance of Ps. requires transposition. The imv. should be cohor., ‖ האזינה. — אֶל] as $39^{13}$, with this vb.; elsw. acc. $5^{2}$ $17^{1}$ $55^{2}$ $86^{6}$ $140^{7}$ $141^{1}$. 𝔊 has acc.; prob. prep. txt. err., as it makes l. too long. — באמנתך] attached by 𝔊 to האזינה, but by 𝔐 to ענני; the latter destroys parall. Assonance and ‖ require that it should go with שמעה. — **2.** תבוא במשפט] judicial phr. of Jb. $9^{32}$ $22^{4}$, which seems to have been in the mind of the author, as well as the doctrine that no creature can be regarded as righteous in God's sight. This late dogmatic statement is contrary to the tone of the Ps. The v. is a prosaic gl. — **3.** כי רדף אויב נפשי]. This l. is not in 𝔊$^{B}$, but in 𝔊$^{B.ab.(mg).ℵ.R.T}$; a gl. from $7^{6}$. — דכא לארץ חיתי] from $7^{6}$, save that the vb. דכא is substituted for רמס. — הושיבני במחשכים כמתי עולם] a pentameter gl. from La. $3^{6}$. — **4.** ותתעטף עלי רוחי] from $77^{4b}$ adapted to $142^{4}$. — יִשְׁתּוֹמֵם] Hithp. שמם *$40^{16}$*, with לבי α.λ.; belongs to the original Ps. — **5.** ימים מקדם] from $77^{6}$. Vb. changed from חשבתי to the more usual זכרתי. — חגיתי בכל פעלך] phr. from $77^{13}$. 𝔊, 𝔍, 𝔖, 𝔙, Aq., 𝔗, all pl.; but improb. — אשוחח] Polel שיח *$6^{7}$*; variation of $77^{12}$. — **6.** פרשתי ידי] gesture of prayer; but ידי makes l. too long and is unnecessary; better think with La. $3^{41}$ of attitude of the לב. — לְךָ] an unnecessary pedantic insertion, making l. too long. — נפשי] belongs to end of l. — **7.** מַהֵר עֲנֵנִי] transposed from original order. ענני came first for assonance. A word is missing with assonance in ךָ–; doubtless צדקתך as v.$^{1b}$. יהוה was a later insertion. —

כלחה רוחי] phr. α.λ., but cf. $71^9$ $73^{26}$. — אל חסתר פניך] phr. $51^{11}$; but gl. — ונמשלתי עם ירדי בור] gl. from $28^1$, where it is apodosis of פן תחשה ממני. But here there is no proper grammatical connection. The ו does not admit of the translation "lest" of EV<sup>s</sup>. It is possible with Dr. to regard it as ו consec. pf. expressing result; but it was tacked on by the glossator without regard to grammatical connection. — **8.** דֶּרֶךְ־זוּ אֵלֵךְ] makes l. too long; amplification of דַּרְכְּךָ. — **9.** מֵאֹיְבַי] assonance requires מאיבך. יהוה has been transposed. — אֵלֶיךָ כִסִּתִי]. So 𝔊<sup>א. c. a. T</sup>, but 𝔊<sup>B. א. A. R</sup> has ὅτι = כִּי, and that is doubtless correct, as it is more euphonic and harmonious with ‖ ll. This vb. is not suited to the prep. and none of its meanings is suited to context. It is doubtless error for נסתי, 𝔊 κατέφυγον, as Street, Du., Valeton. Hu., Now., Ols., Dy., after AE., would rd. חסיתי, but that would require בְּ. Bach., Bä., חִבֵּיתִי, Gr. קויתי. 𝔍 *protectus sum* = כֻּסֵּיתִי Pu. — **10.** אֱלוֹהַי] for אֵלִי, required for assonance. — רוּחֲךָ טוֹבָה] gl. from Ne. $9^{20}$ by careless scribe, who omitted the article with adj., which the original had and Heb. grammar requires. — בארץ מישור] α.λ., so Σ, 𝔍, 𝔊<sup>A. R. T</sup>; cf. בארח מישור $27^{11}$, so here acc. Hu., Bä., במישור $26^{12}$. 𝔊<sup>B. א</sup> ἐν τῇ εὐθείᾳ favours the latter. The others make l. too long; for a word in assonance in ־ִי is needed, which was prob. as above אֵלִי instead of יהוה v.$^{11a}$. — **12.** והאבדת] ו consec. pf. after תצמית. This v. is a prosaic Maccabean gloss.

## PSALM CXLIV.

**Ps. 144 is composite. I. A prayer for deliverance from treacherous foreigners, repeated in Rfs. (v.[7a. 8. 11]), the first introduced by blessing Yahweh for warlike skill (v.[1]), and recognition of Him as Kindness in whom they have taken refuge (v.[2a]). The second is introduced by a vow of public praise for the victory given (v.[9. 10]). Glosses emphasize the fact that Yahweh is their refuge (v.[2b]), and petition for theophanic interposition (v.[5-6. 7b]); represent the insignificance of man (v.[3]) and his transitory life (v.[4]). II. A fragment of a Ps. representing the blessedness of the people in their children (v.[12]), their stores (v.[13a]), their cattle (v.[13b-14a]), and freedom from war (v.[14b]), with a Rf. declaring their supreme happiness in having Yahweh for their God (v.[15]).**

*A.* v.[1-2ac. 7b. 8-11], 2 STR. $4^3$, RF. $3^3$.

BLESSED be Yahweh, my Rock!
Who traineth my hands for battle,
My fingers for war.
My Kindness, and Him in whom I have taken refuge.
*Deliver me from the hand of foreigners,*
*Whose mouth doth speak insincerity,*
*And whose right hand is a right hand of falsehood.*

A NEW song will I sing unto Thee;
With a lyre of ten strings will I make melody to Thee,
Who giveth victory to (His) king,
To His servant from the hurtful sword.
*Deliver me from the hand of foreigners,*
*Whose mouth doth speak insincerity,*
*And whose right hand is a right hand of falsehood.*

*B.* v.[12-15], $6^4$, RF. $2^4$.

THE sons are in youthful vigour, as established towers.
The daughters are as corner pillars, hewn out as figures.
The garners are full, affording all kinds of store.
The sheep are bringing forth thousands, ten thousands in the fields.
The kine are great with young: there are no miscarriages.
And there are no goings forth to war, or cries of alarm in the squares.
*Happy the people when they have it so!*
*Happy the people, when Yahweh is their God!*

Ps. 144 was in 𝔇. The addition of 𝔊 πρὸς τὸν Γολιάθ was suggested by the contents, and is a late conjecture. The Ps. is really composite: of a trimeter poem v.[1-11], and a tetrameter v.[12-15], which is a fragment of a lost Ps. The Psalm has many glosses, so that in its present form it is a mosaic. But the Rf., v.[7b-8=11], enables us to find two Strs., v.[1. 2ac], v.[9-10] +. Even these vs. are dependent, the former on 18[47. 35], the latter on 33[2-3], and the Rf. on 18[45-46]; so the Ps. must be regarded as essentially an adaptation of earlier material to a later situation, which on account of v.[8. 11bc] may be regarded as the troublous times at the beginning of the work of Nehemiah, when the people were called to arms against their treacherous neighbours. The dependence of the Ps. on Ps. 18 doubtless suggested the many other glosses from that Ps.: v.[2bd] from 18[3. 48], v.[5a] from 18[10], v.[6] from 18[15], v.[7] from 18[17. 18]. Other glosses were inserted: v.[3] from 8[5], v.[4] from 39[6. 7], v.[6b] from 104[32]. The fragment v.[12-15] is a tetrameter octastich in its present form. It is full of Aramaisms and late and unusual words and constructions. It is a remarkable specimen of assonance, in which six lines have four words, in alternate lines, in assonance in ־ִים and ־וֹת.

## PSALM CXLIV. *A.*

**Str. I.** A tetrastich with introverted parallelism, and a tristich of Rf. whose second and third lines are syn. — **1.** *Blessed be Yahweh, my Rock*], an adaptation from 18[47]. — *who traineth my hands for battle, My fingers for war*], enlargement of 18[35]; the hands probably to wield sword and spear, the fingers to grasp the bow; that is, for warlike skill and vigour against enemies. — **2.** *My Kindness*], as epithet of God elsw. Jon. 2[9], cf. Ps. 59[18]; as the

source and giver of kindness. — *and Him in whom I have taken refuge*], from the enemies. This latter was originally part of the same line as the phrase above; but a glossator inserted from $18^{3}$ a number of additional terms, emphasizing the fact that Yahweh was the refuge of His people: *my fastness, my high tower and mine own deliverer, my shield;* and also from $18^{48}$: *who bringeth down peoples under me.* — **3.** A later glossator inserts from $8^{5}$ with slight modification: *Yahweh, what is man, that Thou takest knowledge of him? The son of man, that Thou considerest him?* His purpose was to deepen the humility of the congregation and their sense of unworthiness in the sight of God. — **4.** Another gloss from $39^{6.7}$ states the transitoriness of human life as a reason for immediate deliverance: *Mankind is like unto a breath. His days like a shadow pass away.* — **5–7 a.** The same glossator who inserted v.$^{2b}$, adds a petition for theophanic interposition from $18^{10.15.17.18}$ and $104^{32}$, changing descriptive impfs. into imvs.

Bow Thy heavens and come down.
Touch the mountains that they may smoke.
Flash forth lightnings and scatter them.
Send forth Thine arrows and discomfort them.
Stretch forth Thine hands from on high:
Rescue me from mighty waters.

**Rf. 7 *b*–8 = 11.** *Deliver me from the hand of foreigners*]. The peril comes from foreign enemies, probably the confederates allied by Sanballat in the time of Nehemiah, when the congregation took up arms to defend themselves, while rebuilding the walls of Jerusalem, Ne. 4. — *Whose mouth doth speak insincerity*]. They were treacherous foes, misrepresenting the congregation to the Persians, and seeking to make a party for themselves in Jerusalem itself. — *And whose right hand is a right hand of falsehood*], probably the right hand lifted in taking oaths: so that they were false witnesses and perjurers.

**Str. II.** Two syn. couplets, and Rf. — **9.** *A new song will I sing unto Thee; With a lyre of ten strings will I make melody to Thee*]. A vow of public worship and praise with song and musical instruments; an adaptation of $33^{2-3}$. — **10.** *Who giveth victory to His king* ‖ *His servant*], doubtless referring to the Davidic monarchy; but it has been made more definite by a glossator,

who inserted at the expense of the measure: *Who snatched away David*]. "His King" was generalised into "kings" in the first line. —*from the hurtful sword*], a phr. α.λ., but poetical and graphic.

PSALM CXLIV. *B.*

Six syn. lines, with syn. couplet of Rf. — **12.** *The sons ‖ the daughters*]. 𝔐 and Vrss. differ in sfs. here, and throughout the Ps.; an evidence here as elsewhere that such sfs. are interpretations. Besides the assonance characteristic of this poem does not allow of them. — *in youthful vigour, as established towers*]. Ehr. suggests that imagery suited to a building is here required with sons as with daughters. The usual interp. after 𝔐 and Vrss. "are as young plants made to grow up strong in youth," in youthful strength, freshness and vigour, straight, tall, and full of vital energy and beauty, while in some respects appropriate, is rather tame in this context. — *as corner pillars*], JPSV., as ornamental supports used in temples and palaces; not "corner stones" AV., RV., which would hardly be considered from an æsthetic point of view. — *hewn out as figures*], as the caryatides of ancient art. The comparison of a beautiful woman with a building is found already in the story of the creation of Eve, Gn. $2^{22}$, obscured in $EV^{s}$. by the generalised "made" for the Heb. "builded" as $RV.^{m}$, cf. also Ct. $4^{4}$ $6^{4}$ $8^{9-10}$. By an early misinterpretation of the word rendered "figures," that it had the other and later mng. of "similitude," "model," the word "palace" was supplied against measure and assonance; and accordingly "after the similitude" AV., "fashion" RV., "device" JPSV., "of a palace." — **13–14.** *The garners*], storehouses where the harvests were stored away. — *are full*], because of rich and abundant crops. — *affording all kinds of store*], every kind of harvest has been plentiful. — *The sheep are bringing forth thousands*, amplified to *ten thousands*], wonderful fertility of the flocks. — *in the fields*], RV., or "pastures" JPSV.; not "streets" PBV., AV., where such a thing could not be. — *The kine*], the larger cattle. — *are great with young*], as most moderns in accordance with context, the herds having the same fertility as the flocks; but most Vrss. render "fat" or "strong" and so "strong to labour" PBV., AV., which

seems rather weak in comparison with the other strong lines. RV., JPSV., render "well laden," thinking of the abundant harvests laden upon them. But that has been sufficiently mentioned in v.$^{13a}$, and a return to it is improbable. — *there are no miscarriages*]. This phr. is the necessary complement of the previous sentence, both for measure and assonance. Therefore we must think that the sing. is an error for an earlier pl., due to a mistaken view of the connection of the clauses, as if this clause were in antithesis with the next: "no breaking in and no going out" AV., RV., JPSV. But the measure requires that these should be in different lines. — *And there are no goings forth*], that is, to war, and so suited to the next clause: *or cries of alarm in the squares*], due to assault upon the city; and so the climax is a condition of peace with all their neighbours. — **15.** The Rf.: *Happy the people*], repeated for emphasis. — *when they have it so*], in accordance with the description of peace and prosperity given above. — *when Yahweh is their God*], all these blessings come from Yahweh. It is appropriate that the Ps. should conclude with this recognition.

## CXLIV. *A*.

**1.** ברוך יהוה צורי] cf. $18^{47}$, after which it is modelled. — הַמְלַמֵּד ידי לקרב] cf. $18^{35}$; but קְרָב *battle, encounter*, $55^{19.22}$ $68^{31}$ $78^{9}$. — אצבעותי] has two tones, cf. $8^{4}$. — **2.** חַסְדִּי] as divine epithet, elsw. Jon. $2^{9}$; cf. אלהי חסדי $59^{18}$. It is so unsuited to the following words derived from $18^{3}$ that many think it an error either for סַלְעִי Du., or חסני Gr., חזקי Dy., Valeton, מחסי Street, Ehr. But these are really all gls., and the complementary part of l. is ובו הסיתי, well suited to חסדי. — הרודד עמי תחתי] from $18^{48}$; only עַמִּי 𝔐, 𝔊, but עמים Aq., 𝔍, 𝔖, 𝔗, as $18^{48}$, so Street, Ehr., Valeton. — **3.** Gl. from $8^{5}$, only יהוה is prefixed and כי subord. changed into ו consec. MT., prob. error of pointing for ו subord. 𝔊, Σ, ὅτι; 𝔙, 𝔍, *quia*. The vbs. are also changed from תזכרנו, תפקדנו, to תדעהו and תחשבהו. — **4.** Gl. from $39^{6.7.12}$ with various changes that do not alter the essential mng., but rather simplify it: דמה as $17^{4}$; צַל for צֶלֶם; עוֹבֵר ptc. for impf. יתהלך, but 𝔊, 𝔙, prob. rd. pf. — **5 a.** Change of impf. of $18^{10}$ into imv., and prefixing of יהוה; so in second half corresponding change of $104^{32}$. — **6.** Variation of $18^{15}$, also changed to imvs. — **7 a.** Variation of $18^{17}$ with omission of second vb. יקחני, and insertion of obj. ידיך. — פְּצֵנִי] imv. with sf. 1 sg. from † פצה Aramaism, elsw. v.$^{10.11}$ *snatch away*, 𝔊 ἐξελοῦ, so v.$^{11}$ in reversed order of vbs.; but הפוצה v.$^{10}$ *τῷ λυτρουμένῳ*. This variation of order in 𝔊 suggests insertions in the text, and the variant vb. in v.$^{10}$ a variant verbal explanatory gl. The three uses are all Aramaic gls. — מסים רבים] a late gl. from $18^{18}$;

not in v.[11], and interposing between the vb. הצילני and מיד בני נכר. בני נכר elsw. $18^{45.46} = 2$ S. $22^{45.46}+$. — **8.** = **11** *bc*. אשר] prosaic gl. — ימין שקר] phr. a.λ. — **9.** אלהים] a late insertion, making l. too long. The v. is based on $33^{2-3}$, only ll. are transposed, 1 sg. cohort. of vbs. is used for imv., and sf. of 2 sg. for 3 sg. — **10.** הַנּוֹתֵן תְּשׁוּעָה] simplification of $18^{51}$; therefore מלכים is improb.; rd. מלכו ‖ עבדו; but את דוד is an explanatory gl. — מחרב רעה] phr. a.λ.

## CXLIV. *B.*

**12.** אשר] rel., inserted as a connective when this fragment was pieced on. 𝔊 ὧν; 𝔍 *ut*, after Aq., Σ. — בָּנֵינוּ] sf. 1 pl. interp., not in 𝔊$^{B.\aleph.R}$; αὐτῶν 𝔊$^{\aleph.c.a.A.T}$. — נְטִעִים] pl. נָטִעַ a.λ.; but cf. † [נֶטַע] n. [m.] *plantation* Is. $5^7$ $17^{10}$, *planting* Is. $17^{11}$, *plant* Jb. $14^9$. — מְגֻדָּלִים] Pu. ptc. a.λ. *made to grow up strong*. — בִּנְעוּרֵיהֶם] so 𝔊, but sf. improb. here alone; it is interp. The other three words are in assonance in ־ִים; so doubtless this. This v. with this interp. does not harmonise with the next. Ehr. suggests the reading נְטִעֵי מִגְדָּלִים "neuen Thurmpfeilern gleichen," giving נטע the mng. of "fixed" Ec. $12^{11}$. This is an admirable suggestion. We might use the mng. "establish" Is. $51^{16}$ Je. $1^{10}$ $18^9$ $31^{28}$, and regard מגדל as Ct. $4^4$. We must transpose the last word of l. and make it second. — בְּנוֹתֵינוּ]. 𝔊 αὐτῶν, sfs. interp. ־ִית is the assonance of this l. — זָוִיּוֹת] pl. † [זָוִית] n.f. elsw. Zc. $9^{15}$ of corners of altar; so here ornamental corners, *anguli ornati*, as 𝔍 after Aq. ἐπιγώνια, Σ γωνίαι; or pillars of a palace. But 𝔊 κεκαλλωπισμέναι, 𝔙 *compositae*, 𝔖 כלילתא, 𝔗 זִוְתָנִין, all thinking of זיו Aram. — מְחֻטָּבוֹת] Pu. ptc. a.λ. ‡ [חטב] Qal *cut* or *gather* wood Dt. $19^5$ Je. $46^{22}$ +, but doubtless = חצב, as Is. $51^1$ *hewn out*, cf. Qal *hew pillars* Pr. $9^1$. — תַּבְנִית הֵיכָל] improb., as we should have but a single word ending in ־ִית. ‡ תַּבְנִית n.f. (1) *construction* Jos. $22^{28}$ (P); (2) *pattern*, of tabernacle Ex. $25^9$, its furniture v.$^{9.40}$, altar 2 K. $16^{10}$, temple 1 Ch. $28^{11.12}$; (3) *figure* of animals Dt. $4^{16.17.17.18.18}$ Ps. $106^{20}$; תבנית איש Is. $44^{13}$, cf. Ez. $8^3$ ת׳ יָד. The latter is most prob. in the context, and we are to think of figures of women hewn out of stone, as the caryatides of ancient art. Although the pl. does not occur elsw., there is no reason why it should not have been used here in assonance. Then היכל is an explanatory addition. — **13.** מְזָוֵינוּ] sf., in 𝔊 αὐτῶν; both interp.; rd. מזוים pl. [מָזוּ] a.λ. *garner, store*, 𝔊 ταμεῖα. — מְפִיקִים] Hiph. ptc. [פוק] *produce*, as Is. $58^{10}$; cf. Ps. $140^9$. — מִזַּן אֶל זַן] phr. a.λ. 𝔊 ἐκ τούτου εἰς τοῦτο, as if Aramaic form זה; but really from † זַן n. [m.], elsw. זְנִים 2 Ch. $16^{14}$ *kinds, sorts*, so prob. here, as measure and assonance in ־ִים require. — צאוננו] Kt.; Qr. without ו. Assonance requires צאנות, which is unknown elsw.; but as referring here to the females, the ewes, there is no sufficient reason against it. — מַאֲלִיפוֹת] Hiph. ptc. אלף denom. אֶלֶף *thousand*, 𝔊 πολύτοκα. — מְרֻבָּבוֹת] Pu. ptc. רבב denom. רבו *myriad*, 𝔊 πληθύνοντα. — בחוצותינו]. 𝔊 sf. αὐτῶν; both sfs. interp. as usual. חוצות here *fields*, as Jb. $5^{10}$ $18^{17}$ Pr. $8^{26}$. — **14.** אַלּוּפֵינוּ]. 𝔊 οἱ βόες αὐτῶν; sfs. interp.; rd. אלופים pl. אַלּוּף adj. *tame animal* as Je. $11^{19}$, *cattle* as אלפים Ps. $8^8$. The mng. *friends* Ps. $55^{14}$ + is improb. here. — מְסֻבָּלִים] Pu. ptc. a.λ. ‡ סבל vb.

Qal *bear a heavy load* Gn. $49^{16}$ (J) Is. $46^{7}$ $53^{4}$ +. The Pu. is variously interpreted, usually *laden* with young Ges., Hi., Ew., Hu.[8]; but Bä. after 𝔗 *laden* with burdens of heavy harvest. 𝔊 *παχεῖς*, 𝔙 *crassae*, 𝔖 עשינן, think of the animals as large, strong, fat; so Aq., Σ, 𝔍. The decision remains with the complementary words. — אֵין פֶּרֶץ]. Assonance requires pl. פרצים, which may refer to bursting forth from womb, as Gn. $38^{29}$ (J), or the usual *breach* in walls Ps. $106^{23}$ Am. $9^{11}$ +, as 𝔊 *κατάπτωμα φραγμοῦ*. — ויוֹצֵאת] ptc. f. יצא with נפש understood. Assonance requires pl. ־ית, goings forth to battle; cf. 1 S. $17^{20}$ Ps. $68^{8}$. — ואין] makes l. too long. ו carries on the negative sufficiently. — † צְוָחָה] n.f. *outcry*, as Is. $24^{11}$ Je. $14^{2}$ $46^{12}$. Assonance requires pl. — בִּרְחֹבֹתֵינוּ]. 𝔊 *αὐτῶν*; sfs. interp.; rd. ברחבות. — **15.** אַשְׁרֵי] *1*[1]. — שֶׁכָּכָה] = ־שֶׁ rel. and ככה partic. *so, thus*.

## PSALM CXLV., 3 STR. $7^{6}$, RF. $1^{6}$.

**Ps. 145 is an acrostic song of praise to Yahweh the King (v.[1-2]), for His greatness, might (v.[3]), wondrous deeds (v.[4-6]), and saving righteousness (v.[7]). His grace and compassion extend to all His works (v.[8-9]). He will be praised by all (v.[10]), for the glory and permanence of His kingdom (v.[11-13]), His steadfast kindness (v.[14a]). He raiseth up the fallen (v.[14b]), supplieth all creatures (v.[15-16]), is kind to all (v.[17]), nigh to His worshippers (v.[18]), to help and preserve (v.[19-20]). The whole concludes with a summons to universal praise (v.[21]).**

I WILL exalt Thee, O King! and I will bless Thy name forever and ever.
Alway will I bless Thee, and I will praise Thy name forever and ever.
Great is Yahweh and highly to be praised, and His greatness is unsearchable.
One generation to another will laud Thy works; Thy mighty deeds declare.
The splendour of the glory of Thy majesty they will speak; on Thy wonders muse.
And the strength of Thy awe-inspiring acts they will say; and Thy deeds of greatness tell.
The commemoration of the abundance of Thy goodness they will pour forth; and Thy saving righteousness ring out.

GRACIOUS and compassionate is Yahweh, slow to anger and of great kindness.
Yahweh is good to all, and His compassion is over all His works.
All Thy works will praise Thee, Yahweh; and (all) Thy favoured ones will bless Thee.
The glory of Thy kingdom they will say; and Thy might they will speak:
To make known to the sons of men Thy might, and the glory of the splendour of (Thy) kingdom.
Thy kingdom is a kingdom of all ages, and Thy dominion will continue in all generations.
(Yahweh is steadfast in His words, and kind in all His works.)

YAHWEH upholdeth them that fall, and raiseth up all them that are bowed down.

The eyes of all wait upon Thee, and Thou givest to them.
Thou openest Thy hand and satisfiest all living things with good will.
Righteous is Yahweh in His ways and kind in all His works,
Yahweh is nigh to them that call on Him, to all that call on Him truly.
The good pleasure of them that fear Him He doeth; and their cry for help He heareth, and saveth them.
Yahweh preserveth all them that love Him, but the wicked He destroyeth.

*A song of praise to Yahweh my mouth will speak, and all flesh will bless His holy name.*

Ps. 145 bears the title תהלה לדוד, but it is probably a later addition. The Ps. can hardly have been written earlier than the Greek period. It is an acrostic of 22 hexameters, although in 𝔐 נ is omitted. It has been preserved in 𝔊. There are several connections with other poems: v.$^{3}$ גדול יהוה ומהלל מאד = $48^{2}$ $96^{4}$; v.$^{13}$ = Dn. $3^{33}$ $4^{31}$ in Aramaic, quoted from Ps., not the reverse as Du.; v.$^{14}$ זוקף הכפופים Ps. $146^{8}$; v.$^{15}$ a conflation of $104^{27}$ with its original. It is probable that in all these cases our Ps. is earlier; זוקף v.$^{14}$ seems to be a late word. חנון ורחום v.$^{8}$ gives the order of these words, subsequent to Chronicler; but in this case the change was necessary on account of acrostic. Therefore it is doubtful whether this gives evidence of late date. It may be the origin of the change of order; and if so, is certainly prior to Ch., Jo., and Jon. There are no other evidences of late date. The universalism of the Ps. is not the universalism of Is.$^{2}$, but the larger universalism of the Greek period.

Str. I. Is a syn. heptastich of praise. — **1–2.** *I will exalt Thee* ‖ *bless Thy name*], the latter repeated, in order to the final: *praise Thy name.* The name sums up in itself all the renown that Yahweh has won in the esteem of His people, all that they know of Him. — *O King*], vocative. The context shows sufficiently that it refers to God as the King of Israel: but a glossator would make it more definite, and so at the expense of the measure inserts: *my God.* — *forever and ever*], repeated for emphasis. The praise of the congregation goes on from generation to generation without cessation in the worship of the temple and the synagogue. — **3.** *Great is Yahweh and highly to be praised*], as $48^{2}$ $96^{4}$. — *and His greatness is unsearchable*], extends beyond the bounds of human research in special relations. — **4–7.** *One generation to another*], each generation in its turn transmitting the praise. — *will laud, declare;* ‖ *speak, muse* v.$^{5}$; *say, tell* v.$^{6}$]; all in sacred song ‖ *the commemoration pour forth*], in a perpetual stream of celebration; *ring out*], in jubilant shouts v.$^{7}$. — The

theme of unceasing praise are the wondrous deeds of Yahweh in the deliverance of His people, usually expressed in varied terms referring to the deeds themselves: *works, mighty deeds* v.[4]; ‖ *wonders* v.[5]; *awe-inspiring acts, deeds of greatness*], v.[6]; but intermingled with the divine attributes which urge to those deeds such as — *The splendour of the glory of Thy majesty*], as shewn by the King in His majestic manifestations. — and *the abundance of Thy goodness*], in benefactions to His people ‖ *Thy saving righteousness*], in their vindication against their enemies.

**Str. II.** has a syn. couplet, a stairlike tetrastich and a synth. line. — **8.** A citation of the primitive revelation of the divine kindness Ex. $34^{6}$, cf. Ps. $86^{15}$ $103^{8}$ $111^{4}$ $112^{4}$, as a basis for the second Str. of the Ps. — **9.** *Yahweh is good*, as benignant and bestowing benefactions; explained by *His compassion is over*]. He has a tender, fatherly sympathy with and a paternal care over. — *all*], not to be limited as PBV., to "every man," but extending to all His creatures; ‖ *all His works*. — **10–13.** Accordingly, on the basis of these divine attributes: *Thy works*, and especially *Thy favoured ones*], the people of God, the special objects of His kindness: they all take up the praise of Israel of the first part of the Ps. — *will praise Thee*, ‖ *bless* v.[10]; *say, speak* v.[11]; *make known to the sons of men*], to mankind in general. — The theme is the attribute: *Thy might*], v.[11], repeated in v.[12]; but especially: *the glory of Thy kingdom* v.[11], *the glory of the splendour of Thy kingdom* v.[12]; and above all its perpetuity: *Thy kingdom is a kingdom of all ages, and Thy dominion will continue in all generations* v.[13]. The kingdom is here conceived as universal, not only in time but as extending over all men and all creatures. V.[13] is cited in Dn. $3^{33}$ $4^{31}$, in antithesis with the kingdom of Babylon; and probably also was in the mind of the author of 1 Tim. $1^{17}$. — 𝔊 gives the missing line in נ, which is needed not only to complete the acrostic, but also to complete the second part of the Ps. It was probably omitted by an early scribe, because he found the climax in v.[13]. But really, while the Ps. sings of the glory of the divine King, His kindness is the main theme to which it ever recurs. We ought not to be surprised therefore that the second part of the Ps. concludes with that thought in the words of 𝔊: *Yahweh is*

*steadfast in His words, and kind in all His works*]. The words of such a king are steadfast, and always firm and reliable: the works of such a king are always kind, cf. v.[8-9].

**Str. III.** now unfolds the divine kindness in a progressive heptastich in: **14.** *Yahweh upholdeth them that fall*], unable to stand upright themselves because of weakness, Yahweh holds them up. — *and raiseth up all them that are bowed down*], when with bowed head and body ready to bend down to the earth. He raiseth them up to an upright posture. This is a graphic description of His goodness to the weak. — **15.** *The eyes of all*], all creatures, as 104[27]. — *wait upon Thee*], for their sustenance. — *and Thou givest to them*], what they have need of; enlarged after 104[27], at the expense of the measure by supplying the object "their food in its season." — **16.** *Thou openest Thy hand*], conceived as full of gifts. — *and satisfiest all living things*], the entire animal world as well as man. — *with good will*], not only the things they need, but the good will to give them all such things, which makes the divine gift so acceptable. — **17.** *Righteous*], in the vindicatory, redemptive sense, as ‖ *kind — in His ways* ‖ *in all His works*], that is, in all His royal government, in all that He does in His administration of the affairs of the world for all creation. — **18.** *is nigh to them that call on Him*], near at hand ready to respond, cf. 34[19]; limited however in the complementary clause. — *that call on Him truly*], sincerely, with confidence in Him; excluding therefore the insincere, those who are not in a relation of fidelity to Him. — **19.** *The good pleasure of them that fear Him*], what is pleasing to them, acceptable unto them, their desire; defined by complementary clause as *their cry for help.* — *He doeth*], what pleases them, which is in this case — *He heareth and saveth them.* — **20.** The climax is reached in the antithesis between *them that love Him*]. His faithful and favoured ones, who are in the relation to Him of loving children to a father; and *the wicked*], who have no such relation to Him. — The former He *preserveth*, the latter *He destroyeth.*

**21.** The Ps. concludes with a Rf. a universal summons to *all flesh*, all mankind, to *bless His holy name*], as the majestic name of the beneficent King; introduced by the vow of the congregation itself: *A song of praise to Yahweh my mouth will speak*], the

oral praise with song and music in the temple. — A later scribe adds: *forever and ever*], preparatory to the Benediction, which, in the final Psalter at least, always concluded a psalm.

**1.** אלוהי המלך] α.λ., 𝔍 *deus meus rex;* but 𝔊 ὁ βασιλεύς μου, so Street, Che.; cf. מלכי ואלהי $5^3$. אלוהי is gl. המלך is vocative and original. — אברכה] Pi. cohort., cf. $96^2$ $100^4$. — **2.** אהללה] Pi. cohort., cf. $69^{31}$ $74^{21}$ $148^5$. — לעולם ועד] om. in $𝔊^B$ by err.; it is in $𝔊^{ℵ. A. R. T}$. — **3.** גדול יהוה ומהלל מאד] = $48^2$ $96^4$. — † אין חֵקֶר] elsw. Is. $40^{28}$ Jb. $5^9$ $9^{10}$ Pr. $25^3$. — **4.** יְשַׁבַּח] Aramaism as *63⁴*. — גבורתיך] pl. *mighty deeds* v.[12] Dt. $3^{24}$ Ps. $20^7$ $71^{16}$ $106^2$ $150^2$. But 𝔊 has sing. here and also v.[12], and is prob. correct. — **5.** הדר כבוד הודך] phr. α.λ., but cf. v.[12] $96^6$ $104^1$ $111^3$. — דִּבְרֵי נפלאתיך] phr. α.λ. improb., cf. $105^{27}$. 𝔊 λαλήσουσιν יְדַבֵּרוּ, so 𝔖, 𝔙, Hare, Kenn., Street, Horsley, Che., Bä., Du., Ehr., most prob. as it is more suited to ‖. — אשיחה] rd. with 𝔊, 𝔖, 3 pl. ישיחו *sing, muse*, so Kenn., Street, Horsley. — **6.** וּגְדֻלּוֹתְךָ] has two beats and is pl. The sg. Qr. 𝔊 is not suited to context. — אֲסַפְּרֶנָּה] 𝔊 had 3 pl. which is more prob. יספרון. — **7.** זֵכֶר] = commemoration of י׳'s character and works $6^6$ $30^5$ $97^{12}$ $102^{13}$ $111^4$. — רַב] 𝔊 רֹב so Bä., Du. — **8.** חנון ורחום] = 2 Ch. $30^9$ Ne. $9^{17. 31}$ Ps. $111^4$ $112^4$ Jo. $2^{13}$ Jon. $4^2$ later order of words; but 𝔊 has the earlier οἰκτίρμων καὶ ἐλεήμων as Ex. $34^6$ Ps. $86^{15}$ $103^8$. The change of order due to the acrostic form. — גדל חסד] cf. 1 K. $3^6$ 2 Ch. $1^8$ Ps. $57^{11}$ $86^{13}$ $108^5$. — **9.** לכל] but $𝔊^{B. A. ℵ}$ substitutes τοῖς ὑπομένουσιν = קויו Bi., Che.; לסכלכל Bä., σύμπασιν $𝔊^{ℵ. c. a. R. T}$. — **10.** יְבָרְכוּכָה] Pi. impf. with full form f. sf. — **12.** לבני האדם] article err.; the measure requires that the two words should have but one accent. — גְּבוּרֹתָיו] 𝔊 גבורתך; so 𝕳 מלכותו, 𝔊 מלכתך, prob. both sfs. interpretations. — **13.** This v. cited in Dn. $3^{33}$ $4^{31}$ in Aramaic. 𝕳 omits the l. with נ, but 𝔊 preserves it: πιστὸς Κύριος ἐν τοῖς λόγοις αὐτοῦ καὶ ὅσιος ἐν πᾶσι τοῖς ἔργοις αὐτοῦ; so 𝔙, 𝔖, and prob. 𝔍, although it is omitted in some codd. of the latter. It fits admirably with the context in measure, style, and thought; so Grotius, Cap., Ew., Gr., Bi., Oort, Kirk., Che., al. — **14.** לכל־הַנֹּפְלִים]. The כל is prob. an assimilation to כל with last word. — זוקף] ptc. † [זקף] vb. *raise up*, elsw. $146^8$; no good reason for taking it as late word; found in As. *zakâpu*. — לכל־הַכְּפוּפִים] כפופים ptc. pass. כפף *bowed down*, cf. *57⁷*. — **15.** יְשַׂבֵּרוּ] Pi. impf. *wait*, cf. $104^{27}$, to which this l. is assimilated by adding אכלם בעתו, making it too long. — **16.** פותח את־ידך] measure requires another word: rd. אֹרַח as 𝔊 for אֶת; so Bi., Bä., Che., Valeton, cf. $104^{28}$. — **17.** בְּכָל־דְּרָכָיו] כל is an assimilation; it makes l. too long; so with לכל־קראיו v.[18] and את־כל־הרשעים v.[20]. — **18.** באמת] 𝔊 ἐν ἀληθείᾳ, 𝔍 *in veritate;* so 𝔗; but it is adv. *truly*, as Ju. $9^{15}$ Je. $26^{15}$ $28^9$ $32^{41}$. — **19.** אֶת וְאֶת] את prosaic gl. here and v.[20]. — **21.** לעולם ועד] is certainly a late gl., as it makes l. just these words too long.

## PSALM CXLVI., 3 STR. $6^3$.

**Ps. 146 is a resolution of lifelong praise in the temple ($v.^{2}$), with a warning to put no trust in princes ($v.^{3-4}$); pronounces happy those whose hope is in Yahweh, the creator, who is also faithful and just ($v.^{5-6a.\,6c.\,7a}$), whose kindness to various classes of need is specified ($v.^{7b-9b}$). There are expansive glosses ($v.^{6b.\,9c}$), and introductory and concluding liturgical phrases ($v.^{1.\,10}$).**

I WILL praise Yahweh while I live;
 I will make melody to my God while I have being.
 Trust not in princes,
 In a son of mankind who can have no victory;
 (For) he returneth to the ground;
 (All) his thoughts perish.
HAPPY he whose is the God of Jacob,
 Whose hope rests upon Yahweh his God,
 Maker of heaven and earth;
 Who keepeth faithfulness forever,
 Worketh justice for the oppressed,
 Giveth bread to the hungry:
YAHWEH, who looseth them that are bound;
 Yahweh, who openeth the eyes of the blind;
 Yahweh, who lifteth up the bowed down;
 Yahweh, who loveth the righteous;
 Yahweh, who preserveth the sojourners;
 The orphan and widow restoreth.

Ps. 146 is a Hallel, with הללויה prefixed in 𝔐 and ἀλληλουιά in 𝔊. It also in 𝔐 has הללויה at the end, which is dittog., for it is not in 𝔊. *V.* Intr. § 35. 𝔊 adds to the title Ἀγγαίου καὶ Σαχαρίου, which was mere conjecture without external or internal support. The Ps. has the same structure as the other Hallels. It depends on Gn. $3^{19}$ in $v.^{4a}$, on Ps. $103^{6}$ in $v.^{7a}$, on $145^{16}$ in $v.^{7b}$, on $105^{20}$ in $v.^{7c}$. $V.^{4}$ is cited in 1 Mac. $2^{63b}$. The Ps. has three Aramaisms: (1) the relative ־ש $v.^{3b.\,5a}$, (2) the α.λ. עשתנתיו $v.^{4}$, and (3) שברו $v.^{5b}$, as $119^{116}$. It belongs to the late Greek period. There are several glosses: $v.^{1}$ an introductory liturgical phrase, cf. $103^{1}$ $104^{1}$; $v.^{6b}$ expansive; $v.^{9b}$ to get in the fate of the wicked; $v.^{10}$ conflation of Ex. $15^{18}$ with Ps. $147^{12b}$.

Str. I. Three syn. couplets. — **1–2.** *I will praise* ‖ *I will make melody*], resolution of public worship in the temple. — *while I live* ‖ *while I have being*], cf. $104^{33}$; lifelong worship. — A later editor prefixed the liturgical phrase: *Praise Yahweh, O my soul!* — **3.** *Trust not in princes* ‖ *a son of mankind*], the former the

nobles, the latter their sovereign, although the term might as elsewhere be interpreted as collective. These were probably the Egyptian king and his nobles, who showed themselves not altogether worthy of confidence. — *who can have no victory*], over the Syrian kings, who pressed upon the Jews from the north. The specific reference is more probable than the more general "salvation" or "help" of $EV^s$. — **4**. *For he returneth to the ground*], as mere man, in accordance with the primitive doom of the human race, Gn. $3^{19}$. This is the citation of 1 Mac. $2^{63b}$, and is more probable in itself and gives better measure than 𝔐 and Vrss., which prefix "his breath departeth" to this line and "in that day" to the next line at the expense of the measure. — *All his thoughts perish*], so 𝔊, in accordance with the measure. The thoughts to gain a victory on behalf of Judah are transient and unreliable. They perish as inevitably as one monarch after another departs from life.

**Str. II.** A syn. couplet and a synth. tetrastich. — **5**. *Happy he*], exclamation of congratulation, cf. $1^1$. — *whose is the God of Jacob*], cf. $20^2$ $33^{12}$ $144^{15}$. — A glossator specifies by inserting "whose help" against the measure ‖ *Whose hope*, which *rests upon Yahweh his God*. — **6**. *Maker of heaven and earth*], a common phr. for the creation, cf. $121^2$ $124^8$, which a glossator expands at the expense of the structure of the Str. by adding from Ex. $20^{11}$ "the sea, and all that in them is." The remainder of the Ps. specifies the constant and varied kindness of Yahweh toward His people. — *Who keepeth faithfulness forever*], ever faithful to His covenant and His promises. — **7 *ab***. *Worketh justice for the oppressed*], as $103^6$. — *Giveth bread to the hungry*], cf. $33^{19}$ $37^{19}$ $104^{27}$ $107^9$ $136^{25}$.

**Str. III.** Synth. hexastich. — **7 *c***. *Yahweh*], resuming the subj.; repeated five times followed by ptcs., in every line but the last, where the construction is changed for a climax. — Six acts of divine kindness are specified: *looseth them that are bound*], prisoners of war as $105^{20}$ Is. $42^7$; — **8**. *openeth the eyes of the blind*], cf. Dt. $28^{29}$ Is. $59^{9\,sq.}$; probably not in the physical sense by miracle, but in the intellectual and moral sense, from the darkness, gloom, and despair of captivity. — *lifteth up the bowed down*], as Ps. $145^{14}$. — *loveth the righteous*], as the context indicates, by acting in love

toward them. — **9.** *preserveth the sojourners*], cf. $94^{6}$. These were not limited to proselytes as 𝕲. The term is used in the general sense of D, H, of Hexateuch, which emphasize love and kindness to them on the part of Yahweh and His people. — *The orphan and widow restoreth*]. It is characteristic of D that these are associated with the sojourners as especial objects of divine protection (*v.* Br.$^{\text{Hex. 86}}$). — This brings the Ps. to a proper conclusion; but a glossator wishes to exclude the wicked from the divine benefaction, and so he adds: *but the way of the wicked He maketh crooked*], depending in part upon Ps. $1^{6}$ and Ec. $7^{13}$ Jb. $8^{3}$ $34^{12}$. — A late editor appends a liturgical conclusion in part based on Ex. $15^{18}$: **10.** *Yahweh shall reign forever*, and in part on Ps. $147^{12}$: *Thy God, O Zion, for all generations.*

**1** is a gl., a liturgical phrase, cf. $103^{1}$ $104^{1.35}$. — **2.** בעודי] ‖ בחיי; cf. $104^{33}$ Je. $15^{9}$. — **3.** שֶׁאֵין] late rel. with אין. — **4.** רֵצֵא רוחי] gl., not in 1 Mac. $2^{63}$; so ביום ההוא, both excessive ll.; prefix כי, as Bi., Du. — עֶשְׁתֹּנֹתָיו] *a.λ.* [עֶשְׁתֹּנָה] n.f. Aram.; *thoughts*, cf. עַשְׁתּוּת n.f. Jb. $12^{5}$. כל of 𝕲, 𝕾, 𝕵, required for measure. — **5.** אַשְׁרֵי]. *V.* $1^{1}$. — שֶׁאֵל] late rel., cf. v.[3], with אֵל divine name. — בעזרו] interp. gl. — שִׂבְרוֹ] † [שֵׂבֶר] n.m. *hope*, elsw. $119^{116}$. — **7.** עֲשׁוּקִים] Qal ptc. as $103^{6}$ *oppressed.* — מַתִּיר] Hiph. ptc. נתר *loosen, set free*, as $105^{20}$ Is. $58^{6}$. — **8.** פֹּקֵחַ] Qal ptc. ‡ פקח vb. *open*, eyes as Is. $42^{7}$ Gn. $21^{19}$ 2 K. $6^{17.20}$, cf. Is. $42^{20}$. — זֹקֵף כְּפוּפִים] as $145^{14}$. — **9.** יְעוֹדֵד] Polel עוּד. Qal not used. Pi. *surround*, $119^{61}$. Polel *restore* elsw. $147^{6}$. Hithp. $20^{9}$. — ודרך רשעים יְעַוֵּת]. This l. is a gl. of addition. — יְעַוֵּת] Pi. impf. ‡ [עות] vb. *make crooked*, elsw. ψ, $119^{78}$, cf. La. $3^{36}$ Jb. $8^{3}$. — **10.** This l. is a liturgical addition.

## PSALM CXLVII.

**Ps. 147 has three parts: I. is a summons of the congregation to praise Yahweh for His goodness and sweetness in rebuilding Jerusalem and restoring her people (v.$^{1-3}$). Though He numbers and names the stars as their sovereign Lord, He interposes on behalf of His afflicted people against their enemies (v.$^{4-6}$). II. The congregation is summoned to sing and play to Him who sends the rain upon the earth for the service of man (v.$^{7-8}$), who provideth for the animals, but especially delights in those that fear Him (v.$^{9-11}$). III. Jerusalem is summoned to laud Yahweh, who hath restored her prosperity (v.$^{12-14}$), whose word governs snow and frost and hail**

(v.$^{15-17}$). **His word at the same time directs winds and waters, and gives to Israel a Law, thereby distinguishing them from other nations** (v.$^{18-20}$).

*A*. v.$^{1-6}$, 2 STR. $6^3$.

PRAISE ye Yah, for He is good.
Make melody to our God, for He is sweet.
Yahweh, Rebuilder of Jerusalem,
The outcasts of Israel gathereth;
Who healeth the broken hearted,
And who bindeth up their wounds;
WHO counteth the number of the stars,
Giving names to all of them.
Great is our sovereign Lord and abundant in power;
His understanding has no number;
Yahweh, restorer of the afflicted,
Who casteth down the wicked unto the earth.

*B*. v.$^{7-11}$, 2 STR. $6^3$.

SING to Yahweh with a song of thanks;
Make melody to our God with the lyre.
Who covereth the heavens with clouds,
Who prepareth for the earth rain,
And maketh the mountains to put forth verdure,
And green herbs for the service of man.
WHO giveth to cattle their bread,
To young ravens when they cry.
Not in the strength of a horse,
Not in the legs of a man,
But Yahweh delighteth in them that fear Him,
Them that wait for His kindness.

*C*. v.$^{12-20}$, 3 STR. $6^3$.

LAUD Yahweh, O Jerusalem:
Praise thy God, O Zion;
For He hath strengthened the bars of thy gates,
Hath blessed thy children in thy midst;
He who maketh thy border, Peace;
Satisfying thee with the fat of wheat.
WHO sendeth forth His saying to the earth,
His word very swiftly running;
Who giveth snow like wool,
Scattering hoar frost like dust;
Who casteth down His hail like morsels.
Before His cold who can stand?

HE sendeth forth His word, and He causeth them to melt away;
He causeth His wind to blow, and they flow away.
Who declareth His word to Jacob,
His statutes and His judgments to Israel.
Not so hath He done to any nation;
And His judgments they know not.

Ps. 147 is a Hallel, with the title in 𝔊 ἀλληλουιά· Ἀγγαίου καὶ Ζαχαρίου (*v.* Intr., § 35). The same title is at the head of v.$^{12-20}$, which in 𝔊 is a separate Ps. 𝔐 has no title for 147, for the הללויה at the beginning belongs to the first line of the Ps. As in other cases הללויה is at the close of 146 and of 147. Du. suggests that v.$^{1-6}$ and v.$^{7-8}$ were also originally separate. These parts are all similar in style and resemble 146, all coming from the same author or at least the same situation. The parts of 147 are so loosely connected that it might be used as one, two, or three Pss. according to liturgical circumstances, possibly to vary the total number of Pss. from 150 to 153 in accordance with the three years' readings of the Pentateuch. Ps. 147 is dependent upon Is.$^2$: v.$^{2b}$, cf. Is. 56$^8$; v.$^3$, cf. Is. 61$^1$; v.$^{4b}$, cf. Is. 40$^{26}$; v.$^{5b}$, cf. Is. 40$^{28}$; v.$^{14a}$, cf. Is. 60$^{17}$; v.$^{15. 18}$, cf. Is. 55$^{10. 11}$. Cf. v.$^1$ with Ps. 135$^3$, v.$^8$ with 104$^{14}$, v.$^{10-11}$ with 33$^{16-18}$, and v.$^{12b}$ with 146$^{10}$. V.$^2$ is used in BS. 51$^2$ (Heb. text). Ps. 147$^{1-6}$ has two trimeter hexastichs, v.$^{7-11}$ two; but v.$^{12-20}$ three. There are no glosses except in explanatory words: as v.$^{1c}$ from 33$^1$. The Ps. belongs to the late Maccabean period.

## PSALM CXLVII. *A*.

**Str. I.** Three syn. couplets. — **1.** *Praise ye Yahweh* ‖ *Make melody to our God*], in public worship. — *for He is good* ‖ *for He is sweet*], as 135$^3$, on which this v. is based. This is the most probable rendering of a difficult passage, where 𝔐 and Vrss. differ: so JPSV. essentially. The EV$^s$. all miss the sense by too slavish adherence to 𝔐. — *praise is comely*]. This is a gloss from 33$^1$. Thus the measure and parallelism of the couplet are complete, and they are also harmonious with v.$^{7. 12}$. — **2.** *Rebuilder of Jerusalem*], implying at least a partial destruction of the city, probably in the early Maccabean times. ‖ *The outcasts of Israel gathereth*], as Is. 56$^8$, not, however, from the Babylonian captivity, but from the Syrian oppression, as 146$^{7-8}$. — **3.** *Who healeth the broken hearted,* as Is. 61$^1$, ‖ *And who bindeth up their wounds*], those wounded and discouraged by the early Syrian oppression.

**Str. II.** Two syn. and an antith. couplet. — **4.** *Who counteth the number of the stars* ‖ *Giving names to all of them*], taking an interest in each one of these to men innumerable lights of heaven,

knowing them individually, assigning each a name and a place in the heavens. This conception is based on Is. $40^{26}$, and also upon the naming of the created objects, organized as an army under the supreme commander Gn. 1. — **5.** *Great* ‖ *abundant in power*], having so great and powerful a control over these stars. — *is our sovereign Lord*], pl. abstr. emphatic and not simply "our Lord" of EV$^s$. The sovereignty is of His people as well as of the stars. — *His understanding*], as expressed in numbering and naming the stars. — *has no number*], it extends beyond the numbers of the stars, in numbers that cannot be numbered; so that virtually the "infinite" of EV$^s$. is practically correct. This is a variation of the "unsearchable" of the original passage Is. $40^{28}$. — **6.** *Yahweh, restorer*], as $146^9$. — *the afflicted*], the people who had been oppressed by the Syrians, as v.$^3$. — In antithesis *Who casteth down the wicked unto the earth*], especially the Syrian oppressors, in the humiliation of utter defeat.

## PSALM CXLVII. *B.*

**Str. I.** Three syn. couplets. — **7.** *Sing to Yahweh* ‖ *Make melody to our God*], resuming the call to public worship of v.$^1$. — *with a song of thanks* ‖ *with the lyre*], vocal and instrumental music combine in the temple worship. — **8.** *Who covereth the heavens with clouds*], the clouds are under His sovereign control, and they move to their place in the heavens by His direction. — ‖ *Who prepareth rain*, the clouds are full of rain, *for the earth*], they have a beneficent purpose. — *maketh the mountains to put forth verdure*]. The rain, coming upon the earth, causes it to produce vegetation of all kinds, especially fresh grass and herbage. — A line is missing in 𝔐, and so in AV., RV.; but is given in 𝔊, 𝔙, followed by PBV.: *And green herbs for the service of man*]. Both lines of this couplet are from $104^{14}$.

**Str. II.** Three syn. couplets. — **9.** *Who giveth to cattle their bread* ‖ *To young ravens*], providing for the nourishment of the animals, represented by the domestic cattle and the wild ravens. — *when they cry*], in the expression of their need. The relative is temporal and not pronominal as EV$^s$. — **10.** *Not in the strength of a horse* ‖ *not in the legs of a man*], cf. $33^{16-17}$, as the chief means of gaining a victory over enemies. — This couplet is

enlarged by glosses inserting at the expense of the measure the vbs. "He delighteth" ‖ "hath pleasure": whereas the original reserves the vb. for the antithetical line: **11.** *But Yahweh delighteth in them that fear Him* ‖ *Them that wait for His kindness*], depending upon Him alone to give the victory as $33^{18}$.

## PSALM CXLVII. *C.*

**Str. I.** A syn. couplet and a syn. tetrastich. — **12.** *Laud Yahweh,* ‖ *Praise thy God*], resuming the call of v.$^{1.7}$; but with an especial appeal to — *Jerusalem* ‖ *Zion*], in place of the general summons to the congregation in v.$^{1.7}$. — **13.** *For He hath strengthened the bars of thy gates*], making the city more defensible against the enemy, cf. Ne. 3. — *Hath blessed thy children in thy midst*]. Zion as in the exilic Isaiah is the mother of her inhabitants. The blessing, as the context suggests, is safety from enemies. — **14.** *He who maketh thy border, Peace*], cf. Is. $60^{17}$. Peace with neighbours is a boundary of protection. — *Satisfying thee with the fat of wheat*], as Dt. $32^{14}$ Ps. $81^{17}$: providing richly for the wants of the people.

**Str. II.** A syn. couplet, a syn. triplet, and a synth. line. — **15.** *Who sendeth forth to the earth*]. Yahweh as sovereign of the earth issues His commands, which are here conceived as the primitive prophetic laws, as *His saying* ‖ *His word* (*v.* Br.$^{\text{Hex. pp. 242 sq.}}$), cf. Ps. 119, p. 415. — This goes *very swiftly running*], as a faithful, expeditious messenger. — **16–17.** *Who giveth snow* ‖ *scattering hoar frost* ‖ *casteth down His hail*]. These various forms of cold, especially connected with a storm, and compared respectively to *wool* for whiteness, to *dust* for quantity, and to *morsels* for a comparatively large size, are not given here merely as specimens of the divine sovereignty over nature; but because they were unusual in Palestine, and only connected with extraordinary storms, which were greatly feared, and which were also associated with theophanic manifestations of Yahweh for the deliverance of His people and the destruction of their enemies, cf. Jos. $10^{11}$ Jb. $38^{22-23}$. — And accordingly the Str. ends with propriety in the challenge: *Before His cold who can stand?*]. No enemy can resist Him when, in accordance with His command, snow, hail, and frost descend in the face of His enemies.

**Str. III.** Three syn. couplets. — **18.** *He sendeth forth His word*], resuming v.$^{15}$, and giving the object to whom it was sent in the ‖ *He causeth His wind to blow*]. The wind of Yahweh is also not unfrequently used in theophanies, cf. $18^{11}$. — *and He causeth them to melt away* ‖ *and they flow away*]. 𝔐 and Vrss. connect with the previous lines, and think of the snow, frost, and hail, which are melted by a warm wind and flow away as water. This interpretation indeed was put into the text by the insertion of "waters" before the last vb. But the fact that this couplet begins a new Str. in which Israel is contrasted with other nations, and that the previous Str. refers to the theophanic use of hail, urges that we should here think of a theophanic use of wind to cause the enemies to melt and flow away. — **19.** *Who declareth His word*], the original prophetic type of Law as contained in the Ten Words, and so in the ‖ *His statutes and His judgments*], other primitive types of Law as contained in the Book of the Covenant (Br.$^{\text{Hex. pp. 248 sq.}}$). — These were made known to His people, *Jacob* ‖ *Israel*], in ancient times, and are here in antithesis with the words of command to the forces and powers of nature used in theophanies — and also with the ignorance of such laws by other nations: **20.** *Not so hath He done to any nation* ‖ *And His judgments they know not.*

CXLVII. *A.*

**1.** הללויה] acc. to 𝔊 and 𝔐 belongs to the text. — זַמְּרָה] Pi. inf. in 𝔐, α.λ. and improb. 𝔊 *ψαλμὸς* זִמְרָה also improb. ‖ requires זַמְּרוּ as Hare, Street, Ols., Dys., Gr.; cf. $135^{8}$ on which the v. is based. נאוה תהלה is then an expl. gl. from $33^{1}$. — **2.** בֹּנֵה] ptc. without rel., but art. with הרופא; the original was uniform. — יכנס] Pi. (*$33^{7}$*) *gather together* for restoration, as Ez. $39^{28}$, for קבץ Is. $56^{8}$. — **3.** שְׁבוּרֵי לֵב] ptc. שבר from Is. $61^{1}$, cf. Ps. $69^{21}$. — מְחַבֵּשׁ] Pi. ptc. ‡ חבש vb. (1) *bind, bind on, bind up*, Qal, not in ψ. Pi. here and Jb. $28^{11}$. Pu. Ez. $30^{21}$ Is. $1^{6}$. — **5.** אין מספר] *There is no number*, cf. Is. $40^{18}$ Ps. $145^{8}$ אין חקר. — **6.** מְעוֹדֵד] ptc. Polel as $146^{9}$.

CXLVII. *B.*

**7.** עֱנוּ] Imv. Qal ‡ עָנָה *sing*, as $119^{172}$, cf. $88^{1}$. — **8.** 𝔊$^{\text{B. ℵ. R. T}}$ add from $104^{14}$ *καὶ χλόην τῇ δουλείᾳ τῶν ἀνθρώπων*, which is indeed needed to complete the Str. It is omitted by 𝔊$^{\text{A}}$. — **9.** אשר] rel. gl. — **10.** יחפץ] ‖ ירצה, prosaic gls., making ll. too long.

CXLVII. *C.*

12 begins a new Ps. with 𝔊. — 14. חֵלֶב חטים] as Ps. $81^{17}$, cf. Dt. $32^{14}$ Is. $34^{6}$. — ישביעך] 𝔊, 𝔖, משביעך. — 15. עַד מְהֵרָה] n.f. as adv., *v.* $31^{3}$. — 18. יַשֵּׁב] Hiph. † [נשב] *blow;* Qal Is. $40^{7}$. Hiph. elsw. Gn. $15^{11}$. — יִזְּלוּ] Qal נזל, as $78^{16.44}$ Ex. $15^{8}$ *flow.* — מים] is a gl. of interp., not needed for measure.

## PSALM CXLVIII., 4 STR. $6^{3}$.

**Ps. 148 is a summons to praise Yahweh: (1) to all in the heavens, especially angels and heavenly lights (v.$^{1-3}$), also the heavenly waters, to praise the name of their creator and sovereign (v.$^{4-6}$); (2) to all in the earth, especially the great deep, the storm, the trees (v.$^{7-9}$), also the animals, to praise the glorious name, which is also the praise of all the pious (v.$^{10.13.14b}$). A glossator adds men of all classes (v.$^{11-12}$), and adds to the ground of praise the exaltation of His people (v.$^{14ac}$).**

PRAISE ye Yah from the heavens;
Praise Him in the heights;
Praise Him all His angels;
Praise Him all His hosts;
Praise Him sun and moon;
Praise Him all ye stars of light.
PRAISE Him heaven of heavens,
And ye waters above the heavens.
Let them praise the name of Yahweh,
For He commanded and they were created;
And He made them stand firm forever and ever;
A decree He gave not to be transgressed.
PRAISE ye Yah from the earth,
Ye dragons, and all ye deeps;
Fire, hail, snow, vapour,
Storm, doing His word;
Ye mountains and all hills,
Fruit tree and all cedars.
YE wild animals and all cattle,
Creeping things and winged bird.
Let them praise the name of Yahweh;
For His name alone is exalted,
His majesty is above earth and heaven,
The praise of all His favoured ones.

Ps. 148 is a Hallel, having הללויה at the beginning in 𝔐 as well as at the end. 𝔊 has also as in previous Pss. ἀλληλουιά· Ἀγγαίου καὶ Ζαχαρίου. This Ps. has five trimeter hexastichs; but inasmuch as there are two parts balanced

and the first part has but two Strs., it is probable that v.$^{11-12.\,14ac}$ are glosses, and that the second part had originally two Strs. also, v.$^{7-9.\,10.\,13.\,14b}$, the other verses being liturgical ones. This Ps. is dependent on Gn. $1^{7}$ in v.$^{4b}$, Gn. $1^{24-25}$ in v.$^{10}$, upon Dt. $10^{14}$ in v.$^{4a}$, upon Ps. $33^{9b}$ in v.$^{5c.\,6a}$, upon $104^{4}$ in v.$^{8b}$. The origin and date of the Ps. were doubtless the same as those of the others of the group.

**Str. I.** A syn. hexastich. — **13.** *Praise ye Yah*], so probably in the original as the measure demands: resumed in all the subsequent lines as *Praise Him.* — *from the heavens* ‖ *in the heights*], the praise sounding forth from all the inhabitants of heaven to the earth beneath. — The other four lines give the subjects: *all His angels* ‖ *all His hosts*], the heavenly intelligences — and then *sun and moon* ‖ *all ye stars of light*], the heavenly luminaries.

**Str. II.** A syn. couplet and a synth. tetrastich. — **4.** *Praise Him*], is resumed to connect this Str. with the previous one, and then abandoned. — The subject is given: *heaven of heavens*], the highest heavens, conceived as in an indefinite ascending series ‖ *And ye waters above the heavens*], the source of the rains, above the lower heavens and in the higher heavens, in accordance with the Heb. conception, cf. $104^{3}$ Gn. $1^{6.\,7}$. — **5.** *Let them praise the name of Yahweh*]. The jussive takes the place of the imv. in order to emphasize the name of Yahweh as the object of praise. So in the ‖ v.$^{13}$. — The reason is now given for the praise of the heavenly beings. They were creatures of Yahweh: *For He commanded and they were created*]. The creation is here conceived as by command of the speaking God, as in Gn. 1 Ps. $33^{9}$. — **6.** *And He made them stand firm forever and ever*]. He established them at their creation in such a firm, abiding position, that they will remain stable and immovable forever. — *A decree He gave*]. He established His law in the heavens, and these heavenly beings, angels and the great luminaries, the ascents of heaven and the rain clouds, all have to submit to it. — *not to be transgressed*]. The decree given to the heaven is immutable. This is the nearest approach to immutable laws of nature that is known to Heb. Literature.

**Str. III.** Synth. lines. — **7.** *Praise ye Yah from the earth*], in antithesis to v.$^{1}$: the praise from the earth ascending to meet the praise coming down from heaven. The imv. is not repeated,

although implied, because the poet needs his space to mention the various creatures who are to share in this praise.— *Ye dragons*], the great sea monsters, cf. Gen. 1[21]. The mention of dragons here with the elements of nature and apart from the other animals of v.[10] is singular. W. R. Smith's suggestion (*Religion of Semites*, p. 161), that they may be a personification of the water spirit, certainly gives a meaning better suited to the context. It is quite possible that the original was nothing more than the comprehensive "seas." — **8**. The various elements of the thunderstorm are mentioned in heaped-up terms: *Fire*, of lightning, *hail*, *snow*, *vapour;* summed up in the *Storm* — as *doing His word*], obeying the law imposed upon them; for the "word" here is the word of command, syn. with "decree." — **9**. *Mountains and all hills, Fruit tree and all cedars*] are given as specimens of creatures of the land. All in their way praise Yah.

Str. **IV**. A synth. triplet and a syn. triplet. — **10**. *Ye wild animals and all cattle*], domestic animals, — *Creeping things and winged bird*], including all kinds of animals. These begin this Str. with the imv. praise Him, implied, just as a similar couplet begins Str. II., its counterpart, followed by the same line with the jussive v.[13a] = v.[5a]. But a glossator, noting the omission of any reference to mankind, supplied it by inserting a tetrastich, which is entirely out of proportion in its comprehensiveness to the mention of other creatures in the Ps. **11–12**. Mankind is comprehended in: *kings of earth and all peoples, princes and all governors of the earth, young men and also maidens, old men together with children.* — **13**. A reason is assigned here, as in the counterpart v.[5b]: *For His name alone is exalted* ‖ *His majesty is above earth and heaven*], cf. 8[2] 104[1]. The divine glory as manifested is the theme for praise of the earthly beings, as the creator and sovereign was of the heavenly beings. — **14**. *The praise of all His favoured ones*]. This line is syn. with the previous couplet, only in the climax it unites the pious people of God in the praise which sounds through universal nature. A glossator was not satisfied with this modest reference to Israel, and so he prefixes to this line: *And He exalted the horn of His people;* and appended: *of the sons of Israel, a people near to Him*], which, while appropriate enough in the mouth of the congregation, was not so well suited to the worship of Yah by all nature.

**1.** הללו את־יהוה] prob. the original here and v.[7] was הללויה; because מן השמים and מן הארץ have each two beats, and only a single accent should precede. — **2.** כל־צבאיו] as Qr., 𝔊, Aq., Σ, 𝔍, 𝔖, 𝔗, and $103^{21}$. צבאו Kt. is too short for measure. — **3.** אור]. 𝔊 prefixes *καὶ*, but with an interp. of it as an additional object to the "stars." — **4.** אשר] is unnecessary gl. — **5.** כי הוא] cited from $33^{9}$, to which 𝔊 prefixes from the same passage: *ὅτι αὐτὸς εἶπεν καὶ ἐγενήθησαν*, making the Str. overfull. — נִבְרָאוּ] Niph. pf. ‡ ברא Qal (1) *shape, fashion, create*, Ps. $89^{13.48}$; (2) *transform* $51^{12}$. Niph. (1) *be created*, here as $104^{30}$; (2) *be born* $22^{32}$ $102^{19}$. — **6.** 𝔊 adds to this v. *καὶ εἰς τὸν αἰῶνα τοῦ αἰῶνος*, making the Str. overfull. — ולא יעבור] subord. with indef. subj.; cf. Jb. $14^{5}$. — **7.** תנינים] the *sea monsters, dragons;* strange here at the beginning with תהמות. ימים would be more in accordance with the context. — **8.** קִיטוֹר] is smoke connected with earthquake, cf. $18^{8}$ $119^{83}$ Gn. $19^{28}$ (J). The ו is not in 𝔊 and prob. not original. — רוח סערה] prob. רוח is explan. gl. It spoils the measure. — **11–12.** These verses are a late gl. to introduce mankind of all classes. The symmetry of the Ps. is destroyed thereby. — **14.** וַיָּרֶם] ו consec. Hiph. impf. רום. This is a late gl. to bring into the Ps. a glorification of the people; so also the last l. — תהלה לכל חסידיו] is not in $𝔊^{B}$; but in $𝔊^{א.A.R.T}$. It is a proper ‖ to v.[13c], and gives a suitable conclusion to the Ps.

## PSALM CXLIX., 3 STR. $6^{3}$.

**Ps. 149 is a summons to the congregation of the afflicted but favoured people of God to sing in fresh outburst of song with music and dancing in celebration of a recent victory (v.[1-3]). Yahweh has adorned them with a glorious victory, which they celebrate with songs in their mouths and swords in their hands (v.[4-6]). Vengeance is to be taken on the nations; their kings and nobles are to be made prisoners in accordance with a written judgment, a splendid thing to the favoured ones (v.[7-9]).**

SING to Yahweh a new song:
Let His praise (resound) in the congregation of the favoured:
Let Israel be glad in his great Maker:
Let the sons of Zion exult in their King.
Let them praise His name in the dance,
With timbrel and lyre make melody to Him.
SINCE Yahweh delighteth in His people,
Adorns the afflicted with victory;
Let the favoured exult with glory:
Let them jubilate at (their great tabernacle):
Let exaltations of 'El be in their throat,
And a two-edged sword in their hand.

TO execute vengeance on the nations;
(To execute) chastisements on the peoples;
To bind their kings with chains,
Their nobles with fetters of iron;
To execute the judgment written
Is a splendour for all His favoured ones.

Ps. 149 is a Hallel, with הללויה at the beginning and close in 𝔐, and at the beginning in 𝔊. 𝔖 omits it both at beginning and end. It has the same structure as other Hallels; but is more warlike, and is doubtless expressive of the vengeful military spirit of the Maccabean wars. There are only verbal glosses.

**Str. I.** A syn. hexastich.—**1–3.** *Sing to Yahweh a new song*], a fresh outburst of praise in celebration of the recent victory, as $33^3$ $96^1$ $98^1$, based on Is. $42^{10}$.—‖ *Let His praise resound*], as 𝔊, 𝔙, 𝔍, PBV., Bä., is to be preferred to AV., RV., JPSV., which regard "His praise" as the object of the vb. "sing."—‖ *be glad* ‖ *exult* ‖ *Let them praise His name* ‖ *make melody to Him.*—Those who are to participate in this public celebration of the victory are the *congregation of the favoured*], phr. α.λ., those who are the special objects of the divine kindness, the pious people of Yahweh, cf. v.$^{9b}$, also $22^{23.26}$ $107^{32}$; not with a specific reference to the "Chasedim" of the Maccabean period, who constituted a party in Israel, and who therefore would hardly appear in a national Ps. They were evidently the same as the afflicted people of v.$^4$. They are ‖ with the *sons of Zion* v.$^{2b}$ ‖ *Israel.*—*in his great Maker*], emphatic pl., cf. Is. $54^5$, not sg. "maker" of EV$^s$.—‖ *their King*], the usual recognition of the supreme kingship of Yahweh, cf. $146^{10}$.—The celebration is not merely with song; it is also *in the dance*, usual in religious festivals, cf. Ex. $15^{20}$ Ps. $87^7$ $118^{27}$ $150^4$, and with musical instruments, of which are mentioned *timbrel and lyre*, cf. $150^{3.4}$.

**Str. II.** Two syn. and an antith. couplet.—**4–6.** *Since*], assigning the reason of the celebration.—*Yahweh delighteth in His people*]. They are the special objects of His good pleasure and His favour, cf. $147^{11}$.—He *adorns with victory*]. The victory which Yahweh hath bestowed covers them with splendour and glory, and has become their ornament.—*Let the favoured exult with glory*], with glorification, as $29^9$.—‖ *jubilate* ‖ *Let exaltations of 'El be in their throat*], songs exalting God, as $66^{17}$; all resum-

ing the call to celebrate of v.[1-3]. — Those called to celebrate are *His people* ‖ *the afflicted* ‖ *the favoured*, cf. v.[1b]. — The place of celebration can be no other than the temple. The mention of "on their beds," 𝔐 and Vrss., is therefore striking and improbable. It doubtless originated from an ancient textual error of a single letter, and we should read: *at their great tabernacle*], cf. $43^{3}$ $84^{2}$ $132^{7}$. — *And a two-edged sword in their hand*]. The dance in the temple is a sword dance of the victorious warriors, who shout the praise of Yahweh, their victorious king, and wave their swords above their heads.

**Str. III.** A syn. pentastich and a synth. conclusion. — **7–9.** *To execute vengeance on the nations*], in victorious battle. — ‖ *chastisements on the peoples*], in retribution for the affliction they had brought upon the people of God. — ‖ *To bind their kings* ‖ *Their nobles*], in the completeness of an overwhelming victory, taking them all prisoners and putting them to the humiliation and shame of being bound as common criminals — *with chains* ‖ *with fetters of iron*], all summed up in: *To execute the judgment written*], recorded in the sacred writings against the nations, as in Dt. $32^{41sq.}$ Is. $41^{15sq.}$ Ez. 38, 39 Jo. $3^{12sq.}$ Mi. $4^{13}$ Zc. 14. — To do all such things as have been mentioned *Is a splendour*], resuming the thought of v.[4b], the adornment of victory. — *for all His favoured ones*]. It is a glorious work, a splendid thing that their God has given them to do in this victory that they are celebrating. A glossator inserted the demonstrative against the measure to make the reference more distinct; but it cannot refer to God, as JPSV., "He is the glory of all His pious servants" or be adj. demonstrative agreeing with splendour, as EV[s].; but is neuter, summing up the actions previously described.

**1.** תהלתו] not acc. but nom., as 𝔊, 𝔍. — קְהַל חֲסִידִים] phr. α.λ. *v.* $22^{23}$. — **2.** עֹשָׂיו] sf. 2 m. with pl. emph. Jb. $35^{10}$ Is. $54^{5}$. — בני ציון] La. $4^{2}$ Jo. $2^{23}$. — **3.** מָחוֹל] *dance*, as $30^{12}$, cf. $150^{4}$ Ex. $15^{20}$; 𝔊 ἐν χορῷ, 𝔍 *in choro*. — † תֹּף] n.m. *timbrel*, as $81^{3}$ $150^{4}$. — **4.** יְפָאֵר] Pi. ‡ פאר vb. Pi. *beautify, glorify*; favourite word of Is.[2], $55^{5}$ $60^{7.9.13}$ Ezr. $7^{27}$. 𝔊 however ὑψώσει, as v.[6a], 𝔙, 𝔍, *exaltabit*, interp. of unusual phr. — **5.** על משכבותם] = *on their bed*; improb.; rd. על משכנותם *at their great tabernacle*, the temple, as $43^{3}$ $84^{2}$ $132^{7}$. — **6.** רוממות] pl. f. † רוֹמָם; *exalted words, songs, hymns*, elsw. $66^{17}$. 𝔊 αἱ ὑψώσεις, cf. Ne. $4^{11}$ II. Macc. $15^{27}$. — ‡ פִּיפִיּוֹת] *double edged*, pl. intensive פֶּה,

**Is. $41^{15}$ cf. Pr. $5^{4}$. — 7. תּוֹכָחוֹת] pl. as 𝔊 ἐλεγμοὺς. The l. is defective; prefix לַעֲשׂוֹת. — 8. ‡ זִקִּים] *fetters*, cf. Jb. $36^{8}$ Na. $3^{10}$ Is. $45^{14}$. — כַּבְלֵי בַרְזֶל] cf. $105^{18}$. — 9. בָּהֶם] interp. gl. — הוּא] dem. neuter 𝔜 as Jb. $31^{11}$, is, however, gl.**

## PSALM CL., 2 STR. $6^{3}$.

**Ps. 150 is a summons to praise 'El for His sanctity and greatness ($v.^{1-2}$), with musical instruments ($v.^{3}$), also with dancing and accompanying musical instruments ($v.^{4-5}$); all that hath breath is to take part ($v.^{6}$).**

PRAISE 'El for His sanctity:
Praise Him for the spreading out of His strength:
Praise Him for His great might:
Praise Him for the abundance of His greatness:
Praise Him with the blast of the horn:
Praise Him with harp and lyre.
PRAISE Him with timbrel and dance:
Praise Him with strings and pipe:
Praise Him with sounding cymbals:
Praise Him with clashing cymbals:
Praise Yah all ye that have breath:
Praise Yah! (Praise Yah! Praise Yah!)

Ps. 150 is a Hallel, preceded and concluded by הַלְלוּיָהּ; but the last belongs to the text as $147^{1}$, and should be thrice repeated as the concluding line of the Str. In 𝔊 also ἀλληλουιά is at the beginning and end of the Ps. The Ps. has remained in other respects unchanged.

Str. I. A syn. tetrastich and a syn. couplet. — **1–2.** *Praise 'El*], instead of the usual *Praise Yah* $v.^{6}$; the two enclosing *Praise Him* of every intervening line. The change of 𝔐 and Vrss. to 3 sg. "let praise Him" $v.^{6b}$ is altogether improbable. — *for His sanctity*], giving the special theme of the praise, ‖ *for the spreading out of His strength* ‖ *for His great might* ‖ *for the abundance of His greatness*]. 𝔐 is usually interpreted as giving the locality of the praise in $v.^{1}$: "in His holy place," which, if ‖ with the usual interpretation of $v.^{1b}$ "in the firmament of His strength," must refer to heaven. There is no reference in the Ps. to heavenly beings or things, but to *all that have breath* on the earth. This inconsistency makes the reference to place in $v.^{1}$ improbable. — **3** mentions instruments of music, which are to accompany the song of praise: *the blast of the horn*, the *harp*, and the *lyre*.

Str. II. A syn. tetrastich and a stairlike couplet. — 4–6. *With timbrel and dance*]. The timbrel and the other musical instruments of this Str. — *strings and pipe, sounding cymbals*, and *clashing cymbals* — are those that accompany the dance. The Ps. concludes with the thrice-repeated: *Praise Yah*], which the measure requires, though in 𝕳 and Vrss. only a single one remains.

**1.** בְּקָדְשׁוֹ]. So 𝕵 *in sancto eius*; but 𝕲 has *ἐν τοῖς ἁγίοις αὐτοῦ*, less prob. — בִּרְקִיעַ עֻזּוֹ] phr. α.λ.; רָקִיעַ is usually taken after 𝕲 as $19^2$ *expanse of heaven*; but 𝕵 *in fortitudine potentiae eius*, Σ *ἐν τῷ στερεώματι τῷ ἀκαθαιρέτῳ αὐτοῦ*, so Bä. "*in seiner starken Veste.*" But ב precedes all the nouns of v.$^{1-2}$, and it is simpler to give them the same mng. as indicating the object of praise; then קָדְשׁוֹ is *His sacredness*, as Ex. $15^{11}$ Ps. $68^{18}$ $77^{14}$. — **2.** כְּרֹב] improb.; rd. ברב. — גֻּדְלוֹ for גָּדְלוֹ. — **3.** † תֵּקַע n.m. *blowing*, α.λ.; from תקע vb. *blow*. — **4.** מִנִּים] pl. † [מֵן] α.λ. n.m. *string*, of harp, cf. $45^9$. — † עֻגָב] = (עוּגָב Gn. $4^{21}$ Jb. $21^{12}$) $30^{31}$. 𝕿 *reed pipe* or *flute*, 𝕴 *Pan's pipe* (organ of several reeds), Now., Benzinger, *bagpipe*. — **5.** צִלְצְלֵי שָׁמַע] α.λ. *clear sounding cymbals*, lit. *cymbals for hearing*, possibly *castanets*, cf. 1 Ch. $15^{19}$ $16^5$. — צלצלי תְרוּעָה] *cymbals for giving an alarm*, *clanging*, cf. 2 Ch. $13^{12}$. — † צלצלים] n.m. pl. *cymbals*, elsw. 2 S. $6^5$, cf. 1 Ch. $13^8$. — **6.** כֹּל הַנְּשָׁמָה] better as vocative than as subj. † נְשָׁמָה n.f. *breath* (1) of God, as destroying wind, Ps. $18^{16}$ = 2 S. $22^{16}$, cf. Jb. $4^9$ Is. $30^{33}$; (2) of man, here as Jos. $10^{40}$, cf. כל נְשָׁמָה נפש Dt. $20^{16}$ Jos. $11^{11.14}$ 1 K. $15^{29}$. — תְּהַלֵּל יָהּ] 3 f. Pi. impf. improb.; rd. הללויה. — הללויה] should be thrice repeated for measure.

# INDEXES.

The referernces are usually in the Hebrew Index, and occasionally in the other Indexes, to the verses of the Psalms where the words are most fully discussed. The prefix † indicates that all uses in the OT. are given, ‡ that all uses in the Psalter are given. In the other Indexes, and occasionally in the Hebrew Index, the Roman numerals refer to the Introduction, the Arabic numerals to the pages of the Commentary in Vol. I., the italicised numerals to the pages of the Commentary in Vol. II.

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